جمالِ محمدی

درس بخاری کے آئینہ میں

The Beauty of Prophet Muḥammad

AS REFLECTED IN LECTURES ON ṢAḤĪḤ AL-BUKHĀRĪ

Volume I & II

A Collection of Lectures

Delivered by

SHAYKH AL-ḤADĪTH MAWLĀNĀ YUSUF MOTALA

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In the name of Allāh, Most Gracious, Most Merciful.

All praise be to Allāh, Lord of the Worlds, and

peace and blessings be upon His Messenger Muḥammad,

Mercy to the Worlds.

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Forthcoming Titles from the Author

○

Obedience to the Messenger ﷺ

Miracles and Excellence of the Friends of Allāh

Undoubtedly, the Messenger of Allāh is an excellent role model
for the one who has hope in Allāh and the Last Day,
and who remembers Allāh frequently.
—Qur'ān 33:21—

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Transliteration Key

ء (إأ)	' (A slight catch in the breath. It is also used to indicate where the *hamza* has been dropped from the beginning of a word).
ا	a, ā
ب	b
ت	t
ث	th (Should be pronounced like the *th* in *thin* or *thirst*).
ج	j
ح	ḥ (Tensely breathed *h* sound).
خ	kh (Pronounced like the *ch* in Scottish *loch* with the mouth hollowed to produce a full sound).
د	d
ذ	dh (Should be pronounced like the *th* in *this* or *that*).
ر	r
ز	z
س	s
ش	sh
ص	ṣ (A heavy *s* pronounced far back in the mouth with the mouth hollowed to produce a full sound
ض	ḍ (A heavy *d/dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ط	ṭ (A heavy *t* pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ظ	ẓ (A heavy *dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ع	ʿ, ʿa, ʿi, ʿu (Pronounced from the throat).
غ	gh (Pronounced like a throaty French *r* with the mouth hollowed to produce a full sound).
ف	f
ق	q (A guttural *q* sound with the mouth hollowed to produce a full sound).
ك	k

ل	l
م	m
ن	n
و	w, ū, u
ه	h
ي	y, ī, i
ﷺ	*Ṣalla ’llāhu ʿalayhi wa sallam* – used following the mention of Prophet Muḥammad ﷺ, translated as, ‘May Allāh bless him and give him peace.’
﵇	*ʿAlayhi ’l-Salām* – used following the mention of a prophet or messenger of Allāh, translated as, ‘May Allāh’s peace be upon him.’
﵈	*ʿAlayhimu ’l-Salām* – used following the mention of more than two prophets or messengers of Allāh, translated as, ‘May Allāh’s peace be upon them.’
﵁	*Raḍiya ’llāhu ʿanhu* - used following the mention of a male Companion (*ṣaḥābī*), translated as, ‘May Allāh be pleased with him.’
﵂	*Raḍiya ’llāhu ʿanhā* - used following the mention of a female Companion (*ṣaḥābiyyah*), translated as, ‘May Allāh be pleased with her.’
﵃	*Raḍiya ’llāhu ʿanhum* - used following the mention of more than two Companions, translated as, ‘May Allāh be pleased with them.’
﵀	*Raḥimahu ’llāh* - used following the mention of a righteous male Islamic personality who came after the Respected Companions (*ṣaḥābī*s), translated as, ‘May Allāh have mercy on him.’
رحمها الله	*Raḥimaha ’llāh* - used following the mention of a righteous female Islamic personality who came after the Respected Companions (*ṣaḥābī*s), translated as, ‘May Allāh have mercy on her.’

Translation Note

Italics and Non-Italics

All words which are foreign to the English speaking audience, with the exception of proper nouns, have been italicised in this book.

For plurals of such words, the pluralisation rules of the English language have been followed. For example, although the plural of *masjid*, in Arabic, is *masājid*, when the plural has been used, an *s* has been added to the singular form, and the arabic plural has not been used. Thus, the plural of *masjid* has been written as *masjid*s and not *masājid*. Also, the *s* used to create the plural of the word has not been italicised to indicate that it is not foreign, although the rest of the word is.

Diacritics

Diacritics have been applied to foreign words to clarify the pronunciation. They appear above, below, before or after letters.

شاہ کارِ دست قدرت ہے جمالِ مصطفیٰ ﷺ

چشم گردوں نے نہیں دیکھی مثالِ مصطفیٰ ﷺ

اے تعالی اللہ! یہ جاہ وجلالِ مصطفیٰ ﷺ

عرشِ اعظم بھی ہے فرشِ پائمالِ مصطفیٰ ﷺ

(مولانا ابوالوفاء عارف شاہجہانپوری رحمۃ اللہ علیہ)

Preface

I first met Shaykh Abū 'l Wafā' ﷀ quite unexpectedly on the coast of Domar. He had come there to recuperate after suffering temporary paralysis. Although he was due to return home on that very day, during our brief acquaintance between ʿAṣr and Maghrib prayer we formed such a connection that he bestowed me with the practice of extracting jinns along with a few other things. The next day, he sent a car to take me to his residence in Surat city square opposite the Jāmiʿ Masjid, where he made me practice what he had taught me on an affected person.

After the demise of Shaykh Abū 'l Wafā' ﷀ, I once asked Shaykh Asʿad Madanī ﷀ if he knew any orators of Shaykh Abū 'l Wafā's ﷀ calibre, as the need for such a speaker at a certain venue had arisen. He replied, 'Where will you now find an orator of his calibre, who could deliver speeches on the Noble Prophet's ﷺ blessed life (*sīrah*) filled with the most brilliant poetry in praise of him!'

رحمه الله رحمة واسعة

(Shaykh) Yusuf Motala

1

Beating of Drums in Both Worlds to Greet the Beauty ﷺ That Brightened and Illuminated the World

عجبت للجنّ و تطلابها
و شدّها العیس باقتابها

تهوی الی مکة تبغی الهدی
ما صادق الجنّ ککذابها

فارحل الی الصفوة من هاشم
لیس قدامها کاذنابها

اتانی نجی بعد هدءٍ ورقدةٍ
و لم یك فیها قد بلوت بکاذب

ثلاث لیال قوله کل لیلةٍ
اتاك رسول من لُویّ بن غالب

فاشهد أن الله لا رب غیره
و انك مامون علی کل غائب

وانك ادنی المرسلین وسیلةً
الی الله یا ابن الاکرمین الاطایب

وکن لی شفیعاً یوم لا ذو شفاعةٍ
سواك بمغن عن سواد بن قارب

(اطیب النغم)

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْه، وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلَّى اللهُ تعالٰى عَلَيْهِ وَعَلٰى اٰلِهِ وَ صَحْبِهِ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا،

اما بعد: فَأَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ﴿اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

THIS IS THE MONTH of Rabīʿ al-Awwal. It is the month in which the Leader of the Universe, the Pride of Both Worlds ﷺ, graced the world with his presence. Some scholars say that he was born on the eighth of Rabīʿ al-Awwal whilst others say the twelfth. Research carried out by various scholars suggests that according to the Gregorian calendar, the Messenger of Allāh ﷺ was born on 29th August, 570 AD.

The anticipation and talk of the Leader of the Universe, the Pride of Both Worlds ﷺ, began even before the creation of Sayyidunā Ādam عليه السلام and continued until the Noble Prophet ﷺ graced the world with his presence.

Close to his birth, it is unlikely that there were any tribes or

areas whose attention was not turned towards the advent of this great event. The noble birth of the Last Prophet ﷺ occurred in Rabīʿ al-Awwal, nine months to a year, prior to which numerous women - who possessed the knowledge of previous religious scriptures that informed them of the time this great event was to occur (the arrival of the Leader of the Universe) - awaited his arrival. This is why Hiraql (Heraclius), the ruler of the largest empire at the time, the Roman Empire, was always on the lookout for signs of his advent.

Travelling Becomes Difficult for Sayyidunā ʿAbdullāh ﷺ

Travelling became difficult for the respected father of the Master of Both Worlds ﷺ, Sayyidunā ʿAbdullāh ﷺ, because wherever he went, he would be stared at from every direction. In particular, women tried to seduce him in order to compel him to do their bidding. Sayyidunā ʿAbdullāh ﷺ found this unbearable, for there were so many women, at home and on travels, in Makkah Mukarramah, Madinah Munawwarah, and everywhere, who were sacrificing their food, drink, rest and other comforts just to get a glimpse of him.

The Attempt of a Soothsayer of Makkah Mukarramah

A soothsayer of Makkah Mukarramah made numerous marriage proposals to Sayyidunā ʿAbdullāh ﷺ. She not only tried to persuade Sayyidunā ʿAbdullāh ﷺ directly, she also tried coaxing his family members into accepting her marriage proposal. She was just one from the many women who proposed to Sayyidunā ʿAbdullāh ﷺ.

She did not lose hope even after learning that Sayyidunā ʿAbdullāh ﷺ had become engaged to Sayyidah Āminah ﷺ and that the *nikāḥ* ceremony was imminent. Even after the *nikāḥ* had been solemnised and the marriage was made public, she continued in her efforts to entice him. One day, however, some time after the marriage, a peculiar event occurred.

Sayyidunā ʿAbdullāh ﷺ says, 'I would walk through her neighbourhood with great difficulty. I would fully prepare myself and plan beforehand as to how I was going to pass through, but my amazement was left boundless, when, upon reaching her locality, this same woman turned away and rushed back into her house, crying and screaming.'

Up to that point, she had always welcomed him, wanting his gracious sight to fall upon her every time he passed by. But when this happened, it made him wonder why.

Sayyidunā ʿAbdullāh ﷺ asked her, 'Before today, you would try everything possible to meet me and insist that I marry you - but that is not the case anymore. Why is that?'

She then clearly related the whole story to him.

Divine Illumination (*Nūr*) of Prophethood on Sayyidunā ʿAbdullāh's ﷺ Forehead

She replied, 'You are no doubt aware that I possess knowledge of previous scriptures. Because of these scriptures, I perceived the light of prophethood on your forehead. I insisted and persisted that you marry me so that this light of the Last Prophet, the Leader of all the Prophets, the Chief of Both Worlds, may pass through me. But when I saw you at that moment, I realised that this light had been transferred away.'

The soothsayer was the first person through whom Sayyidunā ʿAbdullāh ﷺ realised that his wife had conceived. Through the words, 'The light of prophethood which I used to see on your forehead has been transferred,' he realised that Sayyidah Āminah ﷺ was expecting. Thus, nine months later, Allāh Most High decreed that the Master of Both Worlds ﷺ would now grace the world with his presence.

Trial for Humanity

On the day the Noble Prophet ﷺ was born and from that point onwards, staggering events which shook the world continued to occur. Whether in Kisrā's (Chosroes) palace or at Hiraql's (Heraclius) fort, vast empires such as Persia and Rome, with their own eyes, witnessed those events which Sayyidah Āminah ؓ was relating in her own home at the time of the Noble Prophet's ﷺ blessed birth.

Until then, the wisdom of Allāh Most High required that humanity be informed of the arrival of that exalted personality because of whom the world was created and adorned. After the Prophet ﷺ had graced the world with his presence and the evidence had been presented, Allāh Most High's wisdom sought to put humanity to trial. But how could humanity be possibly put to trial?

Sayyidunā ʿAbdullāh ؓ passed away before the blessed birth of the Noble Prophet ﷺ, which left him an orphan who never saw his father. He was born and raised an orphan, in the care of Sayyidah Āminah ؓ , Sayyidah Ḥalīma ؓ and Sayyidah Umm Ayman ؓ .

Upbringing of an Orphan Gem ﷺ

On the one hand, great events were taking place to capture the attention of humanity, whilst on the other, Allāh Most High's wisdom decreed that the Noble Prophet ﷺ be raised an orphan.

The Noble Prophet's ﷺ mother decided to take him to Madinah Munawwarah to visit the grave of his respected father, so that he could be sure that his father was buried in Madinah Munawwarah. On the way back, accompanied by no soul other than Sayyidah Umm Ayman ؓ and the six year old child, his mother, Sayyidah Āminah ؓ, fell ill in the barren desert, and passed away at a place called Abwa, near Juhfa and Rabigh.

Friends, as I have already said on numerous occasions, if the world wants to see a real orphan, they should take a look at this orphan: He never saw his father, and at the tender age of six he lost his mother in the barren desert, with no one around to give

her water, shroud her and perform her burial, except her maid, Umm Ayman ﷺ.

Envisaging This Orphan Gem ﷺ in Meditation (*Murāqabah*) Is Sufficient

If you aspire to become a saint, want to polish your knowledge, enlighten your heart or are seeking spirituality, then you do not have to go through intense spiritual exercises. Do this instead; whenever you see a six year old child, think of that orphan who stood over the corpse of his mother in the wilderness of the desert at Abwa.

The poems which Sayyidah Āminah ﷺ recited at that time cause the heart to tremble. How must she have felt leaving her only child in the lap of a maid? She addressed the Noble Prophet ﷺ in her poems. How difficult it must have been for her to let go of this six year old child who in every respect, be it food, drink, hygiene, clothing, speech or education was totally dependent on others. In addition to this, he was in need of love and affection.

When I look at my son, Sulayman, who is six, my mind drifts to the desert wilderness. I think, 'O Allāh, what wisdom you possess! You intended to demonstrate and proclaim to the world, "O people! Look at my power! The one I destined to be an orphan from birth, the shade of both his mother and father has gone by the age of six, and one after the other, his grandfather [ʿAbd al-Muṭṭalib] and uncle, Abū Ṭālib, leave him."'

Seclusion (*Iʿtikāf*) of the Noble Prophet ﷺ in the Cave of Ḥirā for Years on End

I recited to you the verse:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read with the Name of your Lord Who created [everything] (Qur'ān 96:1).

It was the month of Rabīʿ al-Awwal when the Noble Prophet ﷺ set out for seclusion in the cave of Ḥirā. This had been his practice for many years. His *iʿtikāf* would not last for a day or two, or even a month; for whenever the Noble Prophet ﷺ set out to observe seclusion in the cave of Ḥirā, he would not return for months on end.

It was during this *iʿtikaf* that Jibra'īl ﷺ came to the Noble Prophet ﷺ and revealed the verse:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read with the Name of your Lord Who created [everything] (Qur'ān 96:1).

This is why we begin the recitation of the Holy Qur'ān with the words بسم الله الرحمن الرحيم '*Bismillāh al-Raḥmān al-Raḥīm*' (In the name of Allāh, Most Gracious, Most Merciful). Allāh instructs us in this verse to begin by saying His name first.

At the moment, we are in the month of Rabiʿ al-Awwal too, a month full of blessed days and precious moments, a month in which the world witnessed many significant events.

Ultimately, Allāh Most High destined through his infinite wisdom that the Noble Prophet ﷺ should be born an orphan and raised in an environment of disregard wherein there was nobody to enquire about his welfare.

The Noble Prophet ﷺ Had to Discover His Own Means of Living

The Messenger of Allāh ﷺ was once with the Companions in a forest as they picked fruits off a Salvadora persica (*pīlū*) tree. He told them:

عليكم بالاسود

Pick the black ones (because they are ripe).

The Companions began asking each other, 'How does the Messenger of Allāh know which fruits to pick and which ones to

avoid? Only those living in the desert wilderness know this and only they can distinguish the ripe fruits from the raw ones.'

The Noble Prophet ﷺ said, 'To earn a living, I used to take goats belonging to the people of Makkah Mukarramah to graze, and in return for each goat, they would pay me one *qīrāṭ*.' Indeed, he was an orphan who had to make his own arrangements to make ends meet.

A Challenge Through Sūrat al-ʿĀlaq

The Noble Prophet ﷺ was given glad tidings of prophethood (*nubuwwah*) via the verse of Sūrat al-'Alaq, and thereafter, the great responsibility of prophethood was given to him:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ

O Messenger, convey (all that has been sent down to you from your Lord) (Qur'ān 5:67).

Here, the command of propagation (*tablīgh*) was given to the Noble Prophet ﷺ.

In the past, up until his youth, the Noble Prophet ﷺ had to manage all alone in a weak and vulnerable state. Allāh Most High wanted to send out a message to the world:

'This is My Messenger whose father passed away before he had even opened his eyes (i.e. before birth). Despite the absence of anyone who could bring him up, educate him and feed him, I have made words such as اقرأ باسم ربك الذى خلق flow off his tongue, such that the whole of Arabia is unable to match its language and eloquence. Such is the speech I have granted him. It is a challenge to the world from an unlettered individual.'

The Challenge of the Holy Qur'ān

While the Holy Qur'ān was still being revealed to the Noble Prophet ﷺ, the polytheists of Makkah Mukarramah were given a

formal challenge by Allāh Most High:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

And if you are in doubt about that which We sent down on Our servant (Qur'ān 2:23).

They were initially presented with a challenge to produce a Qur'ān like it, which was then reduced to ten verses, and finally, to a single verse. Yet the great Arab linguists lowered their heads in submission, for they were well aware of their inability to produce something resembling the Holy Qur'ān or even a single verse like it.

Allāh Most High showed the world that His Messenger ﷺ was neither nurtured nor formally taught even a single word, yet what magnificent speech he presented to the world!

The Initiation of Propagation (*Tablīgh*)

Moving on, Allāh Most High revealed the verse: فاصدع بما تؤمر 'Now, proclaim what you have been commanded to' (Qur'ān 15:94), instructing the Noble Prophet ﷺ to openly propagate the message. He proclaimed the message to the people in the streets of Makkah Mukarramah, in the Ḥaram, at Mina, during the festivals held by the pagans and in the market of Ukaz. This proclamation took place in an environment where there was nobody to support him in fulfilling this command. Amongst the first to accept Islam was Sayyidah Khadījāh al-Kubrā رضي الله عنها but how much can a single woman help when dealing with ruthless oppressors and entire tribes?

Oppression of the Unbelievers upon the First and Foremost from the Believers

The first to embrace Islam amongst the children was Sayyidunā ʿAlī رضي الله عنه and the first amongst the men was Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. A ḥadīth which makes reference to the persecution suffered by the Noble Prophet ﷺ at the hands of the non-Muslims

states that Sayyidunā Abū Bakr al-Ṣiddīq ﷺ intervened to prevent them from oppressing the Noble Prophet ﷺ. However, the non-Muslims rushed at Sayyidunā Abū Bakr ﷺ and beat him mercilessly till he was covered in blood and had passed out. When he regained consciousness in the evening, his very first words were concerning the welfare of the Noble Prophet ﷺ.

Sayyidah Sumayyah ﷺ

Sayyidah Sumayyah ﷺ was the first woman to be martyred in the cause of Islam. She was tortured in every way possible. Abū Jahl punished her with every method available and eventually martyred her by driving his spear into the most private and delicate part of her body. Throughout the ordeal, all that she uttered was 'I can die a thousand times, but I cannot break my pledge to the Messenger of Allāh.'

Sayyidunā Bilāl and Sayyidunā Khabbāb Ibn al-Aratt ﷺ

Sayyidunā Bilāl ﷺ was forced to lie down on scorching sand and blistering rocks. Sayyidunā ʿUmar ﷺ would sometimes call Sayyidunā Khabbāb ﷺ and ask him to turn around and lift his shirt. Upon seeing his back, Sayyidunā ʿUmar ﷺ would cry and say, 'O Khabbāb, How did you withstand the torture of the unbelievers? I have never seen anyone with such a [badly scarred] back.'

Sayyidunā Khabbāb ﷺ would answer, 'My screams could not cool the fire of their hatred towards me, but the melted flesh oozing off my back would cool down the hot rocks.'

Friends, the Respected Companions ﷺ were precedent-setting exemplars.

An Iraqi in the Gathering of Sayyidunā Ibn ʿUmar ﵁

Once, in the midst of a gathering made up of Companions and Followers (*tābiʿīn*), an Iraqi addressed the Respected Companions ﵃, saying, 'If only we had spent time in the company of the Noble Prophet ﷺ. Just as Allāh Most High had decreed this blessing of serving the Noble Prophet ﷺ for you, I wish He had ordained it for us as well. We would have protected and defended him from the torture perpetrated by the unbelievers, due to which he was injured at the Battle of Uhud and was made to endure hardship and agony at many other stages of his life.'

Sayyidunā Ibn ʿUmar ﵁ responded, saying, 'Son! This is just a figment of your imagination. Had you witnessed the real world at that time you would have struggled to remain a Muslim. These Emigrant Companions, the Companions from Makkah Mukarramah, despite all the oppression, afflictions and calamities, remained resolute and steadfast on *īmān*.'

He further stated, 'It was Sumayyah who protected her faith, whereas you would have struggled to protect yours.'

Friends, what we witness today, in the form of *masjid*s, the echoing of the *adhān* and *takbīr*s, and the mention of Islam today is undoubtedly due to the sacrifices the Respected Companions ﵃ made for the sake of the Messenger of Allāh ﷺ and the true religion. May Allāh Most High grant them the best of rewards on our behalf.

Financial Position of the Noble Prophet ﷺ and His Respected Companions ﵃ After Migration

The topic was concerning the [challenging] situations the Noble Prophet ﷺ was made to go through in order to show the world and the human race that he is definitely a true prophet. Had he received support from any tribe or government, or by means of someone's wealth and assets, then the oppressors and antagonists would have attributed his accomplishments to that. Therefore,

Allāh Most High removed everything from the Noble Prophet ﷺ, and he was left without food, drink, clothing and security for some time. There was nothing in his possession. His life was always at risk and he had no wealth at his disposal. What a lengthy period this was! What a lengthy period! Just the Makkan life after prophethood was thirteen years long.

When after Migration (*hijrah*), the time came for the Noble Prophet ﷺ to dispatch letters inviting the kings and emperors of the world to Islam, the letters began with these words:

من محمد رسول الله الی کسری بن هرمز،
من محمد رسول الله الی هرقل عظیم الروم

From Muḥammad, Messenger of Allāh, to Kisrā ibn Hurmuz.' [and] 'From Muḥammad, Messenger of Allāh, to Hiraql (Heraclius), the ruler of Rome.

Even then, his own financial position and that of his Companions was weak since they possessed barely anything, not even food or drink. If you were to glance at the hundreds of worshippers in the Masjid Nabawī, you would find that each one of them was wearing just a single sheet of cloth.

Sayyidunā Dhū 'l-Bajādayn ﷺ

When Sayyidunā ʿAbdullāh ﷺ, whose title was 'Dhū 'l Bajādayn', reached Madinah Munawwarah on the momentous occasion of Migration, as I have previously mentioned, the situation was so dire that you would rarely see any of the Respected Companions ﷺ wearing two pieces of cloth. At that time, a glance across the Masjid Nabawī would have undoubtedly forced one to conclude that the majority of the Companions possessed only one sheet which they wrapped round their bodies, often with difficulty. The only sheet they possessed would perform the role of covering the lower part of the body (which a *lungī* [a piece of cloth that is used to tie around the waist to cover the lower part of the body] would usually cover), whilst at the same time, it would somehow be stretched to cover

as much of the upper body as possible. Moreover, if an individual's sheet was so small that it could not cover both areas, he would cover his *satr* only, this area for men is an area from the navel to the knees, whilst the rest of the body would remain exposed.

As soon as Sayyidunā Dhū 'l-Bajādayn ﵁ entered Masjid Nabawī, the Noble Prophet's ﷺ eyes fell on him.

He remarked affectionately, 'So you are the one with two sheets!'

Sayyidunā Dhū 'l-Bajadayn ﵁ replied, 'When I began to leave my house with the intention to emigrate, my mother tore a sheet she had into two; one piece I wrapped around my lower body, whilst the other I used to cover the upper body.'

Letters Dispatched to Kings in a State of Indigence

These were their circumstances in Madinah Munawwarah. Both the Respected Companions ﵃ and the Noble Prophet ﷺ did not even have enough clothes to cover the whole body. In fact, the Noble Prophet's ﷺ household endured lengthy periods of hunger which is revealed in the words of Sayyidah ʿĀ'ishah ﵂, 'We would see three new moons [i.e. three months would pass] and our stove would not have been lit [to cook a meal]. Why would the stove not be lit? She says, 'We did not have anything to eat, and if we felt hungry, we would have the odd date lying around followed by a drink of water. Even the supply of water was scarce.'

Ultimately, this individual, struggling for the basic need of water, not having enough food to eat, and lacking clothing wrote:

من محمد رسول الله الی کسری بن هرمز

من محمد رسول الله الی هرقل

From Muḥammad, Messenger of Allāh, to Kisrā ibn Hurmuz,' [and] 'From Muḥammad, Messenger of Allāh, to Hiraql.

Rulers far and wide, which included two vast empires, were sent letters of this kind.

Allāh Most High established this pattern right from the noble birth till that day (and onwards), to set a challenge to the unbelievers. It was to say, 'I will ensure that my beloved Prophet - who possesses little food and water for consumption and lacks clothing to cover his blessed body - emerges victorious, the same person who you have seen living in such poverty.'

Hiraql (Heraclius) Also Identified the True Prophet Through Signs

As the letters reached the various leaders and their governments, Hiraql's eyes immediately fell on the top part which read من محمد رسول الله 'From Muḥammad, Messenger of Allāh.'

Just like the soothsayer of Makkah Mukarramah, who kept her eye out for Sayyidunā ʿAbdullāh ﵁, Hiraql too had mastered the previous scriptures. As I mentioned, their books did not contain a mere verse or two regarding the coming of the Noble Prophet ﷺ. Instead, contained in these books, were chapters upon chapters carrying glad tidings of the arrival of the Noble Prophet ﷺ, details about his homeland, about Madinah Munawwarah, the moment in which he was due to grace the world and information about the grievous maltreatment he was to endure at the hands of his own people in Makkah Mukarramah that would compel him to emigrate. And to where was he going to emigrate? It was to Madinah Munawwarah.

Tubbaʿ of Yemen

I previously stated that upon acquainting himself with the signs of the Prophet of the Last Era ﷺ, Tubbaʿ of Yemen, in his anticipation, ordered for many houses to be built in Madinah Munawwarah to accommodate those people who wished to relocate there, in the wait of his arrival.

Allāh Most High ordained for this service of his to be accepted. Hence, the house of Sayyidunā Abū Ayyūb al-Anṣārī ﵁, where the

Noble Prophet ﷺ stayed, was one of the many built by Tubbaʿ. He had comprehensive knowledge of these events.

Therefore, upon seeing the letter sent to him by the Noble Prophet ﷺ, Hiraql looked up to the heavens, gazed at the stars, and within his heart he instantly accepted, 'Verily, he is the true prophet, this is the period of his arrival, and the letter is indeed from him.' A detailed account of this story is found in *Ṣaḥīḥ al-Bukhārī*.

Was Islam Really Spread by the Sword?

Friends, the religion of Islam is a true religion. Baseless allegations that Islam was spread by the sword are simply propaganda, when perhaps, they may well be the ones who have perpetrated such evils. Not once did the Master of Both Worlds ﷺ, the Righteous Caliphs or those who invited towards Islam demonstrate atrocious behaviour.

An Army of Hardship

Islam spread and flourished because of the force of truth it carried. From the day it started till the day it prevailed, even when the Noble Prophet ﷺ sent Hiraql the letter and later on set off with an army to pose a challenge to him, the Muslims remained in a state of indigence. During the journey to Hiraql, six to eight Companions were forced to share one ride between them, whilst others travelled on foot. Thus, the whole expedition is referred to as the Army of Hardship (*Jaysh al-ʿUsrah*) because of the scant resources at their disposal.

Hiraql Saved Himself and His People by Treating the Noble Prophet's ﷺ Letter with Due Reverence

When the Noble Prophet ﷺ set off for the Battle of Tabuk, even then he had nothing. With hardly any weapons, who was he setting out to confront? It was Hiraql, ruler of the world's largest empire, the Roman Empire. However, Hiraql was convinced that 'Muḥammad ﷺ is a true prophet who through this letter of his is merely fulfilling his responsibility of cautioning me.' Hence, he kept delaying, and despite not entering into the fold of Islam, he saved his community and the Christians. The profound reverence he showed towards the letter he received from the Noble Prophet ﷺ ensured that their empire and territorial holdings remained, and Christianity flourished as a result, and it is still around today.

Kisrā and His People Destroyed

In contrast to Hiraql's conduct, Kisrā (Chosroes) chose to treat the Noble Prophet's ﷺ letter with utter contempt. Neither he nor his kingdom survived and even the name of his empire did not remain. May Allāh Most High enable us to acknowledge the worth of the Noble Prophet ﷺ, and may He bestow us with the ability to value the esteemed person of the Noble Prophet ﷺ. May He enable us to embed the love of our Noble Prophet ﷺ into our hearts. Just like the *naʿt* about the Noble Prophet ﷺ recited [earlier] proclaims - even his name is so beloved and sweet.

The Respect for the Name 'Muḥammad' in the Court of Sayyidunā ʿUmar رضي الله عنه

Once, Sayyidunā ʿUmar رضي الله عنه was going somewhere when he heard an individual rebuke someone with the words, 'This Muḥammad is like this; he is corrupt, he has perpetrated such and such an act.'

Upon hearing these words, Sayyidunā ʿUmar رضي الله عنه stopped and

gathered everyone together, before announcing, 'From today, do not name anyone Muḥammad! Why? Because every time a person named Muḥammad does something bad, I cannot tolerate him being rebuked by anyone with words like "Muḥammad stole" and "Muḥammad committed a wrong". Hence, do not keep this name!' This was agreed as a future guideline, but what about the many individuals who had already adopted this name before that day? Concerning them, Sayyidunā ʿUmar ﵁ said, 'Change their names too!' He then asked, 'What is your name?'

The man replied, 'Muḥammad.'

Immediately, Sayyidunā ʿUmar ﵁ changed it to ʿAbd al-Raḥmān and said, 'If you perpetrate a wrong, I will not be able to tolerate the display of disrespect towards this name (Muḥammad).'

Consequently, a man was sent to the tribe of Banū Ṭalḥah where seven to nine people bore the name Muḥammad. The messenger of Sayyidunā ʿUmar ﵁ relayed the message given to him and ordered that the name Muḥammad be changed. Upon hearing this announcement, the leader of Banū Ṭalḥah chuckled and remarked, 'Return and impart the message to the Leader of the Believers that I myself am named Muḥammad, and that the Messenger of Allāh himself blessed me with this name.'

As soon as Sayyidunā ʿUmar ﵁ came to know of this, he said, 'From today onwards, my order is suspended. If the Messenger of Allāh ﷺ himself has chosen and sanctioned the name Muḥammad for people, then who am I to oppose it?'

May Allāh Most High endow us with the same level of deference and courteous regard that Sayyidunā ʿUmar ﵁ exhibited in that he could not tolerate any wrong being attributed to the name Muḥammad. May Allāh Most High bestow us with true love for the Noble Prophet ﷺ.

و آخر دعوانا ان الحمد لله رب العالمين

2

Happiness Expressed by Singing Odes at the Birth of the Reason for All Creation ﷺ

واشرف بيت من لؤى بن غالب

سلالة اسماعيل والعرق نازع

بشارة عيسى والذى عنه عبروا

بشدة بأس بالضحوك المحارب

ومن أخبروا عنه بأن ليس خُلقه

بفظّ وفى الأسواق ليس بصاخب

ودعوة ابراهيم عند بناءه

بمكة بيتاً فيه نيل الرغائب

(اطيب النغم)

اَلْحَمْدُ لِلّٰہِ، اَلْحَمْدُ لِلّٰہِ نَحْمَدُہٗ وَ نَسْتَعِيْنُہٗ وَ نَسْتَغْفِرُہٗ وَ نُؤْمِنُ بِہٖ وَ نَتَوَكَّلُ عَلَيْہِ، وَ نَعُوْذُ بِاللّٰہِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَہْدِہِ اللّٰہُ فَلا مُضِلَّ لَہٗ وَ مَنْ يُضْلِلْ فَلاَ ہَادِیَ لَہٗ، وَ نَشْہَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِيكَ لَہٗ، وَ نَشْہَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُہٗ وَ رَسُولُہٗ، صَلّی اللّٰہ عَلَيْہِ وَ عَلٰی آلِہٖ وَ صَحْبِہٖ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا، اما بعد:

Friends, these books contain the pure and authentic treasures of ḥadīths from the Leader of Both Worlds ﷺ - and *Ṣaḥīḥ al-Bukhārī* is one of them. You have been participating in its initiation ceremony since morning. May Allāh Most High accept our participation and make it a means for our salvation.

The Respected Companions ﷺ once asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, tell us something about yourself.'

The Messenger of Allāh ﷺ replied by relating his own circumstances with his holy tongue:

انا دعوة ابراهيم خليل الله

I am the supplication of [Sayyidunā] Ibrāhīm Khalīlu'llāh ﷺ.

He was referring to the supplication of Sayyidunā Ibrāhīm ﷺ:

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِنْهُمْ

Our Lord, raise in their midst a Messenger from among them (Qur'ān 2:129).

Furthermore, the Messenger of Allāh ﷺ mentioned various things including the events that occurred prior to and at the time of his blessed birth.

The Greater an Event the More it Is Publicised

The greater an event the more it is mentioned. In today's world, the media hype is created when a single story is published in each and every newspaper and through radio and television broadcasts. Similarly, in the unseen world, angels spread news from the east to the west, to all those places connected to the incident and to all those who feel the effects of the incident.

The tragedy that happened in London a few days ago was an atrocity that should not have happened. It was a blot on the reputation of humanity, a great crime against innocent souls, and was totally unjustified. Such acts are abominable, regardless of who orchestrates and perpetrates them. All we can do is supplicate Allāh Most High to restore all the injured to the best of health and to grant patience to the families of all those who lost their lives. Those who suffered financial loss, we pray that Allāh Most High helps them recover in the best possible way.

As previously mentioned, the greater an event, the more hype it generates. Soon after this atrocity occurred, Shaykh Ismail phoned me. He was in London at the time and, incidently, is present in today's gathering. He said, 'This tragedy happened in the morning. The press report that it happened at 9:45 am. Last night, I dreamt that you were weeping profusely in prostration.' This was a prophecy from the angels about this catastrophe. All we can do is supplicate that Allāh Most High safeguards the world from such tragedies, establishes peace and harmony in every corner of the globe, and endows the human race with the qualities of humanity.

Before the birth of the Noble Prophet ﷺ there was a grand build

up. Like I have mentioned before, during Shaykh Zakariyyā's ﷺ visit to England, someone saw the Noble Prophet ﷺ in a dream. The man was in a conversation with the Noble Prophet ﷺ when he heard the sound of a lot of commotion and noticed signs of frantic activity taking place above. The Noble Prophet ﷺ asked him, 'Do you know what is happening up there?'

He replied in the negative.

The Noble Prophet ﷺ revealed, 'It is the excitement in the Highest Assembly (*al-Mala' al-Aʿlā* - the Heavenly court of angels closest to Allāh Most High) that has been generated by Shaykh Zakariyyā's ﷺ journey to Britain.

The shaykh's visit to England created an atmosphere of excitement and exhilaration throughout Europe. Thousands of people constantly remained in his company. Almost thirty years have now passed since his visit, yet we have not seen such an upsurge of enthusiasm among the Muslim masses, such spirituality, showers of divine light and days of enlightenment since.

News of Shaykh Abrār al-Ḥaq's ﷺ Passing Away

Shaykh Abrār al-Ḥaq ﷺ passed away in India recently. A week prior to his death, I asked Qārī Ṣaḥib, who was a teacher at his *madrasah* and on a visit here, to provide me with Shaykh Abrār al-Ḥaq's ﷺ home telephone number as I planned to call him in Hardoi.

The same day, I had a dream that Shaykh Zakariyyā ﷺ was on his bed and I, along with Muftī Maḥmūd ﷺ and Shaykh Abrār al-Ḥaq ﷺ, was standing in front of him. Shaykh Zakariyyā ﷺ asked us, 'Which prayers are the two of you responsible for leading?' Muftī Ṣaḥib would usually lead the Jumuʿah prayer, whilst I would lead the five daily prayers. Whenever Shaykh Abrār al-Ḥaq ﷺ arrived from Hardoi, Shaykh Zakariyyā ﷺ would instruct me to consult him about prayers, and (usually) he would then lead the Fajr prayer.

Shaykh Zakariyyā ﷺ asked me in the dream who led which prayers. Muftī Maḥmūd ﷺ hastily replied, 'Shaykh, I am responsible for leading Ẓuhr and 'Aṣr prayers.' I awoke laughing at the fact

that just as he was very sharp and quick in life, he was the same in the world of dreams.

I wanted to relate this dream to Shaykh Abrār al-Ḥaq ﵀, but he passed away before I had the chance to call. I contacted his family members to console them, and I also related this dream to them.

When I called my brother in Canada and related this dream to him, he mentioned three names before stating, 'A particular individual that very night had a dream in which he saw the Noble Prophet ﷺ pass away.

He approached me after Fajr prayer and related this dream to me, so I interpreted it, saying, 'The death of a great saint is imminent.' That evening, I received the news of Shaykh Abrār al-Ḥaq's ﵀ demise.'

He passed away in Hardoi, India, but the repercussions of his death were felt in Canada, England and so many other places. The greater an event, the more interest it creates.

Prior to the Messenger of Allāh ﷺ Gracing the World

Even before the Noble Prophet ﷺ honoured the world with his presence, he was being talked about everywhere. Every gathering contained his praise. Glad tidings about him had been revealed to previous prophets, to such an extent that the prophets, after learning of his greatness and the glad tidings surrounding him, aspired to be amongst his followers.

Supplications of different prophets were answered in different ways. How was Sayyidunā ʿĪsā's ﵇ supplication answered? How was Sayyidunā Danyāl's ﵇ supplication answered? The latter made various requests, one of them being that if he cannot meet the Noble Prophet ﷺ, then at least he be endowed with the opportunity to meet his Companions.

Allāh Most High had decreed that Sayyidunā Danyāl ﵇ would not be able to meet and visit the Respected Companions ﵃ and devotees of the Noble Prophet ﷺ [in this worldly life], but that

his wish be fulfilled from the life of the grave. The prophets, after they have departed from this life and progressed to the life of the hereafter (from the earth to the grave), are merely veiled from this world - الانبياء احياء فى قبورهم 'the prophets are alive in their graves'.

I was in the process of relating a ḥadīth in which the Noble Prophet ﷺ related his own circumstances through the words, 'I am the result of Sayyidunā Ibrāhīm's ﵇ supplication, and I am the interpretation of my grandfather, ʿAbd al-Muṭṭalib's dream. On numerous occasions, my mother saw a divine light emanating from her and illuminating the entire world before, after, and at the time of my birth. She would also see the royal palaces of Shām [Modern-day Syria, Jordan and Palestine] and Madain [a place inhabited by the people of Thamud].' The Messenger of Allāh ﷺ has also said that around the time of his birth in Makkah Mukarramah, his mother, whilst fully awake, saw a divine light. At first, she used to see only a single light which showed her the whole world. All those areas where Islam was destined to reach were shown to Sayyidah Āminah ﵂ through these illuminations. She also saw the fourteen turrets of Kisrā's palace collapse. She witnessed all this from Makkah Mukarramah.

Over in Persia, as soon as Mūbidhān, [Persian Emperor] saw the turrets of his palace come crashing to the ground like stones raining down from above, he rushed out and pondered, 'This magnificent stone building has been standing tall for centuries, and with no sign of an earthquake or any other calamity, what has caused the fourteen turrets to collapse in such a manner, especially since the carved stones around them are still intact?'

ʿAbd al-Masīḥ and His Maternal Uncle

Mūbidhān then remembered a bizarre dream he had that night. He had seen huge camels riding other camels and large Arabian horses on top of them, spreading all over Persia. He gathered interpreters of dreams to have this dream explained. When they were unable to interpret it, they told him that only one man was capable of

interpreting it - namely ʿAbd al-Masīḥ, who lived in Shām close to the land of the Arabs. They advised him to send a messenger to ʿAbd al-Masīḥ so that the dream may be interpreted accurately.

When the king's messenger reached his destination, he related the dream to ʿAbd al-Masīḥ and told him about the fourteen turrets collapsing. ʿAbd al-Masīḥ replied, 'I am indeed quite experienced at interpreting dreams; however, my uncle is more adept at it than me.'

ʿAbd al-Masīḥ's uncle was living his last moments at over a hundred years of age. Upon hearing Mūbidhān's dream and of the collapsing turrets, he said, 'This is news of the advent of the Prophet of the Last Era. He has indeed appeared.'

He was then asked, 'Very well, but what does the collapsing of the fourteen turrets signify?'

He explained, 'This means fourteen Persian rulers will govern Iran during the reign of this Prophet or his followers.'

When this interpretation was relayed to Mūbidhān, he rejoiced greatly, saying, 'Our rule will remain for fourteen more generations and what happens thereafter can be dealt with as and when it comes.'

The historians state that Mūbidhān wasn't aware of the fact that قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء 'Allāh is the Master of Kingdom, He grants kingdom to whomsoever He chooses and He takes it away from whomsoever He wills (Qur'ān 3:26).'

Before the caliphate of Sayyidunā ʿUmar ﵁ had even started, ten Persian kings had already ruled and died in quick succession. Some ruled for just a few months and others for just a few days.

Sayyidunā Danyāl ﵇

Friends, since Sayyidunā Danyāl ﵇ longed to meet the Noble Prophet ﷺ, Allāh Most High informed him, 'Your desire cannot be fulfilled in your worldly life, but I will fulfil your yearning to meet with the Respected Companions ﵃ of the Prophet of the Last era after you have left this world.'

Consequently, Iran was conquered by Sayyidunā Abū Mūsā al-Ashʿarī ﵁ during Sayyidunā ʿUmar's ﵁ caliphate. Upon reaching Mūbidhān's palace, they searched his treasury (treasures were not kept in cupboards or chests; they had huge underground chambers to store away their weapons, their wealth, their cherished items and other valuable possessions).

When Sayyidunā Abū Mūsā al-Ashʿarī ﵁ and his companions reached the treasury, their eyes fell on something quite astonishing. They opened one of the chambers to find a bier on which a corpse lay. The shroud and the corpse were in perfect condition. It was almost as if this corpse had been prepared and placed on the bier that very same day. A book was found near the head of the corpse which they immediately sent to Sayyidunā ʿUmar ﵁. Here, they began trying to identify the corpse by calling for the caretakers of these royal chambers who subsequently informed them that the corpse on the bier was Sayyidunā Danyāl ؑ, whilst the book which lay by his head was the book that had been revealed to him.

Sayyidunā ʿUmar ﵁ called for Kaʿb Aḥbār and had him translate the book. Similar to the Holy Qur'ān, this book mentioned incidents of previous prophets and nations, their histories and prophecies of events still to occur before the Day of Judgement.

Sayyidunā Abū Mūsā al-Ashʿarī ﵁ and his companions performed his funeral prayer, dug a grave for him and buried him. In this way, Sayyidunā Danyāl's ؑ desire to meet them was fulfilled by Allāh Most High.

In Madinah Munawwarah, Sayyidunā ʿUmar ﵁ remembered a ḥadīth of the Noble Prophet ﷺ about Sayyidunā Danyāl ؑ. This prompted him to write to Sayyidunā Abū Mūsā al-Ashʿarī ﵁, asking him which individual initially entered the chamber and discovered Sayyidunā Danyāl's ؑ body. Sayyidunā Abū Mūsā al-Ashʿarī ﵁ informed him that it was Ḥarqūs ibn Zuhayr ﵁. Sayyidunā ʿUmar ﵁ said, 'Send him over to me.' Once he reached Madinah Munawwarah, Sayyidunā ʿUmar ﵁ related to him the saying of the Noble Prophet ﷺ about Sayyidunā Danyāl ؑ.

The Respected Companions ﵃ were physically and wholeheartedly selfless for the cause of Islam. At all times, and at every step,

they witnessed with their own eyes the verity of each utterance that the Noble Prophet ﷺ had made.

Sayyidunā ʿUmar ؓ related to him the saying of the Noble Prophet ﷺ:

من دلّ على دانيال فبشِّره بالجنة

Whosoever discovers [Sayyidunā] Danyāl ؑ, give him glad tidings of Paradise.

Sayyidunā ʿUmar ؓ further said, 'I called you here all the way from Persia to relate to you the glad tiding of the Messenger of Allāh who prophesied this whole event to us. We were certain that you would conquer Persia, discover the blessed body of Sayyidunā Danyāl ؑ, and that his book would reach us. This is how Sayyidunā Danyāl's ؑ lifelong desire to meet the Respected Companions ؓ and for them to perform his funeral prayer was fulfilled. Allāh Most High had predestined for all this to happen. I called you so that I may relate the glad tidings of Paradise to you.' Truly, the more significant an event, the more interest it generates.

Well, you have all been participating in this conference with great enthusiasm since this morning, so you must be tired, whereas I am fresh because I just arrived. I will therefore conclude within the next half hour to forty-five minutes.

Friends, I studied *Ṣaḥīḥ al-Bukhārī* under Shaykh Zakariyyā ؒ at Saharanpur in the final year that he taught the whole of this. He had cataracts in both eyes and needed operations to remove them. He would often say to me out of affection, 'I didn't plan on teaching *Ṣaḥīḥ al-Bukhārī* this year. I am only teaching it because of you.' Thus, owing to the shaykh's affection, I was fortunate enough to study the whole of *Ṣaḥīḥ al-Bukhārī* under him.

Musnid al-Hind Shāh Waliyullāh ؒ

The shaykh would relate his chain of transmitting ḥadīth (*sanad*) by saying that he studied ḥadīth under his father Shaykh Yaḥyā ؒ, who had studied under Shaykh Rashīd Aḥmad Gangohī ؒ. Shaykh

Zakariyyā ﷫ also studied ḥadīth under Shaykh Khalīl Aḥmad Sahāranpūrī ﷫. The latter had been authorised and given permission (*ijāzah*) to transmit ḥadīths by Shaykh Rashīd Aḥmad Gangohī ﷫. Thereafter, the shaykh would communicate various other chains of transmission of which he was a link.

Finally, he would say, 'Once, I sent out hundreds of letters throughout the Indian subcontinent, Asia and the two holy places of Makkah Mukarramah and Madinah Munawwarah (Ḥaramayn) informing them that I was interested in knowing the content of their chains of transmission, the names of their teachers and the teachers of their teachers, i.e. their entire chains of transmission going back to the Noble Prophet ﷺ.'

For example, the student has just recited to us the chain of transmission by commencing with the words حدثنا الحميدى. Here, Imām Bukhārī ﷫ says that he heard the ḥadīth from his teacher, Ḥumaydī, who heard it from his teacher, who heard it from his teacher and so on. In this manner the chain reaches Sayyidunā 'Umar ؓ who initially heard this ḥadīth from the Noble Prophet ﷺ.' This is the portion of the chain of transmission from the Noble Prophet ﷺ to Imām Bukhārī ﷫.

The next portion of the chain of transmission is from Imām Bukhārī ﷫ to Shāh Waliyullāh ﷫.

The last portion proceeds from Shāh Waliyullāh ﷫ and reaches Shaykh Zakariyyā ﷫. Indeed, this makes it a complete chain of narration: firstly, from Shaykh Zakariyyā ﷫ till Shāh Waliyyullah ﷫; secondly, from Shāh Waliyullāh ﷫ till Imām Bukhārī ﷫; and lastly, from Imām Bukhārī ﷫ till the Noble Prophet ﷺ.

Shaykh Zakariyyā ﷫ also said, 'We knew too well that our chains of narration reached Shāh Waliyullāh ﷫, and from him the next part of the chain reached the author of the ḥadīth book in question - who, before each ḥadīth in the actual book itself, provided the names of individuals through whom the actual text (*matn*) reaches the Noble Prophet ﷺ.

He further adds, 'I wrote to every Islamic establishment known to me throughout India, Pakistan, Bangladesh, the rest of Asia and the Two Holy Places (Ḥaramayn). Whether Deobandī, Barelwī or

Ahl al-Ḥadīth. I wrote to every seminary without discrimination, requesting them to provide me with their chain of transmission.

Shaykh Zakariyyā ﷸ says, 'I received thousands of chains of transmission in reply to my letter, and there was not a single one from them which did not include Shāh Waliyullāh ﷸ in its chain. From that day on, I attached the honorific title of *Musnid al-Hind* to Shāh Waliyullāh's ﷸ name. This bears testimony to the fact that Allāh Most High selected him for the magnificent work of propagating ḥadīth, and so the whole of Asia is indebted to him. No chain of transmission reached me which did not contain his name somewhere in the middle.'

Allāh Most High granted Shāh Waliyullāh ﷸ a very lofty status, be it through gaining proficiency in the field of sacred knowledge, or through mastering ḥadīth, *fiqh*, history or politics. His book *Ḥujjatu 'llāh al-Bālighah* is a masterpiece and Shaykh Qārī Ṭayyib ﷸ used to deliver lectures on it in his old age.

Three Great Saints of Dehli

This brings to mind a story. Shaykh Fakhruddīn Dehlawī ﷸ and a famous saint of the Naqshbandī order, Shaykh Mirzā Maẓhar Jān Jānā ﷸ, were amongst Shāh Waliyullāh's ﷸ contemporaries. Based in Delhi, the three saints were closely connected to one another.

Three Saints of Thana Bhawan

Not long after them, three saints lived in Thana Bhawan, namely Ḥājī Imdādullāh ﷸ, Shaykh Ḍāmin Shahīd ﷸ and Shaykh Muḥammad Thānawī ﷸ. They offered their *ṣalāh*s in the same masjid. In their room, Ḥājī Imdādullāh ﷸ would sit in one corner, Shaykh Muḥammad Thānawī ﷸ in another, and Shaykh Ḍāmin Shahīd ﷸ would be on his bed by the entrance. It is obvious that anyone arriving would meet Shaykh Ḍāmin Shahīd ﷸ first.

Nowadays, a new trend of opening Shisha cafes to smoke huqqah has become the norm. On my visit to Bolton, to attend

a Janāzah prayer, I was told that such places of debauchery had been established.

Bolton is the first place I settled in after coming to this country. At that time, some people from Leicester came to acquire my services and even offered me a higher salary. Recently, when I related this incident, a friend began saying that he was one of them along with the father of Shaykh Saleem Dhorat and two other companions. I was receiving eleven pounds in Bolton, and the people from Leicester offered me a house and a wage of twenty-five pounds to serve as an imām at Masjid an-Noor. Twenty-five pounds was a good wage in those days.

This started an argument in my house. I told them that I had already promised to serve as an imām in Bolton, but the family insisted that I accept the offer, reasoning that it was only a verbal promise and since I had not yet started, the contract had not officially begun. They argued that eleven pounds was insufficient.

I was passing through Bolton when a friend of mine mentioned after the funeral prayer, 'Three shisha shops have recently opened in Bolton.'

I replied [in amazement], 'Shisha shops? Do people smoke so much huqqah that it is sold in shops?'

He remarked, 'People visit these shops to smoke huqqah [not buy it].' He then broke some more sorrowful news to me. He said, '[Muslim] men and women sit together in these bars to smoke huqqah.' *Innā li 'llāhi wa innā ilayhi rājiʿūn* (We belong to Allāh and to Him we return) - May Allāh Most High protect Muslims from such indecency.

Shaykh Ḍāmin Shahīd ﷺ would sit by the entrance of the mosque and would say to anyone who arrived and greeted him with *salām* and a handshake, 'If you have come to enquire about a religious ruling, go to Shaykh Muḥammad who is sitting over there in the corner. If you have come to pledge allegiance or to seek a verdict related to *Ṭarīqah* (Sūfism), then go to Ḥājī Imdādullāh who is sitting there. And, if you want to smoke huqqah then sit with your friends [meaning himself].' So, there were also three saints in Delhi at one time.

The Supplication of Sayyidunā ʿUmar ﵁

Whilst Sayyidunā ʿUmar ﵁ was leading the Fajr prayer, Abū Lu'lu'ah Fayroz stabbed him with a dagger. Sayyidunā ʿUmar ﵁ was fatally wounded and blood flowed profusely from his body. People around him realised he wouldn't survive, and therefore started weeping and supplicating to Allāh Most High. Finally, the appointed time and the moment he had been waiting for arrived. His lifelong prayer had been:

اللهم اجعل موتى فى بلد رسولك، اللهم ارزقنى شهادة فى سبيلك

O Allāh, make my death occur in the city of your Messenger. O Allāh, grant me martyrdom in your way.

He would often think, 'From east to west, I strike awe and command dignity. Muslims have toppled great kings from their thrones. How will I, the ruler of the Muslims, achieve martyrdom when in a safe haven like Madinah Munawwarah? Though I try my utmost to join the Muslim army at wartime, the Companions do not allow me. Hence, how will I achieve martyrdom?' This question would often cross his mind.

It is for this reason that once, while delivering a sermon in Madinah Munawwarah, the thought of his martyrdom crossed his mind. Thus, he related a ḥadīth which says that a certain palace in Paradise has five hundred entrances and standing at every door of this palace are five hundred damsels (*hūr*) of Paradise. This palace is reserved for a prophet, a *ṣiddīq* and a martyr.

He was narrating this ḥadīth during a Friday sermon when he suddenly turned towards the blessed grave of the Noble Prophet ﷺ and addressing him said:

هنياً لك يا رسول الله

Blessed be this palace for you, O Messenger of Allāh.

Nowadays, If we try to stand by the blessed grave of the Noble Prophet ﷺ for a little while in order to invoke blessings and

peace, to recite lyrical poetry or to read Urdu poems in his praise, the blinkered, parochial and partisan Najdī officers come down hard on us. Our ears are now deaf to them after listening to all the discourteous language they use, exhibiting a lack of respect hundreds of times whilst seated right there, 'This is a mere wall,' they say, 'Have you not read in the Qur'ān? انك ميت و انهم ميتون "You will surely die and they will die too (Qur'ān 39:30)," and هؤلاء اموات "These people are dead."' We seek Allāh Most High's refuge from such utterances. They utter such slander!

The Condition of Sayyidunā Abū Ayyūb al-Anṣārī ﵁

This issue was resolved in the first era. Sayyidunā Abū Ayyūb al-Anṣārī ﵁, privileged to be the first host of the Noble Prophet ﷺ, could not contain himself after the Noble Prophet's ﷺ demise.

A Female Companion Gave Her Life at the Blessed Grave of the Noble Prophet ﷺ

Was he the only one? There were many other Companions too. One particular female Companion arrived at the blessed grave of the Noble Prophet ﷺ. Sayyidah ʿĀ'ishah ﵂ reports that the woman began humming poems there and then fell down, lying in a heap as her soul had departed from her body beside the blessed room of the Noble Prophet ﷺ.

A Bedouin Gives His Life at the Blessed Grave of the Noble Prophet ﷺ

A Bedouin arrived at the blessed grave and as he recited, his soul departed from his body. He passed away by the holy grave.

When ʿAbdullāh ibn ʿUmar ﵁ could bear it no longer, he would sit in front of the blessed grave and weep. Once, whilst weeping

incessantly, he placed his forehead on the blessed grave. Marwān saw him as he passed, so he asked, 'O ibn ʿUmar! Are you thinking straight? Do you know what state you are in? Do you realise what you are doing?'

Sayyidunā ibn ʿUmar ﵄ replied angrily, 'Of course I am! I know exactly what I'm doing.'

Sayyidunā ʿUmar ﵁ Addresses the Noble Prophet ﷺ from the Pulpit

While relating this ḥadīth, Sayyidunā ʿUmar ﵁ turned towards the blessed grave of the Noble Prophet ﷺ and said:

هنياً لك يا رسول الله

Blessed be this palace for you, O Messenger of Allāh, (for you have entered it, experienced its luxury and have seen it).

Thereafter, he addressed Sayyidunā Abū Bakr ﵁ with the words:

هنياً لك يا ابا بكر

Blessed be this palace for you, O Abū Bakr (since the words in relation to it are - it was promised only for a prophet, a *ṣiddīq* and a martyr).

Sayyidunā ʿUmar ﵁ then questioned himself regarding his abode: انّیٰ لك يا عمر؟ 'How will you attain this martyrdom and subsequently this palace, O ʿUmar?' (Not only have you gained sovereignty here [in this city], you have even become the king of a great empire).

Thus, Allāh Most High fulfilled his desire when he collapsed to the ground after being stabbed by Abū Lu'lu'ah Fayroz. He was martyred in the path of Allāh Most High and people then began arriving to pay their condolences.

The Messenger of Allāh ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ؓ

The mention of the three saints who were in Delhi, namely Shāh Waliyullāh, Shaykh Fakhruddīn and Shaykh Mirzā Maẓhar Jān Jānā ؒ brings to mind the narration of Sayyidunā ibn ʿAbbās ؓ. A row was formed as people arrived to pay their condolences. Sayyidunā ibn ʿAbbās ؓ says, 'I stood crying and watching the body of Sayyidunā ʿUmar ؓ which had been placed before us when I felt someone place their head on my shoulder. I was too busy looking forward that I did not bother to find out who it was. I was busy crying.'

He further says, 'A short while later, the person who had placed his head on my shoulder began saying (addressing Sayyidunā ʿUmar ؓ), 'I was sure this would happen. I have observed throughout my life, whether in Makkah or Madinah, during travels or at home, during the day or night and at every moment, whenever the Messenger of Allāh would go anywhere, we would hear the words: خرج رسول الله صلى الله عليه و سلم و ابو بكر و عمر (The Messenger of Allāh, Abū Bakr and ʿUmar have gone) and in response to questions such as 'Who has entered?' The reply would be: دخل رسول الله صلى الله عليه و سلم و ابو بكر و عمر "The Messenger of Allāh, Abū Bakr and ʿUmar have entered." Thus, they were together in every walk of life.'

There are many anecdotes and stories of when the Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ؓ were together, but time does not permit [me to speak about them].

Sayyidunā ibn ʿAbbās ؓ says, 'When I heard the crying and lamenting of this individual that, 'I was sure the three of you shall remain together as I have often seen you accompanying each other throughout my life. And, whenever some news was received, the individual relaying it would say, "The Messenger of Allāh, Abū Bakr and ʿUmar were there," I turned my neck to see who was leaning on me only to find (Sayyidunā) ʿAlī there.' So, the Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ؓ would remain together everywhere.

Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar and Sayyidunā Abū ʿUbaydah Ibn al-Jarrāḥ ﷽

Following the Noble Prophet's ﷺ demise, another group of three, consisting of Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar al-Fārūq and Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ ﷽ was formed. The three consulted each other in all affairs and worked together.

It is for this reason that when Sayyidunā Abū Bakr ؓ was selected as the caliph and people left after pledging allegiance to him, he was found crying amongst his acquaintances, expressing his displeasure to Sayyidunā ʿUmar ؓ for being selected as caliph. Sayyidunā ʿUmar ؓ consoled him, telling him that they would always assist him, but he refused, saying, 'No.'

Sayyidunā ʿUmar ؓ then added, انا اكفيك القضاء 'I will administrate the judiciary and I myself will listen to all the cases.'

Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ ؓ further consoled his associate and friend, saying, انا اكفيك بيت المال 'I will manage the treasury for you.'

This was done in order to ease the burden on Sayyidunā Abū Bakr's ؓ shoulders. The three remained together till the end.

Fleeing the Decree of Allāh Towards the Decree of Allāh

When Sayyidunā ʿUmar ؓ travelled to Shām, it was being stipulated that they would hand over the keys of Bayt al-Maqdis only to the Imām of the Believers (*amīr al-mu'minīn*) who would have to come in person to Jerusalem; Consequently, Sayyidunā ʿUmar ؓ also travelled there.

It is a long story. On his return from Jerusalem, the people of Shām insisted he grace them with his presence. As it was a newly conquered region, they wished for his gaze to fall on the land, and for him to set foot on it that they could talk with him.

The Plague of ʿAmwās

Sayyidunā ʿUmar ﵁ was still contemplating stopping off at Shām on his return from Jerusalem when the news of a plague which had spread throughout the region was broken to him. The residents of Shām insisted he stop off in spite of the plague, whilst his companions from Madinah Munawwarah and some others advised against it, saying that the plague had spread throughout the region, so he should not enter a plague-ravaged area [for fear of contracting the disease].

Sayyidunā ʿUmar ﵁ scheduled a meeting to be held after *ṣalāh*. When everyone had assembled, he asked, 'Friends, what should I do? Should I or shouldn't I visit this region, for a plague has broken out there?'

This divided them into two groups: One group suggested he travel, whilst others suggested that he should not go. Sayyidunā ʿUmar ﵁ instructed them to leave as they could not reach an agreement. He called for the Emigrants (*muhājirīn*). The same questions were posed to them, and they too were divided in their opinion. He also instructed them to leave and asked them to call for the *Anṣār* as they had enjoyed close proximity with the Messenger of Allāh ﷺ. They too were divided in their opinions, and as a result, Sayyidunā ʿUmar ﵁ had still not reached a decision.

At that point, Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf ﵁, who had been away, arrived on his horse and asked, 'What is the matter?'

Sayyidunā ʿUmar ﵁ informed him of the consultation to which Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf ﵁ replied with a ḥadīth, 'I have heard the Messenger of Allāh say, "If you hear that (a plague) has broken out in a land, do not go to it; but if it breaks out in a land when you are there, do not leave it."'

Sayyidunā ʿUmar ﵁ decided to head back to Madinah Munawwarah and not visit Shām.

Sayyidunā ʿUmar's ﵁ close friend, Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ ﵁, the commander-in-chief of that entire region, had hoped to take Sayyidunā ʿUmar's ﵁ advice by presenting to him his feats and detail of the conquered areas. When he saw that he

was firm in his intention to return and would not go with him, he remarked, افرار من قدرالله؟ 'Are you fleeing from the decree of Allāh?' You refuse to enter Shām because a plague has broken out there, and intend to flee to Madinah Munawwarah. Can anyone evade the decree of Allāh?

Everything that will come to pass in the future concerning man, his destiny and everything else is what fate has decreed. Hence, it will happen (*qaḍā*) in accordance with Allāh's knowledge of all events (*qadar*).

Sayyidunā ʿUmar ﷺ displayed his disapproval quite amicably, 'O Abū ʿUbaydah! If only I had heard this remark from someone other than you. You are a distinguished figure and one of the first and foremost of the Emigrants.' He added, 'Yes, we are running from what Allāh had decreed to what Allāh has ordained, i.e. it is purely Allāh's will that we leave from this place, and it is also by divine decree that we travel back to the place we have intended.'

If you were to study the blessed life of the Noble Prophet ﷺ, you could compile at least a hundred momentous stories which mention the Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ﷺ together in one place.

During the caliphate of Sayyidunā Abū Bakr al-Ṣiddīq ﷺ, the decision making, planning and process of undertaking various endeavours, was led by and involved the three saintly figures of Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar and Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ ﷺ.

The mention of Shāh Waliyullāh ﷺ led me to mention the three saints of different eras. It has been an hour now, and I did not intend to go beyond it as you have been busy since morning. I will now recite the ḥadīth followed by a supplication. We supplicate Allāh Most High to grant these (male and female) students success and destine knowledge and righteous deeds for them.

Friends, we are living in a time of widespread corruption, in which vicissitudes of fortune and circumstances are constantly experienced and safety is not guaranteed. Therefore, we should beg and beseech Allāh Most High to keep us steadfast. May Allāh

Most High keep institutions like this one running for years on end and make our system [of teaching and learning] perpetual.

بسم الله الرحمن الرحيم. باب كيف كان بدؤ الوحي الى رسول الله صلى الله عليه و سلم و قول الله عز وجل: ﴿انا اوحينا اليك كما اوحينا الى نوح والنبيين من بعده﴾. حدثنا الحميدى عبدالله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصارى قال اخبرنى محمد بن ابراهيم التيمى انه سمع علقمة بن وقاص الليثى يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر قال سمعت رسول الله صلى الله عليه و سلم يقول انما الاعمال بالنيات و انما لكل امرئ ما نوى فمن كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه.

Now, let us supplicate Allāh Most High to keep this *madrasah* functioning. May He make the construction of your new *masjid* easy, and may He enable it to reach completion. Recite *durūd sharīf.*

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

3

The Light of Prophethood of the Illuminator of Both Worlds ﷺ, His Blessed Birth, and His Presence in Makkah, Madinah, Madyan, Mount Tur and Bethlehem

یا الٰہی سر بسجدہ ہے قلم بہرِ سخن
راہِ نعتِ مصطفیٰ پر اس کو کردے گامزن

ہو بیاں کچھ شانِ عالی احمدِ مختار کا
ہے یہی اہل محبت کے لئے خمرِ کہن

مکہ مولد، طیبہ مورد، حوض موعد حبّذا
حشر کے دن رب سلّم امّتی کی ہے لگن

انبیاء سب مقتدی ہیں لیلۃ المعراج مین
اور امام الانبیاء مہمانِ ربِ ذو المنن

پہونچے جب سدرہ پہ تو جبرئیل یہ کہہ کر رکے
ہست سوزاں ایں تجلی من نتانم پر زدن

"قاب قوسین" اور "دنیٰ" اللہ اکبر یہ مقام
اختیارِ خمر پر راجح ہوا شربِ لبن

عرش، کرسی، حوض، جنت سب کا نظارہ کیا
کیا مبارک ہے سفر ہیں شادماں روح و بدن

تحفۂ قرب و محبت پنجگانہ حاضری
یادگارِ خلعتِ اکرام ہے بے شبہ وظن

ذاتِ مرسل ہے رحیم اور وصف مرسل بھی رحیم
ان کی امت خیر امت، قرن ہے خیر الزمن

ہے لقب امی و لیکن جس طرف بھی دیکھئے
ان سے روشن عقل ودل، دین وفراست علم وفن

آئینہ بن کر ملے تھے جب "حرا" میں جبرئیل
آشکارا ہو گیا تھا سر علمٍ من لّدن

رحمۃ للعالمیں، محبوب رب، صادق امیں،
منبعِ ایثار وشفقت، مظہر خلقِ حسن

تا قیامت معجزہ ہر سورتِ قرآن ہے
بہرِ منکر ہے تحدی نفئ تاکیدِ بلن

ہے نبوت ہر نبی کی حق مگر اس دور میں
سکّۂ حضرت محمد مصطفیٰ کا ہے چلن

(حضرت مولانا مفتی محمود حسن صاحب گنگوہی رحمۃ اللہ علیہ)

أُوَادِعُكُمْ وَ أُعْلِمُكُمْ بِوَجْدِیْ

وَقَلْبِیْ عِنْدَكُمْ وَالْجِسْمُ عِنْدِیْ

وَلَا قَصْدِیْ أُفَارِقُكُمْ وَلٰكِنْ

قَضَآءُ اللهِ يَغْلِبُ كُلَّ عَبْدٍ

(حضرت مولانا مفتی محمود حسن صاحب گنگوہی رحمۃ اللہ علیہ)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلَّى اللّٰهُ عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا،

أَمَّا بَعْد: فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَاعَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَحِيْمٌ﴾ صدق الله العظيم.

Friends, let us supplicate that Allāh Most High protects the Holy Qur'ān in the hearts of these students till they breathe their last. May He enrich them with the knowledge of the sacred sciences just like their forefathers. May He grant them the ability to walk in the footsteps of our predecessors. May He bestow us with the ability to practice upon the commands of the Qur'ān. May Allāh Most High further develop this method of memorising the Holy Qur'ān in the ummah as well as in every corner of the world and embed in our hearts sincere love for the Holy Qur'ān.

Two Great Blessings

Friends, the Holy Qur'ān and the Master of Both Worlds ﷺ are two distinctive blessings which this ummah has been bestowed with. No matter how much we aspire to, desire and eagerly accept this blessing, it is not enough.

Allāh Most High repeatedly draws our attention to His favour of making us a part of the ummah of the Noble Prophet ﷺ, because of whom He designed the universe and sent many prophets and messengers to this world, and who was the reason behind the revelation of previous books and scriptures. So, to declare that the revealed books of the past had been abrogated (*mansūkh*) whilst the abrogating (*nāsikh*) book for them was the magnificent and glorious Holy Qur'ān. Furthermore, to announce that the previous prophets and messengers, from Sayyidunā Ādam ﷺ to Sayyidunā ʿĪsā ﷺ, aspired, desired and supplicated to Allāh Most High to make them a part of his nation.

Undoubtedly, it is a great asset and a wonderful blessing that we have been bestowed with. We are, unfortunately, not striving, endeavouring or exerting ourselves enough to attain this blessing. May Allāh Most High forgive these inadequacies on our part. May He forgive the neglect we have shown towards the magnificent blessing of the Holy Qur'ān. We also seek forgiveness for our ignorance and disregard of the Noble Prophet's ﷺ esteemed person.

The Light (*Nūr*) of Prophethood (*Nubuwwah*)

Friends, Allāh Most High granted prophethood to the Noble Prophet ﷺ even before he granted prophethood to Sayyidunā Ādam ﷺ. ʿAllāmah Suyūṭī ﷺ has mentioned a narration[1], and he writes that when Sayyidunā Ādam ﷺ wandered around Paradise, the angels hoped to catch a glimpse of him from behind. They desired to see his back. Why?

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[1] *Daqāiq al-Akhbār fī Dhikr al-Jannatī wa 'l-Nār* li ʿAbd al-Raḥīm ibn Aḥmad al-Qāḍī, *Al-Durar al-Ḥisān fi 'l-Baʿthī wa Naʿīm al-Jinān* li 'l-Suyūṭī

Allāh Most High had deposited the light of prophethood of the Leader of the Universe, the Pride of Both Worlds ﷺ into the loins of Sayyidunā Ādam ؑ. This particular narration reveals the extent of this light with the words, 'The light shone just like we witness the moon and the sun shining.' The brightness of this light of prophethood which was deposited into the loins of Sayyidunā Ādam ؑ was far greater (than the brightness of the sun and the moon).

The Poem Of Sayyidunā ʿAbbās ؓ Pertaining to the Light (*Nūr*) of Prophethood

When returning from a journey, the blessed practice of the Noble Prophet ﷺ was to halt for a while just on the outskirts of Madinah Munawwarah, close enough that the Respected Companions ؓ could reach him (without difficulty). Upon his return from this particular expedition, Sayyidunā ʿAbbās ؓ presented himself to the Noble Prophet ﷺ and said, 'O Messenger of Allāh, I have composed a few poems in honour of you.'

The Purpose of Listening to and Reciting Poetry

This form of poetry, which has been practiced from the era of the Noble Prophet ﷺ and continues to be practiced, which relates the circumstances of the Noble Prophet ﷺ and lavishes praise upon him (*naʿt*) is equal to the most important acts of worship. In view of this, poetry in praise of the Master of Both Worlds ﷺ used to be recited in gatherings where the Noble Prophet ﷺ would also be present.

It is well documented that Sayyidunā Ḥassān ibn Thābit ؓ, along with numerous other Respected Companions ؓ recited poetry in honour of the Noble Prophet ﷺ. The reason being, such poetry served the purpose of enlivening and decorating the heart whilst the bond with his esteemed self was formed. Ordinary

speech, prose, and words used in a sermon are not as effective as poetic and versified speech.

When Sayyidunā ʿAbbās ﷺ put forward his request, the Noble Prophet ﷺ granted him permission. He began with a section that portrays the Noble Prophet ﷺ as the cause and reason for Sayyidunā Ādam's ﷺ existence, for Sayyidunā Nūḥ ﷺ and his people's protection in the ark, and the cause for Sayyidunā Ibrāhīm ﷺ remaining safe in the fire.

It was revealed to all the prophets, 'We have initiated the process of prophethood because of the esteemed self of the Noble Prophet ﷺ who will complete the chain of prophethood as the Last Prophet ﷺ. He shall be the leader of all the prophets and messengers.' Therefore, it was necessary for the previous prophets and messengers and their people to accept his supremacy.

The verse لقد جاءكم رسول من أنفسكم 'Surely, there has come to you a Messenger from amongst you' (Qur'ān 9:128), imparts glad tidings of the arrival of the Last Prophet ﷺ regarding whom the prophets and messengers of the previous nations along with their communities were given glad tidings. This was the culmination of a process which included glad tidings of what was to transpire and had the yearning and desire of the people (of the past) who eagerly anticipated his arrival, saying, 'If only we could meet him', If only we could enjoy his company,' and 'If only we could see him.'

The King of Yemen and Madinah Munawwarah

Just as Qaysar (Caesar) is the title of Roman kings and Kisrā (Chosroes) that of Persian kings, Tubbaʿ was the title used for the kings of Yemen. There was a time when the Tubbaʿ of Yemen was very wealthy, and as soon as he learnt about the circumstances surrounding the Last Prophet ﷺ through his religious books which had preserved unadulterated content concerning his birth and migration to Madinah Munawwarah, he specifically travelled to the region and made trips to Makkah Mukarramah and Madinah Munawwarah. He ordered for thousands of houses to be built

according to the standard and requirements of the period. For whom did he build them? He built them for the People of the Book (Ahl al-Kitāb) - whichever part of the world they may have inhabited - for they had received glad tidings of the arrival of the Last Prophet ﷺ through their religious books and scriptures and wished to come and live in these houses in order to welcome him there.

The House of Sayyidunā Abū Ayyūb al-Anṣārī ؓ was Built by Tubbaʿ

We learn from various narrations that this noble undertaking of Tubbaʿ was held in high regard. The Noble Prophet's ﷺ migration to Madinah Munawwarah many centuries later, when the men, women and children from the Emigrants (*muhājirīn*) and Helpers (*anṣār*) lined up on both sides of the streets to welcome him highlights this. People from every tribe longed to have the Noble Prophet ﷺ stay in their homes. They cried out, 'O Messenger of Allāh, grace our home with your presence.'

Some requested him to grace their homes by highlighting their maternal relationship with him, while others put forward various other reasons in order to persuade him and provide him with hospitable accommodation. Upon all this insisting, he announced, 'I have let the reins of the camel loose: إنها مأمورة it is under the command of Allāh Most High (to stop at a certain place), and that shall be my destination.'

Consequently, the camel continued moving along with the Noble Prophet ﷺ on it, until it reached the residence of Sayyidunā Abū Ayyūb al-Anṣārī ؓ where it sat down. At this point, the Noble Prophet ﷺ confirmed:

اِنشاء الله هذا المنزل

Allāh willing, this is where I will stay.

Meaning, this is my place of abode, selected by Allāh Most High. The commentators of ḥadīth state that this was one of the many

houses Tubbaʿ had built centuries earlier. Prior to the coming of the Noble Prophet ﷺ, people used to accommodate it in anticipation of his arrival. Fascinating stories have been related regarding this particular house.

Sayyidunā Abū Ayyūb al-Anṣārī ؓ

Once the house of Sayyidunā Abū Ayyūb al-Anṣārī ؓ was chosen, he suggested to the Noble Prophet ﷺ, 'O Messenger of Allāh, you should reside on the upper floor.'

The Noble Prophet ﷺ replied, 'No, since the Companions will come to visit me frequently, it will cause them discomfort. Thus, the convenience of accommodating the downstairs floor is much more conducive to the situation.'

Shaykh ʿAllāmah Anwar Shāh Kashmīrī ؒ has penned a narration which states, 'On the first night, as everyone retired to bed, Sayyidunā Abū Ayyūb al-Anṣārī ؓ whispered to his family members, 'We are upstairs while the Messenger of Allāh is downstairs. We do not know where exactly he is resting, so let it not be that we move around and the Messenger of Allāh be right below us. Thus, our feet would be on top, and the Noble Prophet would be below us.' They considered it discourteous to stay in that part of the upper floor which was directly above the Noble Prophet ﷺ.

Ultimately, Sayyidunā Abū Ayyūb al-Anṣārī ؓ asked his family to move to that side of the building which he knew with certainty was not directly above the Noble Prophet ﷺ as there was no room there and luggage and belongings had been placed there. They spent the entire night in a sitting position. In the morning, they put forward their request to the Noble Prophet ﷺ, 'O Messenger of Allāh, please stay on the upper floor.'

On that night, some water was spilt on the upper floor and, instead of trying to reach for something to absorb the water, fearing that it might by then seep through the ceiling and inconvenience the Noble Prophet ﷺ, Sayyidunā Abū Ayyūb al-Anṣārī ؓ quickly took off his turban and absorbed the water with it.

In the morning, he said that it was difficult for him to reside on the upper floor, and due to this, the Noble Prophet ﷺ agreed to move upstairs.

I said that the brightness of the Noble Prophet's ﷺ light of prophethood which Allāh Most High deposited into the loins of Sayyidunā Ādam عليه السلام was far greater than the brightness of the sun and the moon. As it was finally transferred into Sayyidunā ʿAbdullāh رضي الله عنه, countless proposals were sent by fathers who wanted him to marry their daughter. Later, Sayyidunā ʿAbdullāh رضي الله عنه married Sayyidah Āminah رضي الله عنها.

The Perseverance of a Soothsayer to Acquire the Light (*Nūr*) of Prophethood

As soon as the *nikāḥ* was solemnised, some people as would be expected, lost all hope. However, a famed soothsayer living in Makkah Mukarramah (it's quite possible that although she was known as a soothsayer, she may well have been an Ahl al-Kitāb) did not lose hope. She continued in her attempts to lure Sayyidunā ʿAbdullāh رضي الله عنه into marrying her. She would say, 'Even though you have married Āminah, I still want to marry you. Please accept me for your service.'

Sayyidunā ʿAbdullāh رضي الله عنه continued to decline her proposals.

One morning, Sayyidunā ʿAbdullāh رضي الله عنه was passing her house and as soon as her eyes fell on Sayyidunā ʿAbdullāh رضي الله عنه, she began crying and at the same time would not say a word. This left Sayyidunā ʿAbdullāh رضي الله عنه in a state of total bewilderment, as previously she would always endeavour to entice him.

The respected father of the Noble Prophet ﷺ approached her and asked, 'Your behaviour amazes me, since you have always tried your utmost to make me marry you, but today, rather than making advances towards me, you are deeply distraught and crying away.'

She laid bare the secret, saying, 'I used to see a light on your forehead which motivated my desire to marry you; however, I am

convinced that this light has been transferred into the womb of Āminah.'

Accordingly, her observations and perceptions turned out to be highly accurate. Why? Just as the angels used to see the light of prophethood in the loins of Sayyidunā Ādam ﷺ, the soothsayer of Makkah Mukarramah used to see the light of prophethood on the forehead of Sayyidunā ʿAbdullāh ﷺ.

Auspicious Birth

It is a well-documented fact that significant events accompanied the blessed birth of the Noble Prophet ﷺ: The palaces of Emperors were shaken; for the first time, the fires [of the Zoroastrians] which had been burning for centuries extinguished that very night, and despite countless attempts to reignite them, they did not relight; and fourteen turrets of Kisrā's palace collapsed.

Allāh Most High establishes equity and justice. When the Noble Prophet ﷺ proclaimed his prophethood, two global superpowers, the Roman Empire and the Persian Empire were in existence.

Thus, the Noble Prophet ﷺ sent letters to various rulers inviting them towards Islam. Amongst them was Heraclius, an astute and prudent king from the People of the Book. Although he did not bring *īmān* on the Noble Prophet ﷺ, he treated the letter of the Noble Prophet ﷺ with due respect and reverence. With total respect, he put it away safely. Consequently, his empire was safeguarded for a lengthy period thereafter.

Sequence of Events Before Kisrā's (Chosroes) Downfall

In contrast, Kisrā's impudence was about to be witnessed, and the countdown to his downfall began. The fire extinguished and at the collapse of fourteen turrets, he asked, 'What is the matter? Have our palaces been hit by a quake! Fourteen of its turrets which have stood strong for years have collapsed, and the fire has extinguished!'

This is when he recalled a dream and said, 'I saw huge camels and large Arab horses in my dream, and these Arab horses were being overpowered by the strong and powerful camels.'

Have it Interpreted!

Kisrā said, 'This matter needs to be investigated. We ought to have this dream interpreted and we must ask, 'What is the matter? Why has such a dream been seen.'' He asked for these unusual events to be related to someone from the People of the Book who would be well-acquainted with such dreams.

'Abd al-Masīḥ

After making enquiries, they came to know of a learned scholar by the name of ʿAbd al-Masīḥ, and he was presented in the court of Kisrā. The name 'Abd al-Masīh is also attributed to one of the individuals who, as part of the massive delegation of Najran, came to meet the Noble Prophet ﷺ in the ninth year of Migration. The group constituted of Christians, and ʿAbd al-Masīḥ was a learned scholar among them.

Here, Kisrā asked ʿAbd al-Masīḥ, 'Do you possess knowledge of the matter I am intending to consult you about?'

ʿAbd al-Masīḥ replied, 'If I do possess the knowledge, then I shall inform you; otherwise, I will guide you towards someone more adept.'

Thereafter, Kisrā related all the incidents and mentioned the dream.

Saṭīḥ of Shām

ʿAbd al-Masīh said, 'The dream is highly astonishing; however, the incidents and stories you have spoken of are more difficult to interpret than the dream itself. Rather than me making an inter-

pretation, it would be more appropriate to refer this matter to my uncle, Saṭīḥ, who lives in Shām. In my opinion, at the present time, he is the most learned scholar on the face of this earth in this field, so he should be able to provide answers concerning all the matters at hand. If you permit me, I will travel to Shām and make enquiries of him in relation to them.'

Kisrā immediately granted permission and made travel arrangements for him. Upon reaching Shām, he found his uncle mortally ill, experiencing the agonies of death and flitting in and out of consciousness.

ʿAbd al-Masīḥ mentioned the purpose of his visit then started using poems as a vehicle to relate the various incidents. Upon hearing this, Saṭīḥ immediately opened his eyes and revealed, 'All these incidents illustrate that the Prophet of the Last Era, whose glad tidings were given, has graced this world. The era of that being who was referred to as 'Possessor of the Staff' in our books has begun.'

Holding a Staff During Sermons

The books of the People of the Book contain the words 'Possessor of the Staff', referring to the Prophet Muḥammad ﷺ. On my visit to South Africa, my brother Shaykh Muḥammad, who was alive at the time, said to me, 'On a Friday, the imām of the *masjid* asked me to lead the prayer. Before the *adhān* was called out, I spotted a staff next to the pulpit, so I took hold of it before delivering the sermon. After the completion of *ṣalāh*, some scholars approached me and remarked, 'You did very well.'

I asked, 'With regards to what?'

They revealed, 'Your taking of the staff today has resolved a great debate. Currently, whether one should hold the staff during the Friday sermon or not has become an issue of controversy.'

Interpretation of Saṭīḥ

Saṭīḥ instructed his nephew, ʿAbd al-Masīḥ, 'Inform Kisrā that the Prophet of the Last Era has been born. His time has begun, and the Arabs will achieve dominance over the entire world. The collapsing of the fourteen turrets indicates that until fourteen more rulers accede to the throne, govern and die, your empire will remain.'

Consequently, After ʿAbd al-Masīḥ returned and explained the various incidents and interpreted the dream, Kisrā was elated. He said, 'Fourteen generations of ours are yet to rule! That is a lengthy period. You have indeed brought good news.' However, he was unaware of what was to transpire in the future. Within four years, eight kings had already reigned and perished, and the rule of the six that were to come, had also ended by the time Sayyidunā ʿUthmān ﵁ became caliph.

Friends, The glad tidings of the advent of the Noble Prophet ﷺ were referred to in all the previous books so that people would make preparations and await (his arrival). He would be given a reception according to his rank and status.

In countless places, the Holy Qur'ān makes reference to the respect, honour and love for the Noble Prophet ﷺ in a unique manner.

Do Not Raise Your Voices

Once, Imām Mālik ﵀ was sitting in Masjid Nabawī having a conversation with Abū Jaʿfar Manṣūr. When the latter's voice became slightly loud, Imām Mālik ﵀ interrupted him and said, 'The Messenger of Allāh ﷺ is present here; the command to observe respect and show reverence during his lifetime still applies today.' He then read the verse:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

O believers! Do not raise your voices above the voice of the Prophet (Qur'ān 49:2).

The Respect Displayed by Imām Mālik ﷺ

Once, the congregation listening to Imām Mālik ﷺ made a request, 'You relate ḥadīths to us, but with the gathering totalling thousands of people, your voice does not reach those who are at the back. If you permit, then just as we appoint a *mukabbir al-ṣawt* (one who is appointed to read the *takbīr* aloud in *ṣalāh*), we will employ someone to relay the words of the ḥadīths you communicate to us loudly so that it reaches those at the back. Imām Mālik ﷺ rejected this proposal, reasoning that with the Messenger of Allāh ﷺ nearby, it was impermissible to raise the voice.

The Respect of Sayyidunā ʿAbdullāh Ibn ʿAbbās and Sayyidunā ʿAbdullāh Ibn Masʿūd ﷺ

Just like we have external decorum and elegant manners, Sayyidunā ibn ʿAbbās and Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ exhibited internal elegance in manners and veneration too. On instances of relating ḥadīths, the mere mention of the Noble Prophet ﷺ on their tongues would bring tears to their eyes. At times, they would pass out because of their incessant crying.

The Respect of Ibn Shihāb al-Zuhrī ﷺ

It has been reported regarding Ibn Shihāb al-Zuhrī ﷺ that whenever he narrated a ḥadīth, he would reach the words: قال رسول الله صلى الله عليه وسلم 'the Messenger of Allāh ﷺ has said' and would then halt and begin crying. His crying would last for a long time, and on occasions it would cause him to pass out. If he remained conscious, from then on, for a long period of time, he would fail to recognise anyone amongst them.

Spiritual Raptness of Shaykh Zakariyyā ﷺ

On countless occasions, I witnessed Shaykh Zakariyyā ﷺ occupied in something, but then, he would suddenly ask one of the attendants, 'Who is here?' We would reply to him, telling him the name of the person. Moreover, there have been moments when he has failed to recognise his own son, Shaykh Talha. Shaykh Zakariyyā ﷺ would stare at him for some time before asking, 'Who?'

Shaykh Talha would then reply, 'Talha.' Such was his spiritual condition that he would fail to recognise his own son. This was the extent to which he was spiritually absorbed.

The nature of our connection with the Noble Prophet ﷺ ought to be such that our hearts become empty of all love except love of the Noble Prophet ﷺ. To awaken the love for the Master of Both Worlds ﷺ in our hearts is not on the basis of preferability; it is mandatory. Allāh Most High has made it compulsory upon all Muslims to imbue this love for the Noble Prophet ﷺ in their hearts. May He ignite true love for the Noble Prophet ﷺ in our hearts. May He ordain for us a proper connection with the esteemed self of the Noble Prophet ﷺ.

The Genius of the Holy Qur'ān

Now, inasmuch as these little children are unfamiliar with the translation of the verses and words of the Holy Qur'ān, yet it is the literary genius and miracle of the Holy Qur'ān that they have been able to preserve it in their hearts. We have received this magnificent Holy Qur'ān by means of the Noble Prophet ﷺ.

Angel Jibra'īl ﷺ Descended With Revelation on Twenty-Four Thousand Occasions

The commentators of the Holy Qur'ān write that Jibra'īl ﷺ descended to the Noble Prophet ﷺ with the words of the Holy

Qur'ān on twenty-four thousand occasions. It is quite distressing to know that out of the many sanctified places within the two holy places of Makkah Mukarramah and Madinah Munawwarah where Jibra'īl ﷺ descended on a total of twenty-four to twenty-five thousand occasions with a word, verse, or at times a whole section (*rukūʿ*) or chapter, not one has been preserved. No individual will be able to give a historical account, saying, 'Such and such a verse was revealed here, and this particular verse was revealed on this spot.'

In a short space of time, the *masjid*s that had been maintained as historical symbols have been destroyed under various 'initiatives'. They use the pretext that 'deviant practices' (*bidʿah*) are common in these places.

Recently, I visited Thaniyat al-Wadāʿ, in Madinah Ṭayyibah, the place where the inhabitants of Madinah Munawwarah received the Holy Prophet ﷺ. After seeing the huge rocks of black stone, covering a vast area, I thought to myself, 'They might be able to destroy historical objects and items, but how will they take care of this mountain?' However, even the rocks of Thaniyat al-Wadāʿ have succumbed under the 'road widening initiative'.

Sanctified Places

When Shaykh Anwar Shāh Kashmīrī ﷺ travelled to perform *ḥajj*, Shaykh Shabbīr Aḥmad ʿUthmānī ﷺ also embarked on the same journey. The former proved to the latter that, 'If these people have faith in *Ṣaḥīḥ al-Bukhārī* then the narration of Sayyidunā ʿAbdullāh ibn ʿUmar ﷺ in which he retraces the route that the Noble Prophet ﷺ took during his journey from Makkah Mukarramah to Madinah Munawwarah on the occasion of *Ḥajjat al-Wadāʿ* and other occasions, and draws attention to every object that symbolises a *masjid* or represents the various paths the Noble Prophet ﷺ travelled on [is quite explicit]. Sayyidunā ʿAbdullāh ibn ʿUmar ﷺ was familiar with every sign, and described them in so much depth and detail that he would say, 'There is a stone, near to which is a small plant,' or 'A big tree is nearby,' or 'To its right is a stream from which

water flows.' It was after close examination that he had preserved detail of these symbols, and during journeys, he would offer *ṣalāh* on the same spots the Noble Prophet ﷺ had prayed.

Sayyidunā ʿUmar ﵁

The custodians of Bayt al-Maqdis promised to hand over the keys of Bayt al-Maqdis without engaging in hostilities if the caliph collected them in person. Consequently, Sayyidunā ʿUmar ﵁ travelled to the region and asked Kaʿb Aḥbār, 'Where shall I offer *ṣalāh*?' He replied, 'Offer *ṣalāh* in the sanctified area near the rock of *Ṣafā*.'

Sayyidunā ʿUmar ﵁ responded to this by saying, 'No!' and proceeded to the spot where the Noble Prophet ﷺ had led [the prophets ﵈] in prayer and offered *ṣalāh* there.

A Holy Verse

وَاتَّخِذُوْا مِن مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى

And make the station of Ibrāhīm a place of prayer (Qur'ān 2:125).

Sayyidunā Ibrāhīm ﵇ did not even offer *ṣalāh* on the stone he stood on when building the Kaʿbah. Nevertheless, offering *ṣalāh* close to this stone has been described as blessed and sacred.

Proof in Support of the *Miʿrāj*

During the Noble Prophet's ﷺ journey to Bayt al-Maqdis and subsequent ascent to the heavens (*miʿrāj*) with Jibra'īl ﵇, when *Burāq* (the lightening horse) passed over Madinah Munawwarah, Jibra'īl ﵇ informed him that this is where he would be forced to emigrate to at the appointed time. The Noble Prophet ﷺ dismounted *Burāq* and offered *ṣalāh* in Madinah Munawwarah.

Madinah Munawwarah, Madyan, Mount Tur and Bayt al-Laḥam (Bethlehem)

Thereafter, they continued with the journey. So blessed was Madinah Munawwarah that it had established a connection with the precious soul that was the Noble Prophet ﷺ. It was set to receive the honour of becoming his place of migration.

The homeland of previous prophets was considered sacred too, so when *Burāq* took the Noble Prophet ﷺ over the land of Madyan, over the dwelling of the community of Sayyidunā Shuʿayb عليه السلام which the Holy Qur'ān makes reference to, Jibra'īl عليه السلام revealed, 'This is the land of Sayyidunā Shuʿayb عليه السلام.' Sayyidunā Mūsā عليه السلام spent a considerable time serving him here. Thus, the Noble Prophet ﷺ dismounted *Burāq* once again and set foot on this land.

He continued his journey and this time dismounted on Mount Tur, the place where Sayyidunā Mūsā عليه السلام was granted prophethood.

Moving on, they reached Bethlehem, the birthplace of Sayyidunā ʿĪsā عليه السلام and as before, he dismounted *Burāq*. Ultimately, all these locations are deemed sanctified, hence the Noble Prophet ﷺ graced them with his presence.

The aforementioned account is included in the narration of *Sunan al-Nasā'ī*, a ḥadīth collection from the Authentic Six (Al-*Ṣiḥāḥ al-Sittah*). Shāh Ṣāḥib has stated that this ḥadīth is contained in more than ten books of Ḥadīth, but it is quite upsetting to know that the places where the revelation was revealed to the Noble Prophet ﷺ on more than twenty-four thousand occasions, which included whole chapters like Sūrat al-Ṭīn and Sūrat al-Qāriʿah, have been completely obliterated; you will no longer come across any trace of them.

When visiting small villages, you will often come across a learned person who will provide information on rulers and kings who visited that particular place, or you will see on display vessels, clothes etc that go as far back as a few centuries. The guides will source exhibits such as clothes and vessels all the way back to the king or priest who had brought it into use during his era. To what extent they have cherished these items! And as for us, despite this

area [Arabia] being under Muslim rule for the last 1500 years, in the last few years, I do not know what sort of people have come along and decided to wipe out every symbol that existed. May Allāh Most High grant them guidance. Undoubtedly, there will be great wisdom behind the current state of affairs in the eyes of Allāh Most High. Although they claim several different factors for their actions, their extremist behaviour against the sanctified places is something which no follower of world religions would approve of, in respect of sacred items and places of their own.

I was speaking about the revelation of the Holy Qur'ān, which Jibra'īl ﷺ brought to the Noble Prophet ﷺ on more than twenty-four thousand occasions. Concerning it, Allāh Most High says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

And indeed We have made the Qur'ān easy for seeking advice (Qur'ān 54:17).

Now, you have witnessed the miracle in the form of this innocent boy who recited the Holy Qur'ān before you with great perfection, and clarity and observed the rules of articulation (*tajwīd*). He recited very well. May Allāh Most High grant us love for the Holy Qur'ān. May He grant us love for the Noble Prophet ﷺ. Recite *durūd sharīf*.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلى الْمُرْسَلِيْنَ
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

4

Two Gatherings of Angels for the Leader of the Children of Ādam ﷺ

تو ہے وہ نقطۂ انوارِ فیضانِ خداوندی ۔ کہ جس سے نور ساماں ہے فضائے بزمِ امکانی

بنے اگلے نبی تجھ سے ہوئے پچھلے ولی تجھ سے ۔ ترے ہی فیض سے ارزاں ہوئی شاہوں کو سلطانی

مقاماتِ عروج روح تم سے ہیں نہ تم ان سے ۔ ہے سورج خود سے روشن اور شعاعیں اس سے نورانی

نبوت ہی نہیں ختمِ نبوت کے ہو تم حامل ۔ ستارے انبیاء ہیں اور تم ہو مہرِ نورانی

زمینی طاقتوں کا منتہا ہے ایٹمی ذرہ ۔ خدائی طاقتوں کا منتہا ہے ذاتِ نورانی

کمالات نبوت ختم ہیں ذاتِ مقدس پر ۔ نہ ہو ختمِ زمانی کیوں نہ پھر طغرائے پیشانی

براقِ برق پا تختِ رواں تھا ذاتِ اقدس کا ۔ قدم کیا لیتا آکر منجمد تختِ سلیمانی

(حضرت مولانا قاری محمد طیب صاحب رحمۃ اللہ علیہ)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَ نَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلَّى اللّٰهُ عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا،

أَمَّا بَعْد: فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم ﴿يآ اَيُّهَا النَّبِيُّ اِنَّا اَرْسَلْنَاكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِه وَ سِرَاجًا مُّنِيْرًا﴾

Recite *durūd sharīf*:

اَللّٰهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ بَارِكْ وَ سَلِّمْ

Friends, prior to today I cannot recall delivering a lecture in any part of Leicester in the past thirty years. Besides, I prefer to teach good students wherever I may encounter them. Thus, not too long ago, when I decided to prolong my stay in South Africa, I thought to myself that with me hoping to stay there for a few months, 'What will I do if I don't teach?' With my respected mother's house being in Durban, I used to teach for a few hours in

a local darul uloom daily.

Education at a Maktab

My real attachment and inclination is towards teaching and learning. When I first came to this country, delivering speeches was one of my duties when I was employed as an imām in Bolton. However, I did not have an enduring fondness for it since it did not yield much benefit. Although it is of some benefit, the profession of teaching is more wholesome as it allows teachers to accurately assess their performance and gauge student learning. Exams help in achieving this.

Māshā Allāh (Allāh has willed it), you listen to speeches frequently, but after the orator leaves, the results of its effectiveness are unknown. For this reason, more useful than the teaching of *fiqh*, *ḥadīth* and *tafsīr,* which we're engaged in, is the education received at a *maktab* (evening classes in Islamic subjects). Here, tutoring children to learn the Holy Qur'ān and reading *alif, bā, tā, thā* etc from the *Qāʿidah* derives absolute benefit. The gathering which you see around yourselves is the outcome of this education. Were it not for the education you received at the *maktab*, you would have been unable to offer *ṣalāh*, observe fasts or recite the Holy Qur'ān. Of paramount importance, highly necessary and rewarding is the education received at a *maktab*; the education in Arabic, *ḥadīth* and *tafsīr* etc acquired at a darul uloom is secondary.

The Perceptiveness of Shaykh al-Ḥadīth ﵀

I recollect a letter I wrote to Shaykh al-Ḥadīth Muḥammad Zakariyyā ﵀ a few months after coming to this country in 1968. Therein I wrote, 'The prevailing conditions here are such that in the *masjid* where I have begun to lead the daily and Jumuʿah prayers, a reasonable number of worshippers turned up at the weekend. But on Monday, the worshippers told me that I need not turn up for ʿIshā' and Fajr prayers as they were the only people who prayed

at the *masjid*, and from Monday, they would all be going to work. With it being summer time, *ṣalāh* is offered late, hence you will not find anyone lurking in the *masjid* at eleven o'clock, nor in the morning at Fajr time.' I related the situation and added, 'My wish is to return to India where I can begin teaching in a *madrasah* in order to preserve all the knowledge that I have acquired over the course of my eight to ten year study at a *madrasah*.'

Shaykh Zakariyyā's ﵀ Clairvoyance

Shaykh Zakariyyā's ﵀ perspicacity was far-reaching. Allāh Most High bestows [saints] with astonishing acuity through which they discern things of a distant nature. His Intuition revealed itself when I wrote to him to inform him that very few people attended the *masjid* for the five daily prayers. In response to my protests and intention of returning to India, he wrote, 'Do not try to return. Stay put. It is not beyond Allāh Most High's self to establish a darul uloom through your efforts wherein ḥadīth and Qur'ānic exegesis (*tafsīr*) lectures take place.'

At the time, after reading his letter, I could not believe his words. Yet, it was a command of my spiritual mentor, so I put my faith in it and stayed put. *Al-ḥamdu li 'llāh* (All praise is due to Allāh), the darul uloom was established a few years later, wherein, through the blessings acquired through the shaykh's supplications and spiritual attention, the curriculum of teaching *fiqh, ḥadīth* and *ṭafsīr* was initiated. To date, *Al-ḥamdu li 'llāh*, approximately four hundred scholars have graduated, and close to three hundred and seventy five *ḥāfiẓ*es have progressed through the *ḥifẓ* programme.

As I was saying, I have never been inclined towards making speeches or delivering discourses. I have visited Leicester often, and the shaykh here has asked me time and again to deliver a speech or give a lecture, only for me to evade the issue by making an excuse, for the role of oratory is an important position.

Who Deserves the Role of Oratory

A saying of Shāh ʿAbd al-ʿAzīz Muḥaddith Dehlawī on this subject explains that oratory, speech making and preaching are positions only for those who are disturbed by and filled with a concern as to why people do not attend the *masjid*?'. Their hearts are affected and in turn, ache and fear for them. 'Why do they not attend? They ought to become regulars at the *masjid*. They do not keep a beard. Why though? What will be their position in the grave when made to face the Master of Both Worlds ﷺ.' I recall Shaykh Zakariyyā's words, and many of you can probably recall them too, which he said during one of our gatherings that took place in Darul Uloom Bury.

Shaykh Zakariyyā's Precious Words

Shaykh Zakariyyā said, 'O my beloved, Look! Two Iranian, non-Muslim envoys entered the Masjid Nabawī while the Noble Prophet ﷺ was sat amongst the Respected Companions. These envoys, who had been sent by Kisrā (Chosroes), were outstanding wrestlers too. The Noble Prophet ﷺ had written letters addressing the kings, rulers and emperors of his time, inviting them towards Islam and, in reply, envoys had been sent from their side.

The Outcome of Hiraql's (Heraclius) High Regard

As soon as the Roman King received the Noble Prophet's ﷺ blessed letter, he afforded it due honour and reverence. The narration has it that the Companion who carried the letter was led into a treasure chamber by Hiraql, who then opened a chest in which lay a storage box. He took out a picture and asked the Companion 'Whose picture is this?'

The Companion replied, 'I do not recognise him.'

Hiraql said, 'It is the picture of Sayyidunā Ādam.

He then took out another picture and asked, 'Whose picture is this?'

The Companion, again, replied, 'I do not know.'

Hiraql said, 'This is the picture of Sayyidunā Nūḥ ﵇.' Thereafter, he took out yet another picture, asking, 'Whose picture is this?'

The Companion replied, 'I do not recognise him.'

Hiraql revealed, 'Sayyidunā Mūsā ﵇.' Once again, he took out another picture and asked, 'Who is this?'

The Companion replied, 'I do not recognise him.'

Hiraql said, 'Sayyidunā ʿĪsā ﵇.' Thereafter, he took out a picture and asked, 'Is this your prophet?'

The Companion says, 'I was somewhat startled upon seeing this picture. I examined it closely and said, 'This picture is not of the Messenger of Allāh, but it bears a close resemblance to him.'

Hiraql told him, 'You have spoken the truth as this is the picture of Sayyidunā Ibrāhīm ﵇, who is the illustrious forefather of the Last Prophet.'

He continued, and pulled out another picture, 'Who is this?' he asked.

'I do not recognise him,' was the Companion's reply yet again.

Hiraql said, 'This is the picture of Sayyidunā Ismāʿīl ﵇.

Finally, Hiraql presented a picture and as soon as the Companion's eyes fell on it, he was overcome and began crying incessantly, saying, 'This is a picture of the Messenger of Allāh.'

Concerning these pictures, it has been said that they were given to the prophets and messengers in an era when pictures were not prohibited (*ḥarām*), and after them, they eventually reached these rulers.

Some others have opined that the previous books contained every detail of the prophets' features, i.e. their complexion, eyes, nose, and overall appearance was outlined therein, similar to the glad tidings of the Noble Prophet ﷺ given in the Torāt (Torah) and Injīl (Bible). This enabled artists to draw accurate portraits of all the messengers including the Noble Prophet ﷺ.

Hiraql's Final State

Entering into the fold of Islam was something Hiraql wanted to do, yet his destiny decreed that آثر الدنيا علىٰ الآخرة 'he prefer the life of this world (and governance) over the hereafter'. 'My power will be no more if I accept Islam' he thought. Authority and Christian rule which we see prevalent today and will remain until the Day of Judgement is due entirely to the honour and reverence with which Hiraql treated the Noble Prophet's ﷺ letter. Imām Mahdī's rule will end their prosperous circumstances. All of this is a direct result of the respect shown by their forefathers to the Noble Prophet ﷺ.

Kisrā's End

Once the blessed letter of the Noble Prophet ﷺ had reached the Persian king, and he had set his eyes on the sender's details at the head of the letter, he remarked, 'Who is this person that has written his name before mine? It goes against kingly etiquette. Why has he not initiated it with my name?'

As he said this, he ripped up the blessed letter of the Noble Prophet ﷺ. As soon as the Noble Prophet ﷺ was informed of his conduct, he ﷺ said, 'Just as he has ripped up my letter, Allāh will rip up his kingdom into pieces.'

Within a few days, the King of Persia, Kisrā, suffered a horrid death at the hands of his own son. He knew that the only way to kill his father without alerting the public and wreaking social anarchy was to discreetly lead him into the treasure room, and he found an excuse to take him there. He locked him up inside and closed the door of the room just as a fridge door would be closed. He left his father to die in an iron safe where treasures were kept.

After receiving the Noble Prophet's ﷺ letter, Kisrā ripped it up and sent an order to his governor, Bādhān, who was based in Yemen. He said, 'An individual named Muḥammad, who lives in Madinah, has sent me a letter. Arrest him and bring him to me.' Such was Kisrā's empire that on numerous occasions, even the

Romans tasted defeat at their hands. For the most part, the Persians came out victorious. With such a vast empire under their rule, the governor of Yemen, Bādhān, felt no need to send a police force or a huge army; instead, he sent only two men, saying, 'Each one will be sufficient (to engage with) a hundred to two hundred men; besides, only a few hundred people live in Madinah Munawwarah. If trouble breaks out then we can deploy an army.'

So, with what intention did these two men come? It was to arrest and take the Master of Both Worlds ﷺ to Yemen, and, from there, transfer him to Iran.

Kisrā's Envoys in the Court of the Noble Prophet ﷺ

When they entered into the gathering of the Master of Both Worlds ﷺ, he saw two tall, stoutly-built polytheists who were clean shaven with long moustaches standing in front of him. Everyone present stared at them with an air of surprise. After casting a quick glance in their direction, the Noble Prophet ﷺ, instead of asking who they were, where they had come from or what the purpose of their visit was, he just looked away. How delicate the pure heart of the Noble Prophet ﷺ must have been regarding this matter, that he looked away and asked, 'Who ordered you to adopt this appearance.'

A narration reports the Respected Companions رضي الله عنهم saying that when the Noble Prophet ﷺ asked them about their appearance, 'both of them were shaking.' Upon being asked this much, these wrestlers who were deemed equivalent to an entire army, began shaking. They then replied, 'Our Lord has ordered us to do so.' They used to call Kisrā, the King of Iran, 'Lord'. Thus, the Noble Prophet ﷺ explained, 'My Lord has ordered me to lengthen my beard and trim the moustache.'

Let me first complete Shaykh Zakariyyā's رحمه الله sentence. After relating this story, he remarked, 'O my beloved, the Noble Prophet ﷺ could not bear the sight of two polytheists who presented themselves without beards. He could not set his eyes on

their faces, so he turned his eyes away. O my beloved, our first point of contact in the grave will be the Master of Both Worlds ﷺ. What will happen if, over there, he turns his gaze away from us?'

Your Kisrā Has Been Murdered

The Noble Prophet ﷺ further stated, 'Return to your governor, Bādhān, in Yemen and inform him that back in Iran, your king has been murdered.' Astonished, they returned and related this to Bādhān, who in turn, sent government officials to Iran in order to investigate the matter. As soon as the news that Kisrā had been murdered and his son had acceded to the throne was confirmed, Bādhān and his people embraced Islam.

Hence, the Noble Prophet ﷺ used to like Yemenī people and used to say that this whole nation enthusiastically accepted Islam early on, whereas other peoples entered Islam much later.

Friends, as an introductory remark, I mentioned that I have always been disinclined towards making speeches. I am habituated towards teaching and learning and believe that the education of *alif, bā, tā, thā* etc is more fruitful and rewarding. In addition to this, I pointed out that acquiring this education is binding, whilst speechmaking and oratory is a type of position and post.

Who Should Orate and When?

According to Shāh ʿĀbd al-ʿĀzīz ؒ, the person who is deserving and deemed capable of this position is one who, when seeing Allāh's commands being contravened, becomes so restless that the urge within him to put things right becomes as strong as the urge of someone who desperately needs to heed the call of nature, and he remains agitated until he has relieved himself; or is as strong as the craving for food that a desperately hungry person has, who remains restless until he consumes something. Thus, the person who is worthy of this position is he whose desire and eagerness of enjoining good and forbidding evil, safeguarding the welfare of

Muslims, displaying benevolence towards them and inviting them to Islam, is like the requirement to fulfil basic needs. His speech will impart benefit, otherwise, as we often find, despite listening to many speeches, it yields little practical benefit.

The Effect of Shaykh Gangohī's ﵀ Speech

Shaykh Gangohī ﵀ would not deliver speeches. When he travelled to Deoband for the graduation ceremony, people insisted that he make a short speech in the Jāmiʿ Masjid. He sat on the pulpit (*minbar*) and uttered, 'Allāh! Allāh!' It has been written that by mere mention of these words, the state of the entire gathering was transformed. People shrieked and cried. This position befits personalities like him since their words are full of benefit.

For a few minutes, I will make a few points about the verse I recited before you:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَدَاعِيًا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

O Prophet, We have sent you as a witness [in favour of the previous prophets and against their disbelieving people], and a bearer of good news [of Paradise] and a Warner [against the fire of Hell], and as one who calls (people) towards Allāh with His permission, and as a luminous lamp (Qur'ān 33:45-46).

Wisdom Behind Addressing the Noble Prophet ﷺ with 'O Prophet'

This verse was initiated with يا أيها النبي 'O Prophet.' You generally hear that the Noble Prophet ﷺ wasn't addressed [in the Holy Qur'ān] with 'O Muḥammad', when other prophets were referred to by their names: يا يحيى خذ الكتاب 'O Yaḥyā (Qur'ān 19:12)' and يا عيسى إني متوفيك 'O ʿĪsā (Qur'ān 3:55)' are but examples. Instead of using the actual name of the Master of Both Worlds ﷺ, honorific

titles of his have been used. This denotes precedency for him over the other prophets of Allāh Most High, something which the Noble Prophet ﷺ discouraged people from doing. The Noble Prophet ﷺ says in a ḥadīth, 'Do not give superiority to me over the other prophets.'

While addressing the Noble Prophet ﷺ, the word النبي 'The Prophet' has been used from the very beginning. This is to signify towards a 'beginning' in that the prophethood of the Master of Both Worlds ﷺ is the reason behind the prophethood of all the other prophets. Not only is their prophethood indebted to him, but the whole world and entire universe (due to its existence) are beholden to the prophethood of the Noble Prophet ﷺ.

What Is the First Creation?

For this reason, the scholars have debated the subject, 'What is the first creation?' What did Allāh create first? According to some scholars, اول ما خلق الله القلم the 'pen (of fate)' with which details of everything that was to happen after the creation of the world was written, was the first creation of Allāh Most High. Amongst the various other opinions advanced, 'water' and the 'Throne (of Allāh)' are mentioned as the first creations of Allāh Most High.

Shaykh ʿAllāmāh Anwar Shāh Kashmīrī ؒ, however, after exhaustive research, has concluded that the 'light (*nūr*) of prophethood' was the first creation of Allāh Most High, since the Messenger of Allāh ﷺ himself stated:

اول ما خلق الله نوری

The first thing that Allāh created was my light.

Every other creation was created thereafter. You will have heard often that Sayyidunā Ādam ؑ is the 'father of humanity' (*Abū 'l Bashar*) and noblest forefather of the entire human race. You are also aware that he was at the centre of the debate surrounding

Allāh's command to the angels to prostrate [before him]. In this regard, the Holy Qur'ān states:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُوْنَ

Then every single one of the angels prostrated together (Qur'ān 2:34).

The Type of Prostration Performed by the Angels

But what type of prostration was it?

When a group of seventy-two individuals consisting of Sayyidunā Yaʿqūb, his sons and grandsons reached Egypt and met Sayyidunā Yūsuf, all of them together prostrated before Sayyidunā Yūsuf.

Establishing Darul Uloom Deoband

Shaykh Qāsim Nānotwī founded Darul Uloom Deoband. He initiated the process in the local Jāmiʿ Masjid and teaching began in rooms adjoining the *masjid*. Thereafter, there was a consensus that a *madrasah* should be built on a separate piece of land. However, Ḥājī ʿĀbid Ṣaḥib was not in favour of this.

The public suggested that a poster be published announcing that Shaykh Qāsim Nānotwī would be delivering a speech in the Jāmiʿ Masjid after the Jumuʿah prayer on a certain Friday, and thereafter, the foundation stone for Darul Uloom Deoband would be laid. The public gathered and Shaykh Qāsim Nānotwī took Ḥājī ʿĀbid Ṣaḥib with him, despite his displeasure. However, after walking along with him, he entered the Chattā Wālī Masjid. Shaykh Qāsim Nānotwī called him, and after insisting, managed to persuade him to come outside. Thereafter, the foundation stone of Darul Uloom Deoband was laid.

It is reported that the first brick was placed by Shaykh Sayyid Asghar Ḥusayn, the respected grandfather of Shaykh Khalīl

Aḥmad ﷺ, who had travelled from Deoband. The former was a prominent figure amongst the distinguished saints of Deoband. He was a *sayyid* too. Ḥājī ʿĀbid Ṣaḥib was asked to place the second brick. The third brick was placed by Shaykh Rashīd Aḥmad Gangohī ﷺ, followed by Shaykh Qāsim Nānotwī ﷺ who placed the fourth brick.

Construction of several rooms was soon completed and the sequence of teaching resumed. However, someone alleged that the darul uloom was a headquarters for conspiracy work to the detriment of the government, in which a mind-set that inclines the students to take positions against the government was being created, and training for this cause was being given. The security services set up an office in close proximity to Darul Uloom Deoband, and officers infiltrated deep into the surrounding villages and cities. After collecting intelligence, they concluded that the *madrasah* was wholly dedicated to providing Islamic education. Neither training was given there, nor was it a political organisation. Nonetheless, the matter still had a deep effect on Shaykh Qāsim Nānotwī ﷺ. Upheaval of this kind creates a morose disposition within the human self and affects one's health.

The Dream of Shaykh Qāsim Nanotwī ﷺ and its Interpretation by Shaykh Rashīd Aḥmad Gangohī ﷺ

In that period, Shaykh Qāsim Nānotwī ﷺ had a dream wherein the Master of Both Worlds ﷺ was carrying him, as a child is carried, in and out of a building, whilst he was wrapped in a white cloth.

He is further quoted as saying that he saw this in his dream over and over again, and had visions of it whilst awake (*mukāshafah*). An individual interpreted it, saying, 'With the darul uloom currently subjected to challenging circumstances, the Noble Prophet ﷺ is amusing him and being affectionate towards him.

When Shaykh Gangohī ﷺ came to know of the dream, he said,

'In my view, Shaykh Qāsim Nānotwī is living his final days.' He passed away a few days later.

A Distinguishing Quality of the Saints

To remain a beloved of the Master of Both Worlds ﷺ was a distinguishing quality of our saints. Their special characteristic and unique feature was to entrench this intense love and fervour for the Master of Both Worlds ﷺ [in their hearts]. This love for the Noble Prophet ﷺ was bonded to every vein of theirs[2].

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[2] The orator (Shaykh Yusuf Motala) instructed us not to include the following section without conferring with reliable scholars. We, as distributors, have decided to include it as a footnote in order to enable the respected scholars to advance an opinion. If they advise against it, then we shall eliminate this section: I was relating Shaykh ʿAllāmah Anwar Shāh Kashmīrī's view that the ḥadīth اول ما خلق الله نوری is authentic (*ṣaḥīḥ*). Upon this, I said, 'What was the manner of their prostration?' Since the angels formed rows, and just as Imām Suyūṭī narrates, their deportment was unique: و كان قد استودع نور محمد صلى الله عليه و سلم فى ظهره فسجد له الملائكة و كانت الملائكة تقف خلفه و يسلمون على نور محمد ﷺ 'The light (*nūr*) of the Noble Prophet's ﷺ prophethood was deposited into the loins of Sayyidunā Ādam and the angels prostrated before him. The angels were standing behind Sayyidunā Ādam as they greeted the light of the Noble Prophet ﷺ with salutations.' This was the first and largest assembly of the angels.
A second such assembly took place at the time of the Noble Prophet's ﷺ funeral. The traditions state that as the final few days of the Noble Prophet's ﷺ life drew near, he exhorted, 'After shrouding me and completing burial formalities, leave the room for a few moments. No one should enter since Jibra'īl, Mīkā'īl, Isrāfīl and ʿIzrā'īl will perform my funeral prayer; thereafter, the remainder of the angels will perform it. And only after all the angels have performed it, will it be your turn.'
It happened accordingly in that the Respected Companions left the room. What scene it must have created, especially as the angels were sent down and they subsequently formed rows! So, this was the second time, whereas the first occasion on which they assembled was to prostrate before Sayyidunā Ādam. Thus, they were made to prostrate before him.
From the various opinions postulated on this subject, some have categorised this prostration of the angels before Sayyidunā Ādam as signifying a mark of respect. On the other hand, it is related to have merely been an action to impart greetings (*salām*).

Angels Were Assembled on Two Occasions

To conclude, the first gathering of the angels occurred to prostrate to Sayyidunā Ādam ؑ for the purpose of greeting the light (*nūr*) of prophethood. The funeral of the Noble Prophet ﷺ was the other occasion on which they were sent down, as all of them performed his Janāzah prayer.

This conversation stemmed from the debate of why in 'O Prophet' the address is initiated with the word 'Prophet'? This is to show that the underlying motivation behind entrusting previous prophets and messengers with prophethood and divine revelations,

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In *Al-Durar al-Ḥisān fī Dhikr al-Baʿthī wa Naʿīm al-Jinān*, Imām Suyūṭī ؒ expounds on whether the prostration which they were instructed to perform was an actual prostration or an act undertaken to invoke peace (*salām*) to the light (*nūr*) of the Noble Prophet's ﷺ prophethood, deposited into the loins of the Sayyidunā Ādam ؑ.

According to him, the manner of the prostration was such that Sayyidunā Ādam ؑ stood at the front as an imām with the angels positioned just as *muqtadīs* (followers) in *ṣalāh* would behind the imām. They prostrated, all together, before him, and this prostration was an act used as a vehicle to invoke blessings and not a *Sharʿī Sajdah* [a prostration denoting obedience to Allāh Most High]. The words و يسلمون على نور محمد صلى الله عليه و سلم 'They were greeting the light of (Prophet) Muḥammad ﷺ,' supports this notion. Similarly, Nabhānī has reported on the theme of prostrations (*sujūd*) from Imām Rāzī ؒ, specifying, واما سجود الملائكة له عليه السلام فقد قال الامام فخر الدين فى تفسيره (سورة البقرة آية ٢٥٣) ان الملائكة أمروا بالسجود لآدم عليه السلام لاجل ان نور محمد صلى الله عليه و سلم كان فى جبهته 'As for the prostration of the angels before Sayyidunā Ādam ؑ, Imām Fakhruddīn Rāzī ؒ has mentioned in his commentary (Qur'ān 2:253) that the angels were commanded to prostrate before Sayyidunā Ādam ؑ as the light of (Prophet) Muḥammad ﷺ was on his forehead.'

Thus, it is understood from the texts of both Imām Suyūṭī ؒ and Imām Rāzī ؒ that the prostration was aimed at the *nūr* of the Noble Prophet ﷺ, which in all essence, was a greeting and not an actual prostration.

This form of prostration, where one prostrates before another in order to greet and honour them, was permissible in all Sharīʿahs after the Sharīʿah of Sayyidunā Ādam ؑ. But in our Sharīʿah, what is endorsed is the greeting (*salām*) as a gesture of respect, whilst prostrating before anyone other than Allāh Most High is forbidden.

and the rationale behind the creation of the entire universe was the blessing of the Noble Prophet ﷺ. The scholars have put forward a number of opinions in regard to why exactly the Noble Prophet was addressed with 'O Prophet,' whereas prophets besides him were addressed by their names. 'O Yaḥyā' and 'O ʿĪsā' are examples of this.

Various Other Reasons for the Address of 'O Prophet'

He was addressed with يا أيها النبي 'O Prophet' to indicate towards the 'beginning' [of prophethood]. Secondly, it is considered morally reprehensible in the Arab world to address a person with their actual name. Even today, the cultured and principled Arabs will not use the actual name, but will refer to an individual by using his agnomen (*kunyah*) as a substitute for his name. For example, if the eldest son of someone is called ʿAbdullāh, then his father will be referred to with the agnomen 'Abū ʿAbdillāh' meaning 'father of ʿAbdullāh' or through any other attributive name or title of his. In this way, the inhabitants of Makkah Mukarramah used to address the Master of Both Worlds ﷺ not by his name which is 'Muḥammad' but by his epithet *al-Ṣādiq al-Amīn* (the Truthful and Trustworthy).

The Master of Both Worlds ﷺ himself would lovingly address the children of the Respected Companions رضي الله عنهم by their agnomen. A young boy, the younger brother of Sayyidunā Anas رضي الله عنه had been nurturing a nightingale; one day, unfortunately, the bird died and [to console him] the Noble Prophet ﷺ said to him:

يا ابا عُمير

O Abū ʿUmayr.

Sayyidunā Abū ʿUmayr was an innocent child who was spoken to affectionately. So, amongst the Arabs, addressing someone by their agnomen represents a display of honour and reverence. Ultimately, on account of this practice of calling people by their actual name being classed as improper amongst the Arabs, the Noble Prophet ﷺ

was addressed with the words يا أيها النبي 'O Prophet' and not يا محمد 'O Muḥammad'.

The Noble Prophet's ﷺ Prophethood Is Antecedent to All

The second office after prophethood (*nubuwwah*) which the Noble Prophet ﷺ was to be commissioned with was apostleship (*risālah*). You will have read that prophets attained prophethood at the age of forty. Here, the first revelation which Jibra'īl ﷺ came down with was اقرأ باسم ربك الذى خلق 'Read with the name of your Lord who created (everything) (Qur'ān 96:1).' This illustrates that the concept of prophethood relating to the Master of Both Worlds ﷺ was old and long-established and therefore did not necessitate a renewal because it was uninterrupted and acknowledged from the beginning [of time].

A narration quoted by Shaykh Zakariyyā ﷺ in relation to Sayyidunā Ādam ﷺ under the virtues of لا اله الا الله '*Lā ilāha illa 'llāh*' in *Faḍā'il Dhikr* states that he supplicated with the words 'O Allāh, I beg your forgiveness in the name of that soul whose name is written next to yours.'

'Where did you come to see this?' he was asked.

Sayyidunā Ādam ﷺ replied, 'O Allāh, when my soul was blown into my body, and my eyes fell for the first time on your throne (*'arsh*), I saw written on it لا اله الا الله محمد رسول الله, 'There is no deity but Allāh, Muḥammad is His messenger,' hence, I beseech you and repent through that self.' This is how old and long-established the prophethood of the Last Prophet ﷺ is.

The First Revelation Is of Apostleship (*Risālah*)

So, what was Jibra'īl's ﷺ very first visit in regard to? The verse of the Holy Qur'ān he descended with was concerning apostleship (*risālah*) and not prophethood (*nubuwwah*):

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ.

Read with the name of your Lord who created (everything). He created man from a clot of blood (Qur'ān 96:1-2).

Both apostleship and prophethood have been mentioned simultaneously:

اِنَّا اَرْسَلْنَاكَ شَاهِدًا

We have sent you as a witness (Qur'ān 48:8).

In other words, O Prophet, we sent you as a messenger, we endowed you with prophethood before the world was even created, and when you reached the age of forty, we inspired you with apostleship through the communication of the Holy Qur'ān.

Once, the Master of Both Worlds ﷺ asked Sayyidunā ʿAbdullāh ibn Masʿūd ؓ to recite the Holy Qur'ān to him. He replied, saying, 'Should I recite the Holy Qur'ān to you when it was revealed to you in the first place?'

The Noble Prophet ﷺ replied, 'I wish to listen to the Holy Qur'ān from others, therefore, recite it to me.'

Sayyidunā ʿAbdullāh ibn Masʿūd ؓ began reciting Sūrat al-Nisā' and as he recited the verse فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا 'How will it then be when We bring a witness from every community and shall bring you over them as a witness (Qur'ān 4:41),' tears began flowing from the eyes of the Noble Prophet ﷺ.

The Final Moments of Sayyidah ʿĀ'ishah's ؓ Life

As Sayyidah ʿĀ'ishah ؓ lay mortally ill, she was informed that Sayyidunā ʿAbdullāh ibn ʿAbbās ؓ wished to enter the room. She began crying and said, 'I do not want to grant him permission.'

The attendants asked, 'Why? What is the matter? Why are you not permitting entry to this special servant of the Messenger of Allāh ﷺ who spent the whole of his youth serving him?'

She replied, 'There is no apparent reason, but these are my final moments, and I fear that he will lavish praise upon me.'

Lengthy Introductions on Stage: A Way Of Imitating the Unbelievers and Inconsistent with Islamic Teachings, and thus Impermissible

As Shaykh Ādam stood up, I asked his son, Shaykh ʿImrān, to request his father to refrain from a lengthy introduction since the public are familiar with the fact that I am Yusuf from Bury. This whole concept of introductions is a custom and nothing else. To emulate this so called custom, we flagrantly flout and forget the Islamic rulings we are supposed to adhere to. We make lengthy introductions in large gatherings and in the presence of great people and personages, saying, 'Such and such is he who...' and so forth.

Shaykh Zakariyyā's ﷬ Adherence to Ḥadīth

A ḥadīth states that one should not lavish praise on a person in his presence. On one occasion, a successor (*khalīfāh*) of Shaykh al-Islām Madanī ﷬ came to meet Shaykh Zakariyyā ﷬ after Maghrib prayer - a time allotted for special guests. This visitor, a poet, began reciting poetry he had composed himself, in praise of Shaykh Zakariyyā ﷬. After he had completed three to four poems, the shaykh called his attendant, Ḥāfiẓ Ṣiddīq and said, 'Ḥāfiẓ Jī! Bring some dust! Bring it quickly!' Ḥāfiẓ Ṣīddīq gathered some dust and gave it to Shaykh Zakariyyā ﷬, who immediately threw it in the poet's face before remarking, 'We have been instructed to do this in the ḥadīth. The Noble Prophet ﷺ has instructed regarding a person before whom praise is lavished, :

فاحثوا فى فيه التراب

Throw dust in his face.

One interpretation of this ḥadīth is literal, requiring one to

throw dust into the face of the flatterer, as if to say, 'You intend to confer honour with your mouth upon me, but the ḥadīth orders me to close this mouth of yours by throwing dust onto it.'

Some others are of the opinion that it was commonplace for eulogists to sing praises of the kings and affluent people in their presence in order to accumulate wealth and gain material benefit. That is why the sacred words, 'Throw dust in their faces,' in actual fact means, 'Give them the little wealth they hanker after, for its worth is equal to this dust [that has been thrown in their faces].'

It was on this basis that upon being informed that Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ was seeking permission to enter, Sayyidah ʿĀ'ishah ﷺ said, 'I do not want to let him enter.'

When asked, 'Why?' she said, 'I understand my situation, so in my final moments, I want to depart from this world weeping, fearing and repenting not whilst listening to praise being heaped upon me.'

The Noble Prophet's ﷺ Testimony on the Day of Judgement

The Noble Prophet ﷺ heard the recitation of a verse which portrays an image of the events which are to unfold on the Last Day:

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ

How will it then be when We bring a witness from every community (Qur'ān 4:41).

Every prophet will be brought as a witness against the nonbelievers of his nation and the people of the past nations will make claims against their prophets, 'No prophet has called us [towards you],' they will say, as revealed in the verse:

مَا جَآءَنَا مِنْ بَشِيْرٍ وَّ لَا نَذِيْرٍ

Neither a bearer of good news nor a warner came to us (Qur'ān 5:19).

At this stage, Allāh Most High will enquire from the prophets, 'Did you not propagate the message?'

They will confirm, 'Yes, we did convey the message.'

Allāh Most High will then ask, 'Who is your witness?'

The previous prophets and messengers will name the ummah of the Noble Prophet ﷺ as a witness to their work of propagation (*tablīgh*).

Thus, the ummah of the Noble Prophet ﷺ will be asked, 'Did Sayyidunā Nūḥ ﵇ convey the message to his people?'

They will reply, saying, 'Yes.'

However, Allāh Most High will grill them, 'How could you possibly know since you were non-existent at that time. How did you come to know of this?'

They will substantiate their claim by saying, 'You relayed the information to us in the Holy Qur'ān, which we received through the auspices and agency of the Noble Prophet ﷺ that Sayyidunā Nūḥ, Sayyidunā Mūsā and Sayyidunā ʿĪsā ﵈ conveyed the message from their Lord.'

Hence, the Noble Prophet ﷺ will, as a witness, confirm the testimony of his ummah, saying, 'I endorse the words of my ummah, since you have informed us in the Holy Qur'ān, which you revealed to me, that the prophets conveyed the message to their respective nations.'

This is a lofty position from which the whole of creation will derive benefit. It is a testimony that the entire human race will be in need of, whilst every prophet and messenger will require this testimony of the Noble Prophet ﷺ. When the Noble Prophet ﷺ heard himself being praised in the Holy Qur'ān in relation to the enormous responsibility of this position which would require him to bear testimony (against past communities) and what it entails, tears began flowing from his eyes.

The Master of Both Worlds ﷺ Is both a Bearer of Good News and a Warner

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

We have sent you as a witness, a bearer of good news, and a warner (Qur'ān 33:45).

The Noble Prophet ﷺ is a bearer of good news too. Once, the Noble Prophet ﷺ entered the gathering of the Respected Companions ﷺ while holding a book in each hand. Regarding the book in the right hand, he said, 'It lists the names of all those people who will enter Paradise, with the names of their fathers and forefathers as well as the names of the tribes and clans they belong to.' Towards the end of mentioning this set of people, the Noble Prophet ﷺ said, 'The total number has also been specified,' i.e. so many millions, thousands and hundreds. And there will be no increase or decrease to this number.' May Allāh Most High include us amongst them. *Āmīn*.

Thereafter, he referred to the book in his left hand and said, 'It lists the names of all those people who will be the dwellers of Hell, with the names of their fathers and forefathers as well as the names of the tribes and clans they belong to, and once again, the total number who will enter the Hellfire has been stated.' May Allāh Most High safeguard us from this. *Āmīn*.

Thus, the Master of Both Worlds ﷺ is a Bearer of Glad Tidings of Paradise and a Warner:

وَدَاعِيًا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

And [We have sent you] as one who calls (people) towards Allāh with His permission, and as a luminous lamp (Qur'ān 33:46).

Read about the circumstances in which the Noble Prophet ﷺ carried out the command of propagation (*daʿwah*) in Makkah Mukarramah. Allāh! Allāh!

Friends, we are not lacking in anything nowadays. *Al-ḥamdu li 'llāh*, we have plenty of resources to draw from and people to turn

to: *masjid*s, *maktab*s, scholars etc. Look, ours is a small country, but upon travelling abroad and hearing comments such as, 'How did you manage to create such a positive Islamic environment in the UK? We endeavour greatly here in Canada, in America, [to do the same] but to date it has not produced an environment like yours.'

I say, 'The total Muslim population is within a radius of one hundred to two hundred miles, so making arrangements of such matters [of *dīn*] is extremely easy.' This favour of Allāh Most High has prompted every worldly and religious blessing to come our way. Thus, there is no dearth of worldly and religious means.

If we compare our statuses when we first came to this country twenty-five to thirty years ago to what they are now, then, *Al-ḥamdu li 'llāh*, the worldly resources we now have at hand are mind-numbingly copious. *Masjid*s and *maktab*s have been established, and you are well aware of the many darul ulooms now running. At this present time, fifteen darul ulooms are functioning in the United Kingdom. There is no shortage of anything. We offer *ṣalāh* and the work of *tablīgh* is vigorously being undertaken.

Friends, a distinguishing quality of our saints was to form a permanent bond of profound love with the Master of Both Worlds ﷺ. Accordingly, the thought of the Master of Both Worlds ﷺ ought to make us restless. His thought should occupy our minds. Our heart should become restless with his thought. If we get rid of this deficiency, then today, it could result in a change in circumstances throughout the world.

We Must Change Our Disposition

The first priority lies in bringing about change in our temperament. We must perform our prayers, fulfil the commands of Allāh Most High and abstain from committing sins. I repeatedly say that the scale on which we see Islam prevalent in the current times throughout the world was probably never witnessed in any era historically - even if you were to look back five hundred or even a thousand years.

We generally tend to assume that these individuals are leading a western lifestyle as their clothing is western orientated whilst their education and thought is no different. Nevertheless, you will witness the flames of Islam burning within them: a bond is what they have formed with the Noble Prophet ﷺ. Their connection with Islam is deeply entrenched, and a passion for Islam is ingrained in them.

May We Eradicate This Inadequacy

Friends, in general, there are no perceived weaknesses. However, there is one weakness which pertains to the special relationship our elders had with the Master of Both Worlds ﷺ. To have a perpetual link with the Master of Both Worlds ﷺ was a unique quality of theirs. They continuously thought of the Noble Prophet ﷺ and had a zeal to emulate him in their lifestyles. May it be that our state becomes just like theirs.

I often say to the students, 'Okay, tell me whether anyone of you has secluded himself in order to remember the Noble Prophet ﷺ just as you occupy your minds with the thought of a friend, beloved or a long distant consociate in the last twenty-four hours or even in the whole of last week? Your answer will be in the negative.'

Our minds tend to drift elsewhere, even at moments when we invoke the blessings and peace on the Noble Prophet ﷺ. They stir the imaginations of other things. Our hearts are lacking the ability to transform our state, and they are totally void of spirituality. Hence, it necessitates one to create this condition. If we do manage to fashion this change, then see the results!

Allāh Most High will bring a recurrence of the circumstances we read about concerning our elders, but this is the only inadequacy of ours; therefore, we should resolve to allot an hour or two daily wherein we meditate on the exalted self of the Noble Prophet ﷺ, even though we may not recite anything with our tongues.

To What Extent Did the Master of Both Worlds ﷺ Tolerate Hardships

When mentioning the verse و داعيا إلى الله بإذنه و سراجا منيرا, I related that in his Makkan life, the Noble Prophet ﷺ tolerated many hardships on our behalf that were above and beyond human endurance. How must he have tolerated such adversities? It is beyond our comprehension. His blessed palms were described by the Respected Companions ﷺ as softer than the softest brocade of silk available anywhere. So soft and delicate were the blessed feet of the Noble Prophet ﷺ. So soft and delicate was his blessed body, and to what extent did this soft and delicate being endure hardships and tolerate tyrannies! We should at least read the stories containing these episodes: In what circumstances did the Noble Prophet ﷺ spend life in Makkah Mukarramah? What are the details concerning his journey to Taif?

I now intend to close my speech. Allāh Most High says at the end of the verse:

وَدَاعِيًا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

And [We have sent you] as one who calls (people) towards Allāh with His permission, and as a luminous lamp (Qur'ān 33:46).

I related previously regarding the blessed body that the light of the Master of Both Worlds ﷺ is the reason behind the creation of the universe, and the designs that bedeck it. What is the nature of this light? Describing it, Allāh Most High says: وسراجا منيرا 'a luminous lamp.' Why is it likened to a 'luminous lamp'? The reason given is that whilst sat here, if we have a yearning to kindle the extinguished flame in our hearts, then our hearts will indeed be illuminated by the 'luminous lamp' in the form of the Noble Prophet ﷺ. Depending on the extent of the ardent connection we form with the blessed heart of the Noble Prophet ﷺ and the degree to which we emulate his lifestyle, our hearts will be illuminated accordingly.

Shaykh Niẓāmuddīn Awliyā' ﷺ and Qāḍī Ḍiyā'uddīn Sanāmī ﷺ

Shaykh Niẓāmuddīn Awliyā' ﷺ was a distinguished saint who lived in Delhi. Three saints with the name Ḍiyā'uddīn lived in his era. One Ḍiyā'uddīn was a special adherent, devotee and enthusiast of his. Another Ḍiyā'uddīn was a dissentient of his who rejected him, while the third and final 'Ḍiyā'uddīn' was neither a devotee of his nor a dissentient.

From amongst them, Ḍiyā'uddīn Sanāmī was the one who opposed him. He was an erudite scholar responsible for enforcing the law. He was specifically commissioned to charge those who secretly held unlawful gatherings. As soon as he became aware of a gathering of *simāʿ* taking place anywhere, he would go and command for it to be ceased. It was Shaykh Niẓāmuddīn Awliyā''s practice to invite a poet for the purpose of reciting poetry in praise of the Noble Prophet ﷺ - a common tradition in the 'Chishtiyyah' order.

Simāʿ Gathering in the Presence of Shāh ʿAbd al-Quddūs ﷺ

Simāʿ gatherings, minus the flutes, drums and instruments, were strictly observed in the company of Shāh ʿAbd al-Quddūs Gangohī ﷺ. Just like the boy from whom you heard a beautiful *naʿt*, he would invite a poet and listen to him recite poetry. His son, Shāh Abū Saʿīd Gangohī ﷺ, arrived home after graduating.

I repeatedly explain to the graduating students, 'Look, do not start reproving, since if you become guilty of committing a misdeed and are penitent in seclusion, then Allāh Most High will pardon your sins, However, if you become a means of causing civic tension and disputes by raising issues and say things such as, 'Supplication should be made quietly not loudly,' 'This is not how you do this! It's supposed to be done in this manner; it will undoubtedly create divisions and result in turmoil.

Shāh Ismāʿīl Shahīd ﷀ began practising *rafʿ al-yadayn* (raising the hands in *ṣalāh*) after graduating, whilst the whole of the family of Shāh Waliyullāh ﷀ were staunch *Ḥanafī*s. An objection to this practice of his was raised and it was suggested that 'our brother is practising *rafʿ al-yadayn*, so someone needs to have a word with him.' Shāh ʿAbd al-ʿAzīz ﷀ was requested to undertake this task but he, in turn, recommended Shāhʿ Abd al-Qādir ﷀ for this purpose. Therefore, an individual was sent with the message that 'Shāh ʿAbd al-Qādir wants you to cease the practice of *rafʿ al-yadayn* as it has the potential to create friction. Offer *ṣalāh* as you used to before.'

The Meaning Of 'For Him Who Holds Fast to My *Sunnah* at the Time of its Corruption Is the Reward of a Hundred Martyrs'

Shāh Ismāʿīl Shahīd ﷀ replied, 'Have you not come across the ḥadīth:

من تمسك بسنتي عند فساد امتي فله أجر مأة شهيد

For him who holds fast to my *sunnah* at the time of its corruption is the reward of a hundred martyrs.

It indicates that a reward of a hundred martyrs is written for that person who revives a *sunnah* at a time when it is being forsaken.' As a newly graduated scholar, he was drowned in a passionate eagerness for deliverance, so the attendant returned and informed Shāh ʿAbd al-Qādir of this. Upon listening to the response, he said, 'Oh no! I believed him to be an erudite scholar, but he does not even understand the meaning of a ḥadīth. In the ḥadīth من تمسك بسنتي عند فساد امتي the *sunnah* whose revival is commended is that which is in opposition to a religious innovation (*bidʿah*) that has become prevalent. Hence those who struggle to revive a *sunnah* after it has been forsaken due to a religious innovation shall receive the reward of a hundred martyrs. The ḥadīth is not concerning a situation where both are *sunnah*, as in such a situa-

tion, one is to accept and act upon the *madhhab* of the particular imām he is following.

Therefore, despite you saying that *rafʿ al-yadayn* is *sunnah*, and that there are numerous narrations in relation to it, the narrations which state that the Noble Prophet ﷺ did not practice *rafʿ al-yadayn* are greater in number than those in which he did practice it. Thus, not to practice *rafʿ al-yadayn* is *sunnah* too. Both those who practice *rafʿ al-yadayn* and those who don't are establishing a *sunnah* of the Noble Prophet ﷺ. Likewise, the imām can carry out the supplication اللهم انت السلام و منك السلام loudly or silently after *farḍ* prayers. Hence, the virtue of reviving a *sunnah* in the ḥadīth is specific to that which has been replaced by a religious innovation, or a *sunnah* upon which practice has been entirely abandoned. This is the intended meaning of the ḥadīth.

I was speaking regarding the newly graduating students that we advise them before leaving, 'Look, Do not relate rulings (*masā'il*) which have the potential to create *fitnah*.'

A Story of Shāh ʿAbd al-Quddūs Gangohī ﵀

As a newly graduated student, upon seeing his father Shāh ʿAbd al-Quddūs ﵀ listening to *simāʿ*, Shāh Abū Saʿīd Gangohī ﵀ remarked, 'O father, this is a religious innovation (*bidʿah*).' Shāh ʿAbd al-Quddūs ﵀ was a saint of a very high calibre, so he immediately said, 'O son, I ask for forgiveness. If it is a religious innovation, I will cease the practice immediately.' Thus, he terminated the gatherings of *simāʿ*. The next day, the usual time of the day in which they listened to *simāʿ* came and went, but *simāʿ* did not take place. At the same time, boils began to form on his entire body, slowly growing in size. Hakīms and doctors administered medical treatment but it was to no avail. When a lengthy period had elapsed (without any change), concerns grew as to 'what type of illness he has been afflicted with?'

One day, Shāh ʿAbd al-Quddūs ﵀ called his attendant and whispered in his ear, 'In truth, I am not afflicted with any illness. It has

been our lifelong practice to listen to *simāʿ*. Ultimately, *simāʿ* was an avenue for this heat and for the pains of the heart to be released. Now, it is clogged within due to not listening to it anymore.'

They turned to Shāh Abū Saʿīd Gangohī ﷺ and said, 'What have you done? Look at what it has developed into?'

He presented himself in front of his father, crying and said, 'You are excused.' And with the recommencement of the *simāʿ* gathering, the boils which had developed from the heat completely disappeared.

Seeing the Noble Prophet ﷺ Whilst Awake

Similarly, as a law enforcer, Ḍiyā'uddīn Sanāmī would enter the gatherings of *simāʿ* that took place in the presence of Shaykh Niẓāmuddīn Awliyā' and have them ceased. Once, Shaykh Niẓāmuddīn Awliyā' passionately remarked, 'Qāḍī Ṣāḥib! You always object, but what if we have it endorsed by the Master of Both Worlds ﷺ himself? Will you then accept it?'

'Yes. Then of course I will accept it!' replied Ḍiyā'uddīn Sanāmī.

Shaykh Niẓāmuddīn Awliyā' bowed his neck instantly, and once he came out of this state of his, he said, 'What is your take on it? Have you heard what the Noble Prophet ﷺ had to say?'

Ḍiyā'uddīn Sanāmī said, 'You have heard my reply too.'

It so happened that Shaykh Niẓāmuddīn Awliyā' went into a state of meditation (*murāqabah*) and simultaneously, through his spiritual attention, Ḍiyā'uddīn Sanāmī found himself in the company of the Noble Prophet ﷺ in Madinah Munawwarah. The Noble Prophet ﷺ confirmed to him that Shaykh Niẓāmuddīn Awliyā' is excused.

However, Ḍiyā'uddīn Sanāmī said, 'O Messenger of Allāh ﷺ, we are to observe the apparent precepts of Sharīʿah.'

The Noble Prophet ﷺ remained silent. Alluding to this answer, Shaykh Niẓāmuddīn Awliyā' remarked, 'Will you now believe?' To this, Ḍiyā'uddīn Sanāmī said, 'You have heard my reply too.'

Make Us Visit the Noble Prophet ﷺ

Friends, what level had our elders reached? It is well-known regarding Shaykh Muḥammad ʿUmar ؒ, the son of Shāh Ismāʿīl Shahīd ؒ, that three associates of his once asked him, 'O Shaykh, for once, make us visit the Noble Prophet ﷺ.'

As soon as he heard these words, he sprang to his feet and made a dash [towards the door], saying, 'I am not of this calibre. I do not know why the public assume so.'

Although he got up and left, on that very night, the three individuals had very similar dreams. They saw that a gathering graced by the Noble Prophet ﷺ was taking place and the son of Shāh Ismāʿīl Shahīd ؒ, Shaykh Muḥammad ʿUmar ؒ, was fanning the Noble Prophet ﷺ with a fan made of peacock feathers. He furthermore called each one of them towards him and said, 'Visit the Noble Prophet ﷺ.'

May Allāh Most High grant us a true connection with the exalted self of the Master of Both Worlds ﷺ. Since he is the luminous lamp, may He illuminate our hearts with the light of this luminous lamp. *Āmīn*. Recite *durūd sharīf*:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَاوَ مَوْلَانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ. سُبْحَانَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

5

Reading and Listening to Poetry in Praise of the Divinely Extolled Prophet ﷺ is Worship

الٰهي لا احصی ثناءً علیك

و صلوة علی نبیك الداعی الیك

انت کما اثنیت علی نفسك

و هو کما صلیت علیه فی کتابك

الذی لا یأتیه الباطل من خلفه و لا من بین یدیه

اللهم أحمد ذاتك بذاتك

و صل علی محمد افضل صلواتك

و علی اٰله و صحبه و سلم

(شیخ عبدالحق محدث دهلوی رحمة الله علیه)

الحمدُ لِلّٰه كَفٰى وَسَلاَمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصطَفٰى اَمَّا بَعْد:

FRIENDS, VARIOUS INDIVIDUALS HAVE inspired us with their poems. Poetry has been continuously produced since the time of the Noble Prophet ﷺ. No form of speech has proven to be more effective in giving life to dead hearts and awakening heedless ones. It is for this very reason that poetry is afforded so much importance. Regardless of whether poetry is in the form of a *naʿt* (eulogies in praise of the Noble Prophet ﷺ) or not, it has a profound impact on peoples' hearts. Its having an impact when in the form of a *naʿt* is unquestionable.

The Master of Both Worlds ﷺ

The Noble Prophet ﷺ used to listen to poetry in abundance. A Companion (*ṣahābī*) was once riding with the Noble Prophet ﷺ when he ﷺ asked, 'Do you know any poetry composed by the great Arab poet, Umayyah ibn Abī Ṣalt?'

The Companion replied in the affirmative, so the Noble Prophet ﷺ said, 'Recite them to me.'

The Companion says, 'I began reciting the poems and after delivering a few stanzas, I would pause assuming it to be sufficient, but the Noble Prophet ﷺ would instruct me to continue. I would

recite some more poems and pause once again, only for the Noble Prophet ﷺ to instruct me to continue reciting.'

In this manner, the Noble Prophet ﷺ listened to approximately a hundred poems from this particular poet.

The Noble Prophet ﷺ would listen to poetry regularly and with diligent care whilst at home and also when undertaking journeys. During his travels, he would be accompanied by a camel driver who would recite poetry in a melodically in order to keep the camels on the move. Various individuals would be selected for this role, one of them being Anjashah رضي الله عنه.

On one occasion, Anjashah رضي الله عنه began reciting poetry with such verve and passion that the Noble Prophet ﷺ had to interrupt him:

يا انجشه عليك بالقوارير

O Anjashah, Be careful of the glass!

The word *qawārīr* means glass (from which bottles are made). Since women formed part of the caravan on this particular journey, the Noble Prophet's ﷺ words, 'Be careful of the glass!' implied that the women would not be able to withstand the effect of Sayyidunā Anjashah's impressive recital, thus being subjected to its impact.

Poetry Has a Profound Impact

Poetry brings with it such a profound impact. Just recently, by the grace of Allāh Most High, I wrote a book named *Final Moments of the Saintly Elders*. I compiled therein incidents of the state of saintly figures and their condition at the time of death. Among the many chapters of the book, one is dedicated to those who passed away whilst in prostration and another to those saints who screamed and died immediately after hearing something.

One chapter mentions those pious saints who died as a result of listening to poetry. It describes the very profound impact poetry had on them, driving them to read particular poems continuously, eventually causing their souls to depart from their bodies.

He Laid Down His Life for a Poem

Khwājah Quṭbuddīn Bakhtiyār Kākī ﷺ was listening to a *qawwāl* (i.e he sang the dictums of the prophets, and praised Allāh Most High), when the *qawwal* reached this poem:

کشتگانِ خنجر تسلیم را
هرزمان از غیب جان دیگر است

Those who are martyred with Allāh's dagger of submission and pleasure
are granted a new lease of life at every moment by the Almighty.

In other words, they are slain and brought back to life over and over.

Khwājah Qutbuddīn Bakhtiyār Kākī ﷺ continually motioned with his finger and the *qawwāl* repeated the couplet, resulting in Khwājah Qutbuddīn Bakhtiyār Kākī's ﷺ soul departing from his body

Hence, the words of the Noble Prophet ﷺ:

يا انجشه عليك بالقوارير

O Anjashah, be careful of the glass!

The message being that with women accompanying us, do not recite in such a rousing manner.

Some commentators have stated that Anjashah ﷺ reached those poems whose content wasn't suitable for womenfolk, which was why the Noble Prophet ﷺ instructed him to omit all such poems.

The Poets Among the Respected Companions ﷺ

Apart from his journeys, the Noble Prophet ﷺ would sit Sayyidunā Ḥassān ibn Thābit ('Poet of Islam'), or Sayyidunā ʿAbdullāh ibn Rawāḥah and Sayyidunā Kaʿb ﷺ on his pulpit and would listen to them recite poetry - those written by themselves as well as from other great poets. Upon returning home, Sayyidah ʿĀ'ishah ﷺ

would also be requested to recite some poems.

Sayyidah ʿĀ'ishah ﵂

Sayyidah ʿĀ'ishah ﵂ knew so many poems that she would have to ask, 'O Messenger of Allāh, which poem should I recite?'

She knew thousands of poems, especially lyrical poetry of eminent Arab poets related to domestic wars, love stories and elegies. Allāh Most High had blessed her with an extraordinary memory.

She would ask, 'O Messenger of Allāh, which poems should I recite to you? Which topic do you prefer to hear about?' Thereafter, she would recite poems on that particular subject.

Sayyidunā Abū Bakr ﵁

The highest ranking Companion of the Noble Prophet ﷺ is Sayyidunā Abū Bakr al-Ṣiddīq ﵁. He is also regarded as one of the great poets from amongst them. The Noble Prophet ﷺ would occasionally discuss poetry with him.

Once, whilst they were discussing poetry, the Noble Prophet ﷺ recited a poem, almost certainly of Imra' al-Qays, in which he mixed up some words. Sayyidunā Abū Bakr ﵁ exclaimed, 'O Messenger of Allāh, the stanza of the poem has been distorted. This poem isn't recited in this way.'

He then recited it to the Noble Prophet ﷺ correctly, to which the Noble Prophet ﷺ said, 'I am not a poet.'

Contests of Poetry and Oration

The Noble Prophet ﷺ did not only listen to poetry. Rather, contests of poetry and oration would be held in those days. The non-Muslims were famous for having such poetry contests.

Once, the non-Muslims brought forward their poet and orator to challenge the Muslims, inviting them to bring forward their

poet and orator for a contest. The approach suggested was that the poets would compete amongst each other, while the orators from both sides would do the same. The Noble Prophet ﷺ accepted their challenge and presented Sayyidunā Ḥassān ibn Thābit رضي الله عنهما to challenge the non-Muslim poet. The Noble Prophet ﷺ supplicated in his favour:

اللهم ايّده بروح القدس

O Allāh, support him by means of the Holy Spirit [Jibra'īl عليه السلام].

For oration, the Noble Prophet ﷺ presented Sayyidunā Thābit ibn Qays ibn Shammās رضي الله عنه. He was bulky, tall, burly and strong, had a commanding voice, and was a proficient orator. The noble Prophet ﷺ chose him to challenge the non-Muslim orator.

Once the poets and orators on either side had recited their poems and delivered their speeches, the leader of the clan of unbelievers himself stood up and announced, 'Their poet has defeated our poet, and their orator has defeated our orator!'

In short, this is the level of interest the Noble Prophet ﷺ possessed in poetry, for it has a more profound impact on people's hearts than narrations and reading and listening to stories. From amongst the different forms of poetry, the *naʿt* form is the most effective.

A Poem Dedicated to the Esteemed Person of the Master Of Both Worlds ﷺ

Abū Ṭālib was the paternal uncle of the Noble Prophet ﷺ. Although he did not embrace Islam, he recited a lengthy poem dedicated to the esteemed person of the Noble Prophet ﷺ. One of his poems is:

ابيض يستسقى الغمام بوجهه

The fair faced one! The clouds send down rain because of him.

In this poem, there is a mention of the luminous and beautiful

face of the Noble Prophet ﷺ and his overall beauty. The Noble Prophet ﷺ was so fair and handsome that if the need arose to supplicate Allāh Most High for rain during a drought, they would take the Noble Prophet ﷺ, stand him [at the front] and supplicate, 'O Allāh, send down rain upon us through the grace and blessings of this innocent and beautiful face.' Consequently, rain would begin to fall instantaneously.

Similarly, Sayyidunā Kaʿb ibn Zuhayr, Sayyidunā Ḥassān ibn Thābit and many other Companions have dedicated poems to the Noble Prophet ﷺ.

The Most Valuable Poems

The most valuable poems are those poems which the respected mother of the Noble Prophet ﷺ, Sayyidah Āminah رضي الله عنها, recited regarding the Noble Prophet ﷺ on her return journey from Madinah Munawwarah to Makkah Mukarramah. She was accompanied only by a maid, Umm Ayman رضي الله عنها, and a small innocent child - the Noble Prophet ﷺ. Both the Noble Prophet ﷺ and his mother fell ill [on the return journey], and there was no male or any family member to take care of them.

Eventually, when Sayyidah Āminah رضي الله عنها drew close to the agony of death in this illness, and she realised that she was close to death in this barren desert, with no one besides Allāh Most High and her maid, Umm Ayman رضي الله عنها, to protect her dear son, she recited poems regarding the Noble Prophet ﷺ.

Allāhu akbar! (Allāh is great). These poems of Sayyidah Āminah رضي الله عنها are the essence of all Arabic poetry, classical Arabic literature and *naʿt*.

Poetry has been successively produced since the time of the Noble Prophet's ﷺ uncle, respected mother and all the Respected Companions رضي الله عنهم till today.

He Laid Down His Life After Reciting a Poem

After the Noble Prophet's ﷺ demise, an individual entered Madinah Munawwarah [to see the Prophet ﷺ], and was informed that he had died. He therefore sought permission from Sayyidah ʿĀ'ishah ﵂ to visit the holy grave of the Noble Prophet ﷺ. As he drew close to the blessed grave, he began reciting the following poem:

يَا خيرَ مَنْ دُفِنَتْ بِالْقَاعِ اعظمه
فَطَابَ مِنْ طيبِهِنَّ اَلقاعُ وَالْاَكَم

O the best of those who are buried, even
the mountains and plains have become aromatic from the fragrance of your body!

The poet says that this is the plot of land in which the best of mankind, the Master of Both Worlds ﷺ, is buried. All the environs, plains and mountains are scented with the fragrance emanating from the blessed body of the Noble Prophet ﷺ. He further recited:

نفسى الفِداءُ لقبرٍ أنتَ ساكِنُه
فيهِ العَفاف وَ فِيْهِ اَلجُوْدُ وَ الكَرَمُ

May my soul be sacrificed for the grave you inhabit,
wherein chastity, generosity and nobility lie buried.

No sooner had he recited these poems that he passed away.

Shaykh Sayyid Aḥmad Rifāʿī ﵀

The saints have continuously observed the practice of preparing a *naʿt* for the Noble Prophet ﷺ when intending to visit the holy city of Madinah Munawwarah.

Shaykh Sayyid Aḥmad Rifāʿī ﵀, a great Egyptian saint buried in Cairo, Egypt, is a high ranking saint of the Rifāʿiyyah order. He recited this poem at the holy grave of the Noble Prophet ﷺ:

وَ فِيْ حَالَةِ الْبُعْدِ رُوْحِيْ كُنْتُ اُرْسِلُهَا
تُقَبِّلُ الْاَرْضَ عَنِّيْ وَهِيَ نَائِبَتِيْ
وَهاهى دَوْلَةُ الاَشْبَاحِ قَدْ حَضَرَتْ
فَامْدُدْ يَمِيْنك كَيْ تَحْظٰى بِهَا شَفَتِيْ

When I was far away, I used to send my soul,
To kiss the earth of your grave on my behalf.
Today, I come in person,
hold out your [blessed] hand so I may kiss it.

'O Messenger of Allāh, when I was distant from Madinah Munawwarah and yourself, I would send my soul from there (I used to remember you in my mind) and my soul would present itself and kiss your threshold. Today, I am present along with my physical body (and I have a request): O Messenger of Allāh, extend your blessed hand towards me so that I may caress it, kiss it, and let it be a source of coolness for my eyes.'

It is stated that there was a congregation of about sixty thousand people in the Masjid Nabawī at the time. Thousands of people witnessed the blessed hand of the Noble Prophet ﷺ emerge as he reached this part of his poem:

فَامْدُدْ يَمِيْنك كَيْ تَحْظٰى بِهَا شَفَتِيْ

hold out your [blessed] hand so I may kiss it.
[and let it be a source of consolation for my eyes].

He then kissed the blessed hand and passed it over his eyes.

I will end my talk with the story of Shaykh Jāmī ؒ. One of his poems has been specially published at the end of *Faḍā'il Durūd Sharīf* [Virtues of Invoking Blessings and Peace on the Noble Prophet ﷺ].

Faḍā'il Durūd Sharīf

Following a dream, Shaykh Zakariyyā ؒ had these two poems specially published. *Faḍā'il Durūd Sharīf* is a distinguished Urdu book. Although glad tidings have been given from the exalted

court of the Noble Prophet ﷺ regarding other books of Shaykh Zakariyyā ؒ, Professor Abdul Majid from Aligarh University saw the Noble Prophet ﷺ in a dream declare that Shaykh Zakariyyā ؒ had attained superiority over all other saints by writing *Faḍā'il Durūd Sharīf*.

Furthermore, after authoring this book, Shaykh Zakariyyā ؒ dreamt that he was being instructed to include poems (*qaṣīdah*s) in it, but without any specification as to which *qaṣīdah*s he should include. Ultimately, he supplemented the book with the *qaṣīdah*s of Shaykh Jāmī ؒ and Shaykh Qāsim Nānotwī ؒ.

Listening to *Qaṣīdahs*

It was a practice of Shaykh Zakariyyā ؒ to listen to these two *qaṣīdah*s on Thursday nights and occasionally on other nights prior to retiring to bed after ʿIshā' prayer.

Once, during *iʿtikāf* in Saharanpur, the shaykh was listening to the *qaṣīdah*s when a Muftī Ṣāḥib advised him to cease this practice, as it could end up being classified as a religious innovation (*bidʿah*). Although, Shaykh Zakariyyā ؒ discontinued this practice immediately, deep down, the flames of love are ignited and to cool them down, *qaṣīdah*s such as these, through which the heart receives at least some solace, are listened to.

Accordingly, as the *qaṣīdah*s were not recited that night, the shaykh suffered from inside. The following day, in his gathering, he mentioned the story of Shaykh Niẓāmuddīn Awliyā' ؒ and the officer of Islamic affairs at the time, Qāḍī Ḍiyā'uddīn Sanāmī.

Shaykh Niẓāmuddīn Awliyā's ؒ practice was to hold gatherings of *simāʿ*; however, the officer would disapprove of it, and upon seeing that he was refusing to cease this practice of his, he labelled him a religious innovator.

On one occasion, Shaykh Niẓāmuddīn Awliyā' ؒ remarked, 'Okay, what if I get the Noble Prophet ﷺ to authorise it and the Noble Prophet ﷺ himself tells you?' Agreeing to this, the officer attended the gathering of *simāʿ*. After it commenced, the officer

[fell asleep and] saw the Noble Prophet ﷺ in his dream, saying to him, 'He is excused - leave him as he is!'

Another saint of the past, Shaykh ʿAbd al-Quddūs Gangohī ؒ, also used to hold gatherings of *simāʿ* in which he listened to a *qawwāl*. When his son, Shaykh Abū Saʿīd Gangohī ؒ, returned after graduating as a religious scholar, he remarked, 'Shaykh! This is a religious innovation!'

His father replied, 'I seek forgiveness, I repent, and we shall discontinue it immediately.'

The following day, pimples flared up all over his body, which then developed into boils from which pus and blood began to flow. He was administered treatment, but despite all the efforts of doctors and herbalists, no treatment proved effective.

One day, the shaykh said to one of his attendants, 'Why are you exhausting yourselves? This illness will not be cured by treatment.'

The attendant asked, 'How will you get better then?'

The shaykh replied, 'It is the heat of fervent love. Gatherings of *simāʿ* used to take place in which I listened to *naʿt*s, and through this, the heat used to be released. Since the *simāʿ* has ceased, the heat is being released in the form of this illness.'

The attendant went and informed Shaykh Abū Saʿīd Gangohī ؒ of what Shaykh ʿAbd al-Quddūs ؒ had told him. Upon hearing this, Shaykh Abū Saʿīd Gangohī ؒ came and sought his father's forgiveness. Shaykh ʿAbd al- Quddūs Gangohī ؒ said, 'There is no need to seek forgiveness, just hold a gathering of *simāʿ*, and if I am restored to health, you can issue an edict excusing me in this matter.'

As advised, the gathering of *simāʿ* was held and after it had taken place with the shaykh listening, the boils disappeared from his body the very next day. Thereafter, Shaykh Abū Saʿīd Gangohī ؒ declared, 'You are excused. For you, it is permissible to listen to *simāʿ*.'

Similarly, when Qāḍī Ḍiyā'uddīn Sanāmī heard the Noble Prophet ﷺ say, 'He is excused - leave him as he is,' he queried, 'O Messenger of Allāh, but we are obligated to observe the apparent precepts of Sharīʿah.'

The Noble Prophet ﷺ remained silent. Thereafter, the meeting was concluded.

Shaykh Niẓāmuddīn Awliyā’ رحمه الله remarked, ‘Have you heard the statement of the Noble Prophet ﷺ?’

Qāḍī Ḍiyā’uddīn Sanāmī replied, ‘And you’ve heard my reply too!’

Likewise, when Shaykh Zakariyyā’s رحمه الله practice of listening to *qaṣīdah*s was halted, it had a profoundly negative effect on his health. For this reason, he related these incidents in the gathering the following day. These two *qaṣīdah*s, the *qaṣīdah* of Shaykh Jāmī رحمه الله and the *qaṣīdah* of Shaykh Qāsim Nanotwī رحمه الله, are in praise of the Noble Prophet ﷺ. Shaykh Zakariyyā رحمه الله would listen to them with commitment even after this incident. The first poem of the *qaṣīdah* is:

ز مہجوری برآمد جان عالم
تَرَحَّم یا نبی اللہ تَرَحَّم

The souls of all humanity are being extracted due to their separation from you. Have mercy, O Prophet of Allāh, have mercy
(Replace separation with union).

When an individual’s soul departs at the time of death, the pain that is experienced is beyond description. Just imagine if the anguish of all humanity at the time of death were collected together. The poet compares his pain of separation from the Noble Prophet ﷺ with the collective pain of death felt by all of humanity. ‘O Messenger of Allāh, have mercy on me and replace separation with union.’

Shaykh Jāmī رحمه الله

Shaykh Jāmī رحمه الله performed pilgrimage (*ḥajj*) forty times on foot from Iran to Makkah Mukarramah. Each time, he would visit the holy city of Madinah Munawwarah after completing *ḥajj* and recite this poem before the blessed grave of the Noble Prophet ﷺ:

سیدی و سندی و مولائی
بسفر می روم چہ فرمائی

O my Master, O my Chief, O my Lord,
I shall travel back to my country; what do you have to say about me?

The Noble Prophet ﷺ would reply with two lines every year:

بسفر رفتنت مبارک باد
بسلامت روی و باز آئی

May your return be a blessed one.
Go in peace and return once again in peace.

However, after performing his fortieth *ḥajj*, he arrived in Madinah Munawwarah and recited the same poem. This time, the Noble Prophet ﷺ replied only with the first line:

بسفر رفتنت مبارک باد

May your return be a blessed one.

Upon reaching home after this particular *ḥajj*, Shaykh Jāmī رضی اللہ عنہ passed away.

Let us supplicate Allāh Most High, asking him to grant us love for the Master of Both Worlds ﷺ similar to that which we heard in today's gathering. May He grant us a bond with him and bestow us with even a portion of obedience to him. *Āmīn.*

و آخر دعوانا ان الحمد لله رب العالمين

6

The Respected Mother رضي الله عنها of This Orphan Gem ﷺ; Imām Bukhārī رحمه الله; Sayyidunā Muʿāwiyah رضي الله عنه; and the Mother of Imām Aʿẓam رحمها الله

اَلْحَمْدُ لِلّٰهِ كَفٰى وَ سَلامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصطَفٰى

ELDERS AND FRIENDS, THREE ceremonies will be taking place: The first one is a *nikāḥ*. May Allāh Most High bless their families and make it a means of acquiring pious and righteous offspring for them. The second ceremony is of the completion of the Holy Qur'ān (*ḥifẓ*). May Allāh Most High make this treasure of memorising the Holy Qur'ān prevalent. May He augment this custom of memorising the Holy Qur'ān throughout the world and endow these *madrasah*s with strength. May Allāh Most High protect the *madrasah*s wherein 'reading' (*nāẓirah*) classes and memorisation of the Holy Qur'ān takes place. The third ceremony is pertaining to these students who have read the final ḥadīth of *Ṣaḥīḥ al-Bukhārī*.

And He Does Not Speak out of (His Own) Desire

In a period of twenty-three years, the Holy Qur'ān was revealed to the Noble Prophet ﷺ on more than twenty-four thousand occasions. The Noble Prophet ﷺ did not reply to anything of his own accord:

وَ مَا يَنْطِقُ عَنِ الْهَوٰى. اِنْ هُوَ اِلَّا وَحْيٌ يُوْحٰى.

Nothing he conveyed was of his own wish or desire. It is no less than inspiration sent down (Qur'ān 53:3).

Whenever a question was put to the Noble Prophet ﷺ, the answer would take the form of a revelation - either immediate revelation exclusive to the situation in question or through a revelation that had been revealed to the Noble Prophet ﷺ earlier.

Once in Jirana, in the state of *iḥrām*, a Companion of the Messenger of Allāh ﷺ asked whether one is allowed to wear perfume in the state of *iḥrām*. With the Noble Prophet ﷺ sat in a tent, the Respected Companions ﷺ immediately saw the traces of revelation because despite it being an extremely cold night, the blessed body of the Noble Prophet ﷺ became drenched in sweat from head to toe. Just as water drips off the body after taking a bath, he was soaking in sweat. The Noble Prophet ﷺ would be totally detached from this world during those moments in which the Holy Qur'ān would be revealed to him. There is a chance of waking up a sleeping person, but he would be elevated to another level.

At this very moment, Sayyidunā ʿUmar ﷺ remembered his friend Yaʿlā ibn Umayyah ﷺ, since the latter had once asked him, 'In what manner is the Holy Qur'ān revealed to the Noble Prophet? The situation has been described to me, but I have never had the opportunity to witness it.'

Sayyidunā ʿUmar ﷺ gestured to his friend to make his way quickly. Thereafter, Sayyidunā ʿUmar ﷺ lifted the sheet at the opening of the tent slightly and pushed his friend's head inside. Thus, later on he went on to relate the graphic description of the Noble Prophet's ﷺ condition at the time of receiving revelations (*waḥī*).

Just as the Noble Prophet ﷺ did not issue any ruling regarding the usage of perfume in the state of *iḥrām* of his own accord, but only after Allāh Most High sent down a revelation concerning it. Similarly, Ḥadīth in its entirety is also revelation along with the Holy Qur'ān. Why? The Noble Prophet ﷺ was unlettered and wholly unlettered.

Why Did Sayyidah Āminah ﷺ Take the Noble Prophet ﷺ to Madinah Munawwarah?

His inability to read was such that when محمد رسول الله 'Muḥammad, the messenger of Allāh' was written, the Quraysh insisted for it to be changed to محمد بن عبد الله 'Muḥammad, the son of ʿAbdullāh.' The Noble Prophet ﷺ asked Sayyidunā ʿAlī ﷺ to erase any reference to his prophethood, i.e. the words 'Messenger of Allāh', but he said:

لَا اَمْحُو اسْمَكَ يَا رَسُوْلَ الله

I will not erase your name, O Messenger of Allāh.
I dare erase your name with my pen!

The Noble Prophet ﷺ asked for the pen but then said, 'Show me the place where it is written.' Such was his inability to read and write! Thereafter, the Noble Prophet ﷺ erased it with his own pen. Sayyidunā ʿAlī ﷺ thus wrote, 'Ibn ʿAbdillāh.'

The Noble Prophet ﷺ did not know how to read or write, nor did he receive the privilege of being educated at home as he was an orphan. His father left the world before he graced it. There are certain households who are able to provide luxury, comfort and security to orphans more than their own parents would have been able to, due to the support and myriad means at their disposal. However, nothing of this kind was available for the Noble Prophet ﷺ.

Here, a poor woman is wandering alone with a child with no one willing to ask about her state. The appreciation towards the Noble Prophet ﷺ was shown some time later. Abū Ṭālib came later and so did other family members. At first, the poor mother was unaided, and when the Noble Prophet ﷺ began to utter words and saw children just like him accompanied by their mothers and fathers, he thought, 'Where is my father?' The father lay in a grave in Madinah Ṭayyibah, but who was to take him there? This epic journey to Madinah Ṭayyibah is in itself overwhelming proof that there was none to enquire about his well-being at all. Orphanhood! What type of orphanhood! *Allāhu akbar*! *Allāhu akbar*!

May Allāh Most High shower his mercy on the many millions of orphans around the globe. May He create means for their nurturing and upbringing. It is for this reason that a very high status for an orphan has been declared. So many virtues regarding them are mentioned in numerous Qur'ānic verses and ḥadīths.

The First Visit of the Noble Prophet ﷺ to Madinah Munawwarah

It occurred to Sayyidah Āminah ﵂ that she should take her son to his father's grave in Madinah Munawwarah. However, nobody was willing to accompany them. Such a long distance it is from Makkah Mukarramah to Madinah Munawwarah! Besides, in the early era [of Islam], without maintained roads, they were compelled to travel along pathways, climbing up and down mountains during the many weeks of travelling. Keeping faith in Allāh Most High, Sayyidah Āminah ﵂ set off on the only camel and with the only maid which Sayyidunā ʿAbdullāh ﵁ had left behind. Upon reaching Madinah Munawwarah, she showed the Noble Prophet ﷺ his father's grave.

In our society, the current climate is such that the father is alive and a dispute between the parents somehow results in both of them separating. Orphans of this kind just amongst Muslim households comprise thousands, and your hearts will quiver after listening to certain accounts. For years on end, no thought as to 'Where is my daughter?' or 'Where is my son?' will cross his mind. He will indulge in luxuries, and not for once think of his children. Friends, I am familiar with hundreds of stories where the poor woman is compelled to wander around with her children whilst the father has severed all ties. Neither on the occasions of ʿĪd nor on any other joyous moments does he visit them. Hence, the poor mother, a totally dejected figure, is charged with the responsibility of raising and providing for her children.

Imām Bukhārī's رحمه الله Honourable Mother

Every year, you listen to the circumstances of Imām Bukhārī رحمه الله and his mother and continue to do so. Imām Bukhārī رحمه الله was also an orphan who lost his eyesight and had become blind. The pitiable lone mother of Imām Bukhārī رحمه الله is in the same position, alone and weeping. Who exactly expresses concern about an orphan?

Friends, those amongst you aware of such individuals need to explain to them that they will be subjected to accountability of the highest degree in the hereafter. If you are unable to maintain the relationship for some reason, and unlike the prevailing behaviour - where individuals leave the woman [without divorce] and children forsaken - decide to divorce her, then have you divorced the children too? Is there any model or system for this? And for years on end, the thoughts concerning his children are not stirred – what kind of heart does he have? Keep a pet and see for yourselves how the animals care and have regard for their young! انا لله و انا اليه راجعون، انا لله و انا اليه راجعون (*Innā li 'llāhi wa innā ilayhi rājiʿūn).*

Imām Bukhārī's رحمه الله mother cried incessantly but in front of whom was she to cry out and ask for assistance? You will have heard the story that in the end, Allāh Most High gave her glad tidings in a dream in which Sayyidunā Ibrāhim عليه السلام visited her and through his blessings, Imām Bukhārī's رحمه الله vision was restored. Upon awakening, she verified that the dream was in conformity to reality. It is due to this reason that status of the mother is so high: the whole world will forsake the child but the mother will not! Yes. The mother will not!

The Most Tolerant: Sayyidunā Amīr Muʿāwiyah رضي الله عنه

A story is related about Sayyidunā Muʿāwiyah رضي الله عنه. Just as in the Friday sermon you hear about the status of Sayyidunā ʿUmar رضي الله عنه, and about Sayyidunā ʿUthmān رضي الله عنه being 'the most modest' from all of the Respected Companions رضي الله عنهم, Sayyidunā Muʿāwiyah رضي الله عنه was

the most tolerant amongst them. He was so mild natured that no matter how much one goaded him, he remained calm. For that reason, he is known as حليم 'The Most Tolerant of the Companions'.

The antagonists had a tendency to enter his court and engage in idle talk. Overlooking, forgiving and excusing was the approach he adopted and nothing else.

Everyone has enemies. Sayyidunā Muʿāwiyah's ﷺ enemies schemed against him, saying, 'That person who presents himself in front of Muʿāwiyah and swears at him will be rewarded. Who is willing to acquire this reward?' This wealth and its riches are cherished, and for the handful of days spent in this temporary abode, we sacrifice everything in exchange for a few coins. An individual, named Mālik ibn Asmā' al-Manī al-Qurayshī, was ready to carry out the mission. He said, 'I am prepared.'

He was then told, 'You will have to insult his mother.'

He said, 'If you promise to award me this reward, then I am willing [to carry out the mission].'

He reached the court of Sayyidunā Muʿāwiyah ﷺ and insulted him in an astonishing manner. He offended him through an insult hurled at his mother! After entering the court of Sayyidunā Muʿāwiyah ﷺ, Mālik ibn Asmā' al-Manī al-Qurayshī sat right in front of him and stared at him for a while. Thereafter, gazing into the eyes of Sayyidunā Muʿāwiyah ﷺ, he remarked, 'Your eyes very much resemble those of your mother's.' Now, it is very difficult in an environment where the veil is observed stringently for women to be recognisable to men, so much so that one could relate the appearance and shape of the nose, eyes and other features. What state will this remark have left Sayyidunā Muʿāwiyah ﷺ in, since it implied, 'Your eyes are extremely attractive and they resemble very much your mother's eyes. I am captivated with the eyes that are very similar to yours, which are those of your mother's.'

My Tolerance Killed Him

Sayyidunā Muʿāwiyah ﷺ was sitting on the throne, as king and Imām of the Believers (*amīr al-mu'minīn*), and despite the whole world pledging allegiance (*bayʿah*) to him, and with an entire army at his disposal with whose help he had conquered many parts of the world; even then, his attribute of tolerance prevailed.

He replied to the insult with the words, 'Abū Sufyān was besotted with those eyes.' Mālik ibn Asmā' al-Manī al-Qurayshī returned, informed the enemies of the remarks he made in the court of Sayyidunā Muʿāwiyah ﷺ and asked for his reward. It was given to him.

Back here, Sayyidunā Muʿāwiyah ﷺ called his attendant, Shaqrān, and said, 'Do you know what the *diyah* (compensation paid to the heirs of a victim) comes to nowadays?'

He replied, 'Yes, I am aware.'

Sayyidunā Muʿāwiyah ﷺ said, 'Count it and put it here.'

He expressed great astonishment as to what it was for, especially since it is paid in the instances where a killing takes place. Sayyidunā Muʿāwiyah ﷺ explained, 'This individual insulted my mother, and قتله حلمي 'my tolerance has killed him.' Keep it ready so that we may duly send it to Mālik ibn Asmā's mother.

He had left the gathering and had already collected his reward from the antagonists.

Receive a Second Reward!

Now, the antagonists said, 'There is a second enemy of ours, ʿAmr ibn Zayd. Go to him and insult his mother, and you will be rewarded for a second time.' Endless is the unhealthy yearning for riches! The more one rakes in wealth, attained through impermissible means, the more the yearning for it remains unfulfilled and the desire to rake in more grows. Thus, he at once hurried and approached ʿAmr ibn Zayd, but the moment Mālik ibn Asmā' uttered the insults aimed at his mother, ʿAmr ibn Zayd swiftly picked up his sword and

severed Mālik ibn Asmā's head.

Pay the Compensation (*Diyah*) from Me

Sayyidunā Muʿāwiyah ﷺ was informed that the individual who visited him not too long ago had been killed by so and so because he insulted his mother. Sayyidunā Muʿāwiyah ﷺ turned towards Shaqrān and said, 'Look! Did I not say that ʿAmr ibn Zayd is not the killer? I am the killer since he swore at me, and if I had returned the insult in retaliation, then it would have been deemed forgiven; however, I suppressed my anger, and consequently, my tolerance killed him. Ostensibly, the cause of what was perpetrated is someone else, though, in reality, I am the 'actual' cause due to not reacting initially - قتله حلمي Therefore, take this bag with you and hand it over to Mālik ibn Asmā's mother and inform her through this poem [he related a poem] that I killed her son and the compensation is right before her.'

Imām Aʿẓam Abū Ḥanīfah ﷺ: My Patience Killed Him

Imām Aʿẓam ﷺ was in his house when an individual arrived. From the prophets to every normal human being, Allāh Most High has created enemies in order to elevate their status. Once, an antagonist arrived and knocked on his door. It was common for people to visit him frequently to ask and discuss rulings (*masāil*). He therefore received him with dignity, sat him down and asked him, 'What has brought you here?

'It is relating a matter,' he said.

Imām Aʿẓam ﷺ asked, 'What is it?'

Whilst he himself had reached old age, his mother was extremely old, bedridden and unable to stand up or move.

This individual said, 'I've come for a purpose.' He followed this up, saying, 'I wish to marry your mother.'

What state will this remark have left Imām Aʿẓam ﷺ in?

Nonetheless, he was an advocate of Sayyidunā Muʿāwiyah ﷺ. He too was of a mild disposition, thus he swallowed the draught of patience with great difficulty and said, 'My mother is a sane, mature and free woman; therefore, I cannot speak on her behalf until I have asked her.'

He left and went to the back area of the house, and what was he to say to his mother? At that moment, he will have sobbed and beseeched Allāh Most High because when he returned, he found this individual lying dead on the floor.

Imām Aʿẓam ﷺ uttered the words Sayyidunā Muʿāwiyah ﷺ had uttered, قتله صبري ، قتله حلمي 'My patience killed him,' i.e. despite such an offensive insult hurled at me, I did not retaliate. Hence, my patience killed him.

I was in the middle of relating circumstances pertaining to the orphanhood of the Noble Prophet ﷺ. He was deprived of a teacher. He did not receive an education at home, and in actual fact, there was no one to teach him. It is for this reason that to explain the number of days in a month, due to not knowing the actual numbers, he indicated with his fingers, and said:

الشَّهْرُ هٰكَذَا، هٰكَذَا، هٰكَذَا، اَوْ هٰكَذَا

The month is such and such, or such and such, or such and such.

In other words, sometimes the month comprises twenty-nine days and sometimes thirty days. He was unlettered to this extent, but Allāh Most High wanted to declare to the world, 'Deliberate and ponder on how I send this Holy Qur'ān for the entire mankind through this unlettered individual, who will also be a means to deliver the interpretation to this book through the treasures of ḥadīths which in itself is 'revelation' (*waḥī*). Look at the eloquence and coherence of this book! Look at the sciences of ḥadīths! Look at the unlettered being who conveyed it!'

Nowadays, when a new book on ḥadīth is published, it brings a thought to the mind, '1500 years have elapsed, yet nobody until now thought about writing on this theme. It is the first work of its kind. Countless works on various themes of the Holy Qur'ān

and Ḥadīth have been undertaken, and it seems as though writings on this particular topic should have been discussed and made available from the beginning. Why was it not undertaken for up to 1500 years?' Allāh Most High has included so many sciences in the Holy Qur'ān. Friends, May Allāh Most High grant us the ability to value the Holy Qur'ān. May He enable us to recite it and make its memorisation easy for us.

With the Noble Prophet ﷺ being an unlettered person, he did not recite the Holy Qur'ān by reading just as we do.

In the Qur'ān memorisation (*ḥifẓ*) competitions which take place to ascertain who knows the Holy Qur'ān most accurately, it is generally the blind student who comes out on top. The human being is left confounded after listening to the precision with which the blind students recite the Holy Qur'ān in countries such as India, Pakistan and the Middle East. They have preserved it so brilliantly, and the manner of memorisation is by way of someone else reading a verse before them, and thereafter, they would only have to recite it once for it to be preserved to memory. Some blind students would have to recite it only twice whilst others would be able to memorise the verse by reciting it merely three or four times.

The Noble Prophet ﷺ Preserved the Holy Qur'ān Merely By Listening to It

The Noble Prophet ﷺ had memorised the Holy Qur'ān by merely listening to it. He would preserve it to memory by listening to the recitation of Jibra'īl عليه السلام:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

It is surely undertaken by Us to store it (in your heart) and will make easy for you its recitation (Qur'ān 75:17).

It has been said that just as we memorise the Holy Qur'ān through reading, if its verses are read out to someone rather than him reading them in order to commit them to memory, he will be able to memorise them far more quickly. A fitting example of

this is of nursery children who learn rhymes by just listening to them. Now, those who wish to memorise the Holy Qur'ān but have less time on their hands may do so by listening to it. This is even easier for them.

On many occasions, the Holy Qur'ān has been revealed five verses at a time, although there have been times when a single sentence would be revealed - the verse غير أولي الضرر (Qur'ān 4:95) is but an example. Hence, it has been said that if five verses are repeatedly recited to someone who intends to commit the Holy Qur'ān to memory every day, memorisation will become easy for him and its preservation will remain secure for a much longer period. May Allāh Most High grant us love for the Holy Qur'ān.

Train Your Children to Acquire Three Characteristics

In the ḥadīth, the Noble Prophet ﷺ has urged us on this matter:

اَدِّبُوْا اَوْلاَدكُمْ بِثَلاثِ خِصَال

Train your children to acquire three characteristics.

Just as we teach our children the etiquettes and manners in everything, from eating and drinking to how to interact with people socially, as well as other various necessities of life, the most important things upon which to base the nurturing of our children are three: أدبوا أولادكم بثلاث خصال.

The first trait is to inculcate بحب نبيكم 'the love of your Prophet ﷺ' in their hearts. We endeavour in every aspect, and if the child achieves poor results in school, for example, we become restless. Yet, have we ever pondered on how we might be able to inculcate the love for the Noble Prophet ﷺ in our children? The Noble Prophet ﷺ has taught us the formula, stating, بحب نبيكم - i.e. teach them the love of the Prophet ﷺ.

The second characteristic is of inculcating وأهل بيته 'love of his family'. When sat at the spread [to eat], the stories about the

Noble Prophet ﷺ with regards to the food he consumed and his posture of sitting etc should be familiar to us. Relate this to your children!

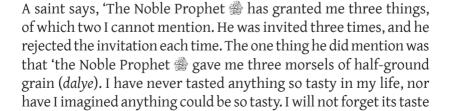
Relate to them the manner in which the Noble Prophet ﷺ used to consume food at Sayyidah ʿĀ'ishah's ؓ house, the circumstances at Sayyidah Ḥafṣah's ؓ residence, and how he spent his life with Sayyidah Khadījah al-Kubra ؓ. Keep relating to them the stories of the Chaste Wives ؓ of the Noble Prophet ﷺ. Constantly share stories of his daughters, and of their children, Sayyidunā Ḥasan and Sayyidunā Ḥusayn ؓ. This will create love for the Noble Prophet ﷺ and his family (*Ahl al-Bayt*) in their hearts.

The third characteristic the Noble Prophet ﷺ has brought our attention to is وتلاوة القران 'reading the Qur'ān.'

May Allāh Most High grant us the love for the Noble Prophet ﷺ.

Friends, every year, since I have been attending this ceremony, I have always mentioned something along the lines that instilling love for the Noble Prophet ﷺ [in our hearts] is the most important obligation. Those who attend the *masjid* to perform their five daily prayers and are regular with their Ishrāq, Chāsht and Awwābīn prayers also need to think, 'How much of an increase has there been in the love I have for the Noble Prophet ﷺ?' One should endeavour to acquire this trait all the time. This statement of the Noble Prophet ﷺ is in relation to childhood. And every year I have related something on this topic.

Three Morsels from the Noble Prophet ﷺ

A saint says, 'The Noble Prophet ﷺ has granted me three things, of which two I cannot mention. He was invited three times, and he rejected the invitation each time. The one thing he did mention was that 'the Noble Prophet ﷺ gave me three morsels of half-ground grain (*dalye*). I have never tasted anything so tasty in my life, nor have I imagined anything could be so tasty. I will not forget its taste until I enter Paradise.'

May Allāh Most High enable us to appreciate our Noble

Prophet ﷺ. Those who have acquired anything have only ever done so from him.

The Story of the Governor of Samarqand

Wazīr Ismāʿīl was the governor of Samarqand. He was once sat in his official chair, with his brother, Isḥāq, a renowned ḥadīth scholar, sat opposite him.

We [often] read (in books) حدثنا محمد بن نصر, 'Muḥammad ibn Naṣr narrated to us.' Muḥammad ibn Naṣr entered which resulted in Wazīr standing up from his chair to welcome him. After he greeted him and returned to his chair, his brother Isḥāq said, 'Here we are in this highly privileged position of supremacy and authority, yet you stood up for the sake of [welcoming] this poor scholar. It does not befit you!'

Wazīr Ismāʿīl replied, 'He is of a pious disposition and a scholar.' At night, after retiring to bed, he saw the Noble Prophet ﷺ in a dream, stating:

ثَبَتَ مُلْكُك و ثَبَتَ مُلْكُ بَنِيْكَ بِإِجْلَالِكَ مُحَمَّد بْن نَصر

Your kingdom and the kingdom of your sons to come has been maintained because of your reverence for Muḥammad ibn Naṣr.

And he was further told, 'Your brother, who objected to your practice, his progeny will be deprived of this.' Well documented is the fact that despite having suffered adversity, he remained in power, whereas for his brother there was no saviour from the suffering of ignominy he continuously faced in various circumstances. All matters are dictated from there. May Allāh Most High make us ardent lovers of the Noble Prophet ﷺ.

Sufyān Ibn ʿUyaynah ؒ and a Student

You have been sat here since morning. The final ḥadīth حدثنا أحمد بن أشكاب has been read. The very first ḥadīth started with

حدثنا الحميدي, and here he concludes with حدثنا أحمد بن أشكاب. Ḥumaydī, with whose name Imām Bukhārī ؒ begins writing his collection, is the student of Sufyān ibn ʿUyaynah ؒ, a prominent and highly regarded ḥadīth scholar. Allāh Most High bestows some of his creation with an enduring popularity that they become the most sought after people, and in this respect, Sufyān ibnʿUyaynah ؒ was very much the same.

Sufyān ibnʿUyaynah's ؒ practice as a resident of Makkah Mukarramah was to greet the pilgrims (*ḥājī*s) on their way from Minā after the completion of *ḥajj* in order to make requests for them to supplicate Allāh Most High for him. The supplication of a pilgrim is accepted until he reaches his home, and so is his supplication on behalf of all those for whom he supplicates.

Whilst welcoming the pilgrims on the road, amongst the throngs of people heading [in all directions], was an individual who approached him and requested:

حَدِّثْنَا يَا استَاذ

Relate a ḥadīth to me, O teacher.

To create this student-teacher relationship, he related a ḥadīth with its chain of narration as he walked along. The student said, 'Relate more,' so he related some more ḥadīths. The unpretentious student is never able to quench his thirst for acquiring ḥadiths. He again said, 'Relate more.'

After he persisted, Sufyān ibn ʿUyaynah ؒ said, 'Are you not aware that my purpose of being here today is to greet the oncoming crowds of pilgrims, hence I am busy.'

However, the student continued to insist and said, 'No! Relate ḥadīths to me!'

Disappointed with his behaviour, in order to move him back, Sufyān ibn ʿUyaynah ؒ pushed him. Today, many mountains have been reduced to nothing in Makkah Mukarramah, but in those days, it was nothing but that. He rolled down the mountain because of the push and eventually ended up at the bottom. The onlookers from above shouted, قتله سفيان 'Sufyān has killed him,' predicting that his

actions will result in the death of this individual who was being battered by rocks as he was falling. Sufyān ibn ʿUyaynah ﵀ followed him and with great difficulty reached the bottom before asking, 'What is the matter? The public is saying 'Sufyān has killed him.'

Bābūjī's Jeep

Allāh Most High's dealings with his special servants are of a diverse nature. In Niẓāmuddīn, there lived an individual named Bābūjī. He was a special attendant of Shaykh Yūsuf ﵀. His jeep would be available if the need for the shaykh to travel occurred.

He says, 'Once, we were on our way to Mewat when on a very narrow road we approached a sharp bend at high speed. It was not possible to see what was a few yards ahead of us. At the same time, someone suddenly came in front of the car. As I hit the breaks, the car failed to stop straightaway, and it was only with great difficulty that I managed to stop it as it skidded on the road. I rushed back and [to my amazement] saw that he was totally unscathed. Before I reached him, he stood up, shook my hands and began laughing.'

Relate to Me the One Hundred Ḥadīths of Al-Zuhrī

Sufyān ibn ʿUyaynah ﵀ inspected his body and found him uninjured, yet he remained lying there with his eyes closed. He further examined him all over, his legs, head, sides etc to look for any bruises but after finding none, he said, 'Get on to your feet and come up with me! The entire gathering is saying, "Sufyān has killed him." Can you not hear them?'

The student discreetly said, 'First relate to me the one hundred ḥadīths of al-Zuhrī. Only then will I get up.'

What thirst! What thirst in quest of knowledge! It has been written that Sufyān ibn ʿUyaynah ﵀ had to relate the entire one hundred ḥadīths, only then did the student get up.

The ḥadīths of Sufyān ibn ʿUyaynah ﵀ narrated from Ibn Shihāb

al-Zuhrī ﷺ were very popular. Students travelled to meet Sufyān ibn ʿUyaynah ﷺ from far and wide due to his connection with Ibn Shihāb al-Zuhrī ﷺ.

The Water of Zamzam Is for that for Which It Is Drunk

He was once lecturing, and during it, he related the ḥadīth:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

The water of Zamzam is for that for which it is drunk.

A scholar of ḥadīth writes, 'I reached the Ḥaram for Ẓuhr prayer after performing *wuḍū*. With only five minutes remaining for Maghrib prayer, I developed an intense urge to attend the call of nature. I thought, 'If I go back to attend the call of nature, I will not be able to return for *ṣalāh* on time. (The facilities currently available just outside Ḥaram were not available in those days). Hence, I feared that my *ṣalāh* would become *qaḍā*, while at the same time, the urge to relieve myself was so intense that I feared I may spoil the Ḥaram.

'Immediately, the ḥadīth ماء زمزم لما شرب له 'The water of Zamzam is for that for which it is drunk,' came to mind. This prompted me to run to the well of Zamzam and drink a bucket full from it.' He further says that not only did it completely get rid of the urge to attend the call of nature, it also eliminated all the tiredness and weariness that had crept in due to sitting in the Ḥaram since Ẓuhr time, while producing a renewed strength in his body so much so that he says, 'I spent the entire night in the Ḥaram and performed Fajr prayer with the same *wuḍū*.'

When Sufyān ibn ʿUyaynah ﷺ read this ḥadīth, a student from his lecture stood up and disappeared from the gathering. Those in the gathering assumed that he had probably gone to attend the call of nature. After returning a while later, he said, 'Repeat the ḥadīth of Zamzam you related earlier.'

Sufyān ibn ʿUyaynah ﵀ repeated the ḥadīth with its chain of narration (*sanad*): 'The water of Zamzam is for that for which it is drunk,'

Then, the student said, 'This ḥadīth is authentic, the chain of narrators is accurate and the promise from Allāh Most High of fulfilling the purpose for which it is drunk is also true.'

Thereafter, the student said, 'I went away and drank some Zamzam water from a bucket and supplicated to Allāh Most High for you to relate to me the one hundred ḥadīths of Ibn Shihāb al-Zuhrī in this gathering.'

Accordingly, Sufyān ibn ʿUyaynah ﵀ began relating them. Students would devise various stratagems for the sake of acquiring knowledge.

Ḥadīth Recitation in the Lectures of Shaykh Zakariyyā ﵀

Just now, each one of these students have recited the same ḥadīth. When in the ḥadīth lectures of Shaykh Zakariyyā ﵀, the shaykh would say, 'Begin!' With one voice, a student from here, another from there and others from their respective seating positions would begin reading. For a while, they would vie with one another, since each one of them aspired to read. Those with the loudest and the fastest recitation remained reading for longer. This scene would be witnessed for two to three minutes. The shaykh would continue smiling but would not utter a word. Occasionally he would say, 'Decide among yourselves for one person to recite or else I will recite myself.' It was then that they would come to their senses and realise that reciting in this manner is somewhat disrespectful. Thus they would cease the reading, allowing only one from amongst them to continue.

Ḥadīth Lectures of Shāṭibī ﷺ

Imām Shāṭibī ﷺ is the greatest imām of *qirā'ah* [art of reciting the Holy Qur'ān]. Here too, they would compete with one another to recite the ḥadīths. Imām Shāṭibī ﷺ devised a rule that whosoever enters the lecture hall first is entitled to recite the ḥadīths. To fulfil this role, students would strive to arrive for lectures before everyone else a good few hours before they commenced. From that point onwards, the place would be heaving with thousands of people.

Imām Shāṭibī ﷺ would enter the gathering and say:

فَلْيَقْرَءْ مَنْ جَاءَ اَوَّل – فَلْيَقْرَءْ مَنْ دَخَلَ اَوَّل

The first to come will read! The first to enter will read!

Accordingly, the person to arrive first would read, and this practice of his remained till he departed from this world.

On one occasion, the congregation was sat waiting for him to arrive. When Imām Shāṭibī ﷺ finally arrived and took his place, he said, فليقرء الثاني 'The second [to enter] will read!' The entire gathering was taken by surprise upon witnessing something contrary to his long-standing practice. They were inclined to think, 'What sort of sin might he have committed that the right to recite has been taken away from him?' As it was a command, the person who had entered the lecture hall second began reciting. Now, the one who was sat first, discreetly got up and hurriedly went away, only to return a short while later. Everyone present could see water dripping from his hair as if he had taken a bath. No sooner did he take his place that Imām Shāṭibī ﷺ said, 'The first to enter will read!'

This took everyone by surprise, in that he first asked the second one to read, and he began to read. This then resulted in the first one getting up and leaving only to return after taking a bath and begin reciting. Nobody understood the perplexing situation.

It later came to light that the student was so overcome with the desire to read that he completely failed to recall the etiquettes of studying ḥadīth such as being in the state of ablution (*wuḍū*) and purity when in a ḥadīth lecture hall and considered reading

of ḥadīths to be more important, regardless of his state. He had suffered from nocturnal emission (*iḥtilām*) during the night, but delayed the taking of a bath after waking up in the morning on the basis that it would delay him in getting to the lecture hall before anyone else. Ultimately, he attended the lecture hall in the state of major ritual impurity (*janābah*).

What astonishing acuity and sagacity did Allāh Most High grant the ḥadīth scholars! He was able to discern the need for taking a bath in the student. After his return, he did not express regret and say a word. Just as Imām Shāṭibī ﵀ recognised his state of impurity, this time he detected his state of purity.

May Allāh Most High decree for us an engagement with the pure ḥadīths. May he enable us to appreciate these sciences emanating from the Noble Prophet ﷺ.

Why Did Imām Bukhāri ﵀ Culminate His Book with This Ḥadīth?

The student has recited the ḥadīth before you – so sweet and beloved are the words كلمتان حبيبتان الى الرحمان خفيفتان على اللسان. At the time of the Noble Prophet's ﷺ advent, diction and eloquence amongst the Arabs was at its peak. Hence, the rationale behind revealing the Holy Qur'ān to no one but the Noble Prophet ﷺ was to pose a challenge: 'Your diction and eloquence in comparison to the eloquence and composition of the Holy Qur'ān is nothing. You will fail to produce a single composition to match the calibre of the Qur'ān that I am equipping my unlettered Prophet ﷺ with.' Besides the Holy Qur'ān, the words of the ḥadiths springing from the Noble Prophet's ﷺ pure tongue comprise of rhythmical structures and كلمتان حبيبتان الى الرحمان خفيفتان على اللسان is but an example. It is beyond an unlettered person to utter such words on his own accord. He is rendered inefficacious without the aid of revelation to articulate in this manner. He will struggle to recite them even if they are dictated to him.

On occasions like this one, I generally give examples of my

maternal grandmother. She too was unlettered. She could not recite the article of faith, i.e. the *kalimah*, *Lā ilāha illa 'llāh Muḥammad al-rasūlu 'llāh,* properly. We used to say to her, 'O grandmother, recite the *kalimah* to us.' Upon praying it to us, we would say, 'Not like this, pray it properly in this manner - *Lā ilāha illa 'llāh Muḥammad al-rasūlu 'llāh.*'

But she would recite it in the same manner as she had earlier and would say, 'My son, I am illiterate, I am not capable of reading.'

She will have heard this *kalimah* being prayed throughout her life on thousands of occasions, yet she herself was unable to recite it perfectly.

Apart from the words of the Holy Qur'ān, ponder on the words of the ḥadīths! The Noble Prophet ﷺ says: كلمتان حبيبتان إلى الرحمن خفيفتان على اللسان ثقيلتان في الميزان سبحان الله وبحمده سبحان الله العظيم and Imām Bukhārī ﷺ concludes his collection with these words, implying, 'O human race! Ponder on the Holy Qur'ān brought by the Noble Prophet ﷺ! Take a look at the eloquence and composition therein.' Every art of eloquence that existed during the time of the first audiences of the Holy Qur'ān, that which exists today, and any that shall be produced until the Day of Judgement are already present in the masterly discourse of the Holy Qur'ān. It encompasses it all.

Glorify Allāh Most High Upon the Eloquence and Diction of the Unlettered Prophet ﷺ

The Noble Prophet ﷺ did not possess the ability to write and distinguish between the letters *alif, bā, tā, thā, ʿayn, ghayn,* etc. He could not even tell apart a single letter from the whole alphabet, yet the verse starting ثم أنزل عليكم من بعد الغم أمنة نعاساً يغشى طائفة منكم (Qur'ān 3:154) comprises all the letters from *alif* to *yā* from the alphabet.

Also, the verse starting محمد رسول الله والذين معه أشداء على الكفار (Qur'ān 48:29) includes every letter of the Arabic alphabet. How was it possible to communicate such meticulously arranged, versified and miraculous speech?

The authors of language have dedicated their entire lives in this field. Amongst them, the excellence of Ḥarīrī is recognised worldwide. Palindromes, where words can be read the same way in either direction, is one of his focuses. The Holy Qur'ān also includes words that are read the same forwards and backwards; ربك فكبر (Qur'ān 74:3), for example, reads the same whichever way you read it.

The Messenger of Allāh ﷺ was unlettered, yet various verses revealed to him were the same whether read backwards or forwards. The Holy Qur'ān is interwoven with prominent disciplines. It is a literary marvel, whereby we humans have been informed of our inability to comprehend its sciences.

The Final Ḥadīth Brought as a Challenge for the Eloquence and Diction of the Noble Prophet ﷺ

Here, Imām Bukhārī ؒ poses a challenge to the world and says, سبحان الله وبحمده. When appreciating something extraordinary, the human being says, سبحان الله *Subḥān Allāh*! Shaykh ʿAbdullāh Darkhwāstī ؒ would ask gatherings to say سبحان الله after relating to them a story of some astonishment.

Equally, Imām Bukhārī ؒ is suggesting, 'I have completed the *Ṣaḥīḥ* and have brought سبحان الله وبحمده at the very end to illustrate the magnificence which has arrived in the form of the treasures of ḥadīth and the book of Allāh brought by the unlettered Prophet ﷺ. Sciences blossom from each and every word of it. Therefore, say,

كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِى الْمِيزَانِ،
سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

Is an unlettered person able to produce words of this calibre? Even if a competent person composed the eloquent prose for him, he would still be incapable of its articulation.

The Noble Prophet ﷺ himself pronounced these words at the time of Sūrat al-Anʿām's revelation. The commentators have stated

that on a regular basis, the Holy Qur’ān would be revealed in the form of five verses at a time, but on some occasions, a single verse or even a full chapter (*sūrah*) has been revealed on a single occasion as in the case of Sūrat al-Anʿām. It was not brought to the Noble Prophet ﷺ by a single angel; rather, the Noble Prophet ﷺ has said that an army of angels which totalled to seventy thousand descended with this *sūrah*, and upon seeing them, he exclaimed, سبحان الله العظيم. It is in practicing this *sunnah* that Imām Bukhārī ؒ selected this ḥadīth. At the same time, upon the treasures of ḥadīths of *Ṣaḥīḥ al-Bukhārī,* and the Holy Qur’ān which the unlettered Prophet ﷺ brought, he inspires people to express astonishment and to say سبحان الله العظيم.

I will read the ḥadīth prior to supplicating:

حَدَّثَنَا اَحْمَدُ بْنُ اشْكَابٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْن الْقَعْقَاع عَنْ اَبِى زُرْعَةَ عَنْ اَبِى هُرَيرَةَ رَضيَ اللهُ تَعالٰى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِى الْمِيزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

7

Blessings and Peace Invoked on the Noble Prophet ﷺ Only After Cleaning the Mouth with a Rose Water *Miswāk*: ‘To Utter Your Name Even After Cleaning the Mouth a Thousand Times with Rose water is Still Disrespect’

خاک کا کل ذرّہ ذکرِ مہوشاں کیسے کرے
عشق کے راز نہاں کو وہ عیاں کیسے کرے
مدح آقا کی گدائے بے نشاں کیسے کرے
مشک سے دھوئے زباں کو پھر بیاں ایسے کرے
کشت بے تیغم بعشوہ ترک ناز پیکرے
خوش بیانے مہربانے جان جانے دل برے

نعت کہتا ہوں تری آقائے من شاہِ زمن
نام پیارا کتنا تیرا، پاک تن پاکیزہ من
خندہ رو، خندہ جبیں، غنچہ دہن شیریں سخن
نکہتِ زلفتِ معنبر پر فدا مشکِ ختن
یاسمن رشکِ سمن جانِ چمن یا جانِ من
آشنائے دلربائے خودنمائے خود سرے

تو ہے بحرِ بیکراں اور میں ذرا سی آبِ جو
اے سراپا نور تو ہے دو جہاں کی آبرو
مرحبا صلِّ علیٰ جانِ جہانِ رنگ و بو
قیصریت تیری آمد سے ہوئی ہے زرد رو
کفر سوزے دل فروزے خوب رو آہستہ خو
پاک دینے پاک بینے خوشتر از ہر خوشترے

اخترِ تاباں کہوں یا مہِ کامل تجھے
میں کہوں کون ومکاں کی جان یا پھر دل تجھے
میں سمجھتا ہوں نشانِ جادہ و منزل تجھے
دل کھینچیں بے ساختہ وہ ہے کشش حاصل تجھے
نازنینے مہ جبینے دل کشے یا دل کشے
جاں گدازے' دل نوازے گوہرے یا اخترے

کوچۂ جاناں گئے تو بن کے دیوانہ گئے
بادۂ عشق و محبت پی کے مستانہ گئے
صبر آیا جب نہ ہم کو پھر تو روزانہ گئے
نعت یہ پڑھتے ہوئے بے اختیارانہ گئے
شادۂ آزادۂ مستانۂ جانانۂ
مست چشمے دیر خشمے طرفہ زیبا منظرے

اے سراپا خلق تیری ذات ہے ہر دل عزیز
تیرے صدقے میں خدا نے دی ہمیں عقل و تمیز
تیرے در کی خاک ہی سرمہ بنانے کی ہے چیز
توڑنا دم تیرے در پر جان و دل سے ہے عزیز
بے قرارم اشک بارم سخت زارم اے عزیز
دل بر و جاں آورَد ہر دم بطرزِ دیگرے

(مولانا محمد ثانی حسنی رحمۃ اللہ علیہ)

الْحَمْدُ لِلّٰهِ كَفٰى وَ سَلامٌ علٰى عِبَادِهِ الَّذِيْنَ اصطَفٰى

Every time you leave your residence in Madinah Munawwarah, recite استغفرالله (*astaghfiru 'llāh)* and صلى الله عليك يا رسول الله (*sallallāhu ʿalayka yā rasūla 'llāh*) upon every step you take, reminiscent of a soldier who utters certain words during a parade. Some quite astonishing words have been heard during parades, 'Muʿammar Ghaddāfī', for example, was uttered by his army personnel while walking from Marwa and the army personnel of General Ziyā' al-Ḥaq were heard saying, 'A believer, a truthful man, Ziyā' al-Ḥaq! Ziyā' al-Ḥaq!' Just as the soldiers try to keep their minds busy and avoid burdening them while exercising, one should be intoxicated and brimming from within with the love for the Noble Prophet ﷺ. Thus, I said that on every step seek forgiveness (*istighfār*), 'O my Lord! My tongue is not worthy of uttering the name of the Master of Both Worlds ﷺ to invoke blessings and peace on him. This tongue immersed in sin is certainly not worthy of it!'

Ḥakīm Sʿad Rashīd Ajmerī رحمه الله

One of Shaykh Zakariyyā's رحمه الله successors (*khālīfa*s) was Ḥakīm Saʿd Ajmerī رحمه الله who is buried in Birmingham. His medical surgery was

located in Surat, but during his visit here, he fell ill and subsequently passed away in a hospital in Birmingham.

At that time, an opening ceremony of a *masjid* was taking place for which Shaykh Subayyil of Masjid Ḥarām was a guest. As we made our way for *ṣalāh*, I saw Ḥakīm Ṣaḥeb come out after performing *wuḍū*. He then took out a *miswāk* from one pocket and a glass bottle from the other. I initially thought that he was applying perfume; instead, he opened the top and poured the contents out onto the *miswāk*. It was then that I realised it was either rose water or a rose scented perfume. He began brushing his teeth with the *miswāk* suggesting that with it being a Friday, this is a requirement before invoking blessings and peace on the Noble Prophet ﷺ. A poem in Persian underlines this:

ہزار بار بشویم دہن زمشک و گلاب
ہنوز نام تو گفتن کمالِ بے ادبی است

If I were to wash my mouth out a thousand times using musk and rose water, uttering your name would still be considered disrespectful.

This is not hyperbole, since exaggeration in *naʿt* does not exist. So, Shaykh Ḥakīm Saʿd Ajmerī, a successor to Shaykh Zakariyyā, would really apply rose water or rose scented perfume onto his *miswāk* and clean his teeth with it before reciting *durūd sharīf*. May Allāh Most High grant us perception of this kind. I was saying that I received a phone call and so gave the advice, 'Neither are these feet of ours worthy of stepping on the ground of Madinah Munawwarah, nor is the tongue worthy of uttering the blessed name of the Noble Prophet ﷺ. This sinful tongue is not worthy of invoking blessings and peace on him. Therefore, I advised them to recite استغفرالله on every step taken followed by صلى الله عليك يا رسول الله. The pattern being that the recitation of *durūd sharīf* is preceded by *istighfār*.

Repentance Before Presence

The Holy Qur'ān also states:

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللهَ

Had they, after having wronged themselves, come to you and sought forgiveness from Allāh, and had the Messenger prayed for their forgiveness, they would certainly have found Allāh Most-Relenting, Very-Merciful (Qur'ān 4:64).

This verse commands the believers to seek forgiveness when presenting themselves before the Noble Prophet ﷺ. Thus, it implies, 'You are an embodiment of impurities – certainly not worthy of attending before the Master of Both Worlds ﷺ.' Nor are these feet, this tongue and this body worthy of this since we have stained and contaminated them with the smell of sin and its impurities. The Holy Qur'ān commands one to seek forgiveness before presenting himself in the court of the Noble Prophet ﷺ after which intercession should be sought.

Freewill Alms (*Ṣadaqah*) Before Presence

Initially, the Holy Qur'ān also ordered the offering of freewill alms (*ṣadaqah*) before presenting oneself in the court of the Master of Both Worlds ﷺ. Hence, the instruction to anyone intending to present himself to invoke blessings and peace on the Noble Prophet ﷺ is that he offer freewill alms and seeks forgiveness before setting out to do so. Thereafter, one should request and plead to the Noble Prophet ﷺ by saying, 'O Messenger of Allāh, I am not worthy of standing before you or of invoking blessings and peace upon you. I ask you to seek forgiveness on my behalf.' Thus, I advised the individual to recite استغفرالله and صلى الله عليك يا رسول الله on each step taken. Every inch of land you step on is sacred whilst in Madinah Munawwarah. Nobody knows which parts of the land the blessed feet of the Noble Prophet ﷺ came into contact with. Now, if this embodiment of sin were to stand on the very part that was once

caressed by the feet of the Master of Both Worlds, then how much will the earth lament! Verily, the earth laments!

Mountains Communicate with Each Other

You will have heard the ḥadīth mentioned in *Faḍā'il Dhikr* which reveals that the piece of land on which the remembrance of Allāh Most High takes place turns to the neighbouring piece of land and asks, 'Today, a pious servant of Allāh Most High engaged in His remembrance whilst standing on me. Did anyone of this kind come to you?' Hence, the piece of land speaks after it senses the presence of someone on it. The Master of Both Worlds ﷺ has informed us that this too is the nature of mountains as they also ask one another.

That Day [the Earth] Will Describe All its Happenings

The Respected Companions رضي الله عنهم have reported that there were instances when they would hear the sound of *tasbīḥ* coming from the food placed before the Noble Prophet ﷺ. At other times, the Respected Companions رضي الله عنهم have been reported to have witnessed the sound of *tasbīḥ* coming from the stones and pebbles held by the blessed hands of the Messenger of Allāh ﷺ.

The Noble Prophet ﷺ once said, 'Even today, I very much remember the particular stone of Makkah Mukarramah which greeted me whenever I passed by it.' So, these pebbles speak! The stones speak! The mountains speak and so does the earth! The earth is fully aware of those who offer *ṣalāh* on it, hence the inevitable will happen:

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا

That day [the earth] will describe all its happenings (Qur'ān 99:4).

The would-be sinner takes his spot and looks around before committing the deed. He thinks that he is not being watched, yet

the very piece of land he is standing on will testify against him on the Day of Judgement and remind him, 'You perpetrated this undignified act whilst standing on me!' Likewise, how inconvenienced will the piece of land with which the Noble Prophet's ﷺ blessed feet came into contact feel once it comes into contact with our sinful bodies?

Why Aren't the Pillars of Riyāḍ al-Jannah Aligned?

Whenever the Noble Prophet ﷺ left Sayyidah ʿĀ'ishah's ﷺ room to take his place on the prayer mat, he would pass by the part of the Masjid Nabawī we refer to as Riyāḍ al-Jannah. Just as you have heard regarding the pulpit (*minbar*) of the Masjid Nabawī, if you examine the pillars, you will realise that they are not aligned. They are slightly out of line. Why? The Noble Prophet ﷺ had those date-palm trees which were to be used for the construction of Masjid Nabawī cut from the top, and had them utilised as pillars on which a roof was placed. Slight misalignment of date-palm trees is common. Pillars of teakwood replaced them during the caliphate of Sayyidunā ʿUthmān ﷺ. He too did not disturb the original alignment of these pillars and positioned the new ones on exactly the same spot as the date-palm trees. This trend of not modifying the original setting of the pillars continued from thereon, and when the Turks during their era reconstructed the *masjid*, they too did not realign the pillars, but maintained every pillar in the same position as the original date-palm trees.

A Dry Branch Cries Due to Separation

One of the tree trunks was cut and used as a pulpit for the Noble Prophet ﷺ. It was used for this purpose for some time before the Respected Companions ﷺ began to perceive the discomfort it brought to the Noble Prophet ﷺ while sitting on it. Consequently, they had a three step pulpit made for the Noble Prophet ﷺ to sit

on while delivering sermons.

The Noble Prophet ﷺ ascended the [newly made] pulpit and was in the process of delivering the sermon, when the entire congregation heard a weeping sound coming from the direction of the dried date-palm trunk the Noble Prophet ﷺ had been sitting on and using as a pulpit until the previous Friday. Initially, the sound was reminiscent of a small child crying; however, it built up and became so loud that it was likened to the sound of a camel in agony at the time of giving birth.

The Respected Companions رضي الله عنهم were listening to this crying when the Noble Prophet ﷺ descended the pulpit and made his way to the trunk and embraced it just as one would embrace a child. Now, this stopped the loud crying, but it then turned into intermittent sobbing which continued until the Noble Prophet ﷺ assured the trunk, saying, 'You will be bestowed with my companionship in Paradise.'

This same sorrow was expressed by the area of Masjid Nabawī we call Riyaḍ al-Jannah. This part, which covers the area from Sayyidah ʿĀ'ishah's رضي الله عنها room to the prayer mat, complained, 'You will leave this world, hence depriving me from kissing and caressing your blessed feet. What will be of me?' The Noble Prophet ﷺ assured this part of Masjid Nabawī of receiving the honour of keeping his company in Paradise too. Thus, the dry date palm-tree (al-*Usṭuwānah al-Ḥannānah*) and Riyāḍ al-Jannah are amongst the various things that are to enter Paradise. May Allāh Most High transform our hearts into ones crying out of love for the Noble Prophet ﷺ just like the crying of this date-palm tree and that of the area referred to as Riyāḍ al-Jannah. May He grant us love for the Noble Prophet ﷺ.

Ultimately, this earth senses matters and speaks. It will bear testimony to the sins and good deeds perpetrated on its surface. May Allāh Most High release us from being chided on the Day of Judgement and enable us to undertake deeds for which every particle on which we walk, rest and sleep bears testimony for us in

the hereafter. May He protect us from any testimony being given against us.

و آخر دعوانا ان الحمد لله رب العالمين

8

The Unlettered Prophet ﷺ Challenges the Sages of this World Through 'Read in the Name of Your Lord'

واخبر ان أعطاه مولاه نصرة

ورعباً الى شهر مسيرة سارب

فأوفاه وعد النصر والرعب عاجلا

وأعطى له فتح التبوك و مارب

وأخبر عنه ان سيبلغ ملكه

الي ما ارى من مشارق و مغارب

(اطيب النغم)

اَلْحَمْدُ لِلّٰه، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاّ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا،اما بعد:

فَأَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ﴿إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

FRIENDS, THE NOBLE PROPHET ﷺ graced this world in the month of Rabīʿ al-Awwal. At the age of forty, his mission of prophethood was initiated with the words اقرا باسم ربك الذى خلق. Here, he was commanded to recite this verse to humankind, just like encouragement is given to someone before they undertake a work of great significance. Hence, إِقْرَأْ 'recite' before them!

There Is Only One Creator and Lord

بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ

Read with the Name of your Lord Who created [everything] (Qur'ān 96:1).

Inform those who worship other perceived gods and adore the cross that they form part of Allāh Most High's creation and all that they worship is nothing but a part of Allāh Most High's creation. باسم ربك الذى خلق : Convey to them that there is only one Creator, Allāh, and the belief of the Persian Zoroastrians who have conceived one god as a 'Creator of Evil' and another as a 'Creator of Good' is flawed. Invalid too is the belief of the inhabitants of Makkah Mukarramah who have ascribed a separate god for rain, food and so forth. There is only one Lord. He is both the Creator and Lord. He has created everything, and he fulfils the needs of people. The Lord has taken it into his own hands to provide basic necessities vital for his creation's survival. Thus, He is your Creator and He is your Lord.

The Life of the Noble Prophet ﷺ Is a Challenge for the World

Recently, I mentioned in Zakariyyā Masjid, Bolton, that the life of the Noble Prophet ﷺ is a challenge for the whole of mankind. Let it be that they continue penning fictitious accounts about Islam spreading by the sword. A sound minded individual, who studies Islam and the facts surrounding the Noble Prophet ﷺ such as him being born an orphan, never seeing his father, losing his mother at the tender age of six, and the few individuals who were able to help and give strength to him dying in short succession, [knows that this could not be any further from the truth]. The meagre supply of provisions and threadbare clothes is what he had to be content with from the day he graced this world until his demise. The followers (*tābiʿīn*) used to visit the blessed rooms of the Leader of Both Worlds ﷺ and his Chaste Consorts ﷺ. During your *ʿumrah* trips, take a look at the rooms belonging to the nine Chaste Consorts ﷺ! On how [little] land they were built! Neither was he in possession of suitable clothing nor a dwelling of any comfort.

Sayyidunā Dhū 'l Bajādayn ﵁

Back in Zakariyyā Masjid, I related the story of how once Masjid Nabawī was full to capacity when a Companion named ʿAbdullāh, and whose title was 'Dhū 'l Bajādayn', arrived following Migration (*hijrah*). He earned the title 'Dhū 'l Bajādayn' from the Leader of Both Worlds ﷺ. When he entered the Masjid Nabawī, the Noble Prophet ﷺ asked, 'Who is this person with two cloths (wrapped around his body)?' The Noble Prophet ﷺ was surprised since from the poorly clothed Companions who were present there, some of them possessed only a garment that helped cover the body till the thighs; others had only a *lungī* (a piece of cloth tied round the waist to cover the lower half of the body); while there were those who had a single large sheet to conceal their bodies. Now, the larger sheet would serve the purpose of covering the *satr* (area from the navel to the knees (for men) as well as allowing for it to be wrapped around the rest of the body, and the smaller sheet would be wrapped round the body like a *lungī* with the rest of the body remaining exposed.

Sayyidunā Dhū 'l Bajādayn ﵁ – The Man with Two Sheets

Likewise, what was the Noble Prophet ﷺ wearing at the time of assisting in the construction of the Kaʿbah? He was wearing only one *lungī*! After seeing the fair, beautiful and blessed body of the Noble Prophet ﷺ being injured in the process of lifting blocks of stone for this purpose, Sayyidunā ʿAbbās ﵁ gestured to the Noble Prophet ﷺ to place his blessed *lungī* upon his shoulder. Out of sheer love, he perceived the physical suffering of the Messenger of Allāh ﷺ when the stones were being placed on his shoulder. After he advised and insisted on this, the *satr* of the Noble Prophet ﷺ became exposed - and how could the most pure heart of the Noble Prophet ﷺ bear this? He couldn't bear the shock. This was the state in his youth, and also during life in Madinah Munawwarah after

being commissioned with prophethood. Thus, the Noble Prophet ﷺ fell to the ground due to the sudden shock [brought on him by the exposure of his *satr*].

I also mentioned the circumstances when the Noble Prophet ﷺ wrote letters to various kings and emperors inviting them towards Islam: من محمد رسول الله الى ملك فلان. Who was challenging the worshippers of thousands of gods? It was he who had to remain content without a morsel to consume, and he did not possess sufficient clothing.

Thus, the Noble Prophet ﷺ asked concerning Dhū 'l Bajādayn, 'Who is this person?' seeing that nobody else possessed more than one sheet. Furthermore, at a time when a Companion asked the Noble Prophet ﷺ pertaining to matters of covering the body and clothing for *ṣalāh*, he remarked:

او لكلكم ثوبان

Does everyone amongst you [enjoy the privilege] of possessing two sheets?

The Claim that Islam Spread by the Sword, Despite the Hardships

The Noble Prophet ﷺ was made to live a life full of uneasiness and extreme hardship in which he was deprived of the basic necessities of food, drink and clothing. Injustices from the enemies became commonplace with nobody there to ask about his state, come to his aid or share his grief in the face of such maltreatment. In fact, those who shared his grief were tortured and faced the same fate as him. How difficult it must have been for them to bring faith in him! How did the Respected Companions ﷺ pledge allegiance to him and safeguard their *īmān*? During such a state of affairs, the Noble Prophet ﷺ wrote to emperors and kings, stating, 'If you want to stay in peace, accept Islam.' *Allāhu akbar*!

Yet this very religion is alleged to have spread by the sword! A religion whose advocates were powerless, with no weaponry at

their disposal. Let alone armaments, they were underprivileged even when it came to food, clothing or a house to provide them with shelter.

The Noble Prophet ﷺ was once present when Shaddād ibn Aws ؓ entered and complained, 'O Messenger of Allāh, our house is poverty-stricken.'

Witticism

I have remembered a jest. My father ؒ was a *majdhūb* (absorbed in divine meditation). He remained in the same house for sixteen years without the need for food, drink or clothing. He did not even feel a need to leave the room to attend the call of nature despite there being no facilities. As I prepared to travel to England, I was invited for food by various relatives because I was going there to get married. There used to live a Chota Bhāi in one village. He was sat nearby when my respected father asked, 'Have you been invited anywhere today?'

I told him, 'So and so has invited me.'

He turned to Chotā Bhāi and remarked, 'You should invite him too'

He replied in Gujarati, saying, 'How can I provide lighting for the *masjid* when my own house is dark?'

But my father followed this remark by very passionately saying, 'It is only when you make your house dark to provide lighting for the *masjid* that Allāh Most High is pleased!'

Shaddād Ibn Aws' ؓ Complaint

Here, Shaddād ibn Aws ؓ is complaining of the meagre provisions he has to remain content with. He says, 'O Messenger of Allāh, we are poverty-stricken and suffering. It is difficult to provide for the family. We are constantly remaining hungry.'

The Noble Prophet ﷺ said, 'O Shaddād! These harsh conditions are but transient. Soon Shām will be conquered by you and

the world will be astonished by the amount of booty you acquire from there.'

Allāh Most High says:

وَالنَّجْمِ إِذَا هَوَىٰ. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ. وَمَا يَنطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

By the star when it goes down to set, your fellow (the Noble Prophet ﷺ) has neither missed the way, nor has he deviated. He does not speak out of (his own) desire. It is but a revelation revealed [to him] (Qur'ān 53: 1-4).

Whatever the Noble Prophet ﷺ said, transpired. On the one hand, Shaddād ibn Aws ؓ is complaining of his ominous state, yet on the other hand, the Messenger of Allāh ﷺ says, 'A lot will happen. Heaps and heaps of gold and silver will lie before the people.'

The Condition of *Masjids* in 1968

When I came into this country, a sense of loneliness assailed me. I was accustomed to *madrasah* life and staying in the company of Shaykh Zakariyyā ؒ, whose *khānqāh* was frequented by thousands of people and bursting with activity all the time. The gatherings brought together hundreds of guests at the spread and the hospitality was second to none. At other times, one would find the shaykh delivering lectures on *Ṣaḥīḥ al-Bukhārī* which scholars from far and wide, even for a short period, felt privileged to attend. The scholars, *muftī*'s and Shaykh al-Ḥadīths made up the thousands of *muʿtakifīn* in his *khānqāh*. To suddenly come to Europe from such an environment in 1968 was [without doubt] a new experience. I used to walk down Skeffington Road to the *masjid* - which is where it was located.

I arrived in the UK in June when ʿIshā' prayer is offered late in the day and Fajr prayer very early in the morning. Shaykh Jallād used to supplicate with a rosary (*tasbīḥ*) in his hand for someone to attend the *masjid* for *ṣalāh* and for it to be inhabited by worshippers. Look at how, through his efforts and supplications, it is now

teeming with people through the mercy of Allāh Most High. May He grant it further progress.

Sagacity of the Saints

After becoming increasingly distressed at the situation in this country, I wrote to Shaykh Zakariyyā ﷺ a few months later asking for permission to return to India. I explained, 'The teaching and learning I have engaged in for the past thirteen years will go to waste. It will be forgotten.' While penning the comprehensive account, I also informed him of the state of the *masjids*, regard to which I wrote, 'There is hardly anyone present in ʿIshā' and Fajr prayers, and there is only a handful of children attending *maktab*.'

In reply to my letter, the shaykh wrote, 'Do not try to return. Stay put. It is not beyond Allāh Most High to establish a darul uloom through your efforts wherein ḥadīth and *tafsīr* lectures take place.'

On reading this reply, I thought to myself, 'Here I am, distressed about worshippers not attending the *masjid*. The *masjid* is empty of Qur'ān reciters and hardly any children attend the *maktab*; yet the shaykh is talking of establishing a darul uloom wherein classes of *tafsīr* etc shall take place.'

The Faith (*Īmān*) of Shaddād Ibn Aws ﷺ

Shaddād ibn Aws ﷺ complained, 'O Messenger of Allāh, we are poverty-stricken and suffering.' At that moment, the Noble Prophet ﷺ prophesied the conquest of Shām. Shaddād ibn Aws' ﷺ state of *īmān* was such that not even a little bit of doubt crept into his heart which could have made him say, 'If that is what is decreed then why is the Lord who is going to enable us to conquer Shām from which we will receive spoils not bestowing us in the present time? Why is he not providing us with basic provisions?'

One Should Never Question Allāh Most High

Regardless of the circumstances, one should never question Allāh Most High. It is his prerogative to keep us in whichever state He wishes, for we are His creation, He is our creator, omnipotent owner and is at full liberty to keep us in whichever state He chooses. The Lord who has created you and me is within His right to make us suffer through illness, give us good health and safety or put us through hardship. We should be asking for good health and safety, but since we are His possessions, He may bestow us with whatever He wishes and has the right to exercise his authority (*taṣarruf*). Shaddād ibn Aws ﵁ never doubted the words of the Messenger of Allāh ﷺ and didn't query, 'Why is this Lord not granting us anything now? If the words of His Messenger are true, then why does he not provide provisions for us albeit meagre or clothing to cover the body?' In fact, his *īmān* increased after achieving triumph upon triumph and at the arrival of the prophesied moments.

The Battle of Tabuk And the Expedition to Tabuk Are Two Separate Events

It has been written that the Battle of Tabuk and the Expedition to Tabuk are two separate events. The Battle of Tabuk, in which the Noble Prophet ﷺ participated, is one thing, while the Expedition of Tabuk, which changed the makeup of the world, is another. I related regarding the Noble Prophet ﷺ that his *masjid* would be filled with altruistic believers who did not even possess a complete pair of clothing, and only a few of them had two sheets to wrap around their bodies. In these penurious circumstances, he wrote to leaders, emperors and kings with the words اسلم 'Accept Islam [if you desire safety].' This letter shook the foundations of the non-Muslim world.

Hiraql (Heraclius), upon receiving the letter from the Messenger of Allāh ﷺ immediately realised that the collapse of all the empires was imminent. The sages and those familiar with the previous

books and prophecies made therein, assumed this straight away, hence the collapse of the Persian empire was witnessed.

Since Hiraql treated the letter sent by the Noble Prophet ﷺ with reverence, his dignity remained somewhat intact, although his time was to come as well. It was for this reason that the Noble Prophet ﷺ travelled for the Battle of Tabuk. He passed away after returning from this journey.

By and large, biographers write that only a few conquests were achieved during the reign of Sayyidunā Abū Bakr al-Ṣiddīq ؓ. However, a review of this is required, since, although absolute victory is achieved sometime later, once the foundations are weakened what remains for others is to merely complete the job. For example, the initial endeavours for the Expedition of Tabuk were undertaken by Sayyidunā Abū Bakr al-Ṣiddīq ؓ.

Four Leaders of the Tabuk Expedition – Each One of Them Equal to a Thousand Men

Once Sayyidunā Abū Bakr al-Ṣiddīq ؓ finished fighting the apostates and the deniers of *Zakāh*, his next move was to return to Tabuk. He appointed Sayyidunā Yazīd ibn Abī Sufyān ؓ as the general of the army and Sayyidunā Rabīʿah ibn Abī ʿĀmir ؓ as his lieutenant. Each one of them was appointed to rival one thousand men. He said, 'Each one from the four I have selected will suffice a thousand men in conflict.' Who is saying this? It is Sayyidunā Abū Bakr al-Ṣiddīq ؓ.

The Holy Qur'ān states concerning the Noble Prophet ﷺ:

وَمَا يَنْطِقُ عَنِ الْهَوٰى. اِنْ هُوَ اِلاَّ وَحْىٌ يُّوْحٰى

He does not speak out of (his own) desire. It is but a revelation revealed [to him] (Qur'ān: 3-4).

Is it then possible for the one whose title is *al-Ṣiddīq* to utter anything other than the truth? Accordingly, the world witnessed how challenging each one of these men became, not just for one thousand men, but for the whole world.

Confronting the Enemy and Victory for the Muslims

When Sayyidunā Yazīd ibn Abī Sufyān ﵁ reached Tabuk and saw that the enemy outnumbered his unit of two thousand men many times over, Sayyidunā Yazīd ibn Abī Sufyān ﵁ displayed a high level of tactical ingenuity and judicially managed the army by separating it into two divisions. He left a group led by Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ behind, well hidden and away from enemy eyes, to deceive the enemy into thinking that they faced a meagre army of just a thousand men.

Thus, combat ensued and the Romans thought, 'For how long will this small army put up a fight?' But as the battle raged, Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁, without warning, appeared with his unit of one thousand men causing the enemies to lose their senses completely. They were so stupefied that they were left asking, 'What has happened here? Where did this army emerge from?' Consequently, the Muslims emerged victorious and Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ himself killed the brother of Jarjīs, who was the commander-in-chief.

Jarjīs' Question: Why Did We Taste Defeat?

In the aftermath of the Battle, Jarjīs camped at a certain place and gathered the remainder of his troops before consulting them, 'What happened? How did such a few men overpower us? They defeated an organised and mighty force. I cannot return! If I return in such a state then how will I face Hiraql? What will be my fate?'

Following discussions, he decided to engage in talks with the Muslim army and sent an envoy with a proposal to Sayyidunā Yazīd ibn Abī Sufyān ﵁ asking him to send someone from the Muslims to discuss matters further.

The Bravery of Rabīʿah Ibn Abī ʿĀmir ﵁

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ stood up and said, 'I will go!' The Companions tried to prevent him and asked for someone else to be sent. He replied with the verse:

قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Say! Nothing can ever reach us except what Allāh has destined for us. He is our Master. And in Allāh alone the believers must place their trust (Qurān 9: 51).

He briefed his companions before leaving and told them to keep a close eye on developments 'lest they have conspired against us and have planned to kill me. Although I know how to repel whatever they throw at me, ensure that you don't take your eyes off me!'

Upon reaching the enemy base, he was ordered, 'Tie your horse outside! Leave it with the guards and come in!'

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ said, 'It contravenes the way in which we operate. My horse and weapons will remain with me at all times.'

The message was conveyed to the leader, who from inside granted permission for him to enter.

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ further added, 'I will remain near the entrance by the side of my horse.' Thereafter, he dismounted his horse and sat beside it before asking, 'Why have you called me here?'

The leader replied by asking the question, 'Why have you come here? What are your objectives?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ then explained what Islam is and said, 'Our caliph has commanded us to propagate Islam far and wide. الاسلام او الجزية او السيف. You either become Muslims or alternatively, if you wish to remain on your religion, pay the tax (*jizyah*) and we will govern and you will be our subjects. We will go on to propagate our message in the country. If none of the two conditions are met, then the sword will decide for the better.'

Proposing Peace

Jarjīs insisted on avoiding any talk of confrontation and said, 'Let's talk of peace, since that is the reason for extending an invitation to you. Look, we are ready to make proposals for a peace pact which will forbid us from waging war against you and will forbid you from attacking us. The condition for this treaty will be such that each one of you will receive a dinar as well as a camel load of grain. Your lieutenant (i.e. Sayyidunā Rabīʿah ibn Abī ʿĀmir ﷺ himself) will receive ten dinars along with ten camels of grain whilst your general, Sayyidunā Yazīd ibn Abī Sufyān ﷺ, will receive a supply of one hundred camel loads of grain as well as one thousand dinars for himself. Furthermore, tenfold of what your general is to receive shall be fixed for your caliph in Madinah Munawwarah. We will arrange for him to be given ten thousand dinars and one thousand camels. Make peace with us and we will draft an agreement that you will not attack us and we will not attack you.'

We Do Not Make Peace for Worldly Gains

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﷺ replied, 'We do not make peace for worldly gains. We do not negotiate for the sake of worldly returns.'

For a moment, ponder on the circumstances of deprivation from which they have come. A life based on meagre provisions: no clothes, no food and no real weaponry at their disposal; yet they are willing to shun all that is being offered.

How could Islam Have Spread by the Sword?

Despite all the evidence proving otherwise, they still claim Islam spread by the sword. They were the ones who wielded the swords, whereas the Muslims were the vulnerable ones. Once Jarjīs sensed his unwillingness to discuss peace [on his terms], he said, 'Okay. We have brought faith on our Prophet Sayyidunā ʿĪsā but has your

prophet been given a book?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ confirmed, 'A book of Allāh has been revealed to our Prophet.'

Jarjīs called for the priest sent by Hiraql to accompany his army [in case there be a debate on religious matters]. He was called Siqliyah or Sislī.

A Conversation with the Priest

Jarsīs turned to the priest and said, 'O Holy Father, talk to him and explain to him. We have made all these proposals to them.'

The priest turned to Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ and said, 'I would like to ask a few questions about the one whose message you intend to proclaim worldwide, claiming that he is the Prophet of Allāh and that a book has been revealed to him.'

He said, 'Certainly. You may ask.'

First Question

The priest asked, 'Has the Lord ever called your prophet to Him? Sayyidunā Rabīʿah ibn Abīʿ Āmir ﵁ began reciting:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

With the name of Allāh, the All-Merciful, the Very-Merciful.
Glorious is He who took His servant by night from Masjid Ḥarām to Masjid Aqṣā (Qur'ān 17: 1).

Thus, he related the story of the Night Journey. These words surprised him, so he asked, 'Are they part of your Holy Book?'

Sayyidunā Rabīʿah ibn Abīʿ Āmir ﵁ replied, 'Indeed. Allāh Most High has related the entire story about meeting He had with the Prophet and his ascension to the heavens during this night of *Miʿrāj* in the Holy Qur'ān.'

Second Question

The priest then asked, 'Have you been commanded to fast?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ replied, 'Yes,' and this time recited the verses:

شَهْرُ رَمَضَانَ الَّذِىْ اُنْزِلَ فِيْهِ الْقُرْاٰنُ

The month of Ramaḍān is when the Qur'ān was revealed (Qur'ān 2:185).

يَا أَيُّهَا الَّذِينَ آمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O believers! Fasting has been enjoined upon you just as it was enjoined on those before you so that you may fear Allāh (Qur'ān 2:183).

The priest then asked, 'How long do you fast for?' He answered, 'For one month.'

At this point, the priest confirmed, 'All of what you have said are signs of the Prophet of the Last Era mentioned in our books.'

Third Question

He also asked a third question, 'Does your prophet have any rights over his nation (ummah)?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﵁ recited the verse:

إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا

Surely Allāh and His angels invoke blessings upon the Prophet. O you who believe, invoke blessings and peace upon him in abundance (Qur'ān 33:56).

The Priest's Acceptance of the Truth

After asking these questions and receiving answers in the form of verses of the Holy Qur'ān, he stood up and declared to Jarjīs, 'These people are on the truth!' He did so because he had thoroughly studied the prophecies mentioned in previous books - the truth of which was right before him.

On the one hand, they allege that Islam spread by the sword, but on the other hand, their very own priest confirmed, 'They [the Muslims] are on the truth! Why are you antagonising them?' Condemning them is their very own priest who acknowledged that the Muslims are on the truth.

My aim is to explain that Islam has never been spread by the sword. Islam is only a message of peace which the Respected Companions ﷺ carried with them and in the midst of propagating it, they toppled vast empires. It was the enemy who possessed the swords, not them!

Attack on Sayyidunā Rabīʿah Ibn Abī ʿĀmir ؓ and the Manifestation of Sayyidunā al-Ṣiddīq's ؓ Truthfulness

While speaking about the incident regarding Sayyidunā Shaddād ibn Aws ؓ, I referred to the Battle of Tabuk where the Noble Prophet ﷺ himself was present and also made a mention of the army deployed by Sayyidunā Abū Bakr al-Ṣiddīq ؓ with Sayyidunā Yazīd ibn Abī Sufyān ؓ appointed as the leader and general of the army. Sayyidunā Shaddād ibn Aws ؓ was also one of the personnel deployed in this army.

Lengthy discussions had already taken place between Jarjīs and Sayyidunā Rabīʿah ibn Abī ʿĀmir ؓ before the former called for the priest who subsequently acknowledged the truth that the message of Islam carried.

Suddenly, someone informed Jarjīs, 'The killer of your brother who was part of the army just two days ago was Rabīʿah – now sat

right in front of you!' No sooner had he heard this than he forgot he was the host at whose request Sayyidunā Rabīʿah ibn Abī ʿĀmir ﷺ had arrived. Chaotic scenes followed and Jarjīs, who was determined [to avenge his brother's death], shouted, 'Kill him!'

A Single Man Overpowered One Thousand Men

How was it possible for falsehood to surface on the truthful tongue of Sayyidunā Abū Bakr al-Ṣiddīq ﷺ?

Sayyidunā Rabīʿah ibn Abī ʿĀmir ﷺ was alone, in the midst of thousands, yet mounted on his horse, he fought back. On this side, the Muslims witnessed the change in circumstances as they had been keeping a watchful eye on developments. Thus, an all-out war broke out for a second time, and this time the Romans were totally annihilated. Their intention to kill someone who was a guest of theirs compelled Sayyidunā Rabīʿah ibn Abī ʿĀmir ﷺ to brandish his sword and the Muslim army subsequently came to his assistance. Consequently, he returned unharmed despite being hemmed in by thousands. Furious, the Muslims totally devastated them, not sparing anyone from the enemy, and afterwards, took their wealth as spoils of war.

Shaddād Ibn Aws ﷺ Appointed to Look over the Spoils of War

I was in the process of relating the moment where Sayyidunā Shaddād ibn Aws ﷺ presented himself to the Noble Prophet ﷺ and complained of the meagre provisions his family had to be content with. But the Noble Prophet ﷺ replied, 'Shām will be conquered and you will acquire booty in abundance.'

Once the hostilities were over, they gathered the spoils of war including weapons and discussed what should be done with them. Such was the quantity that an army of five hundred men was needed to transfer everything to Madinah Munawwarah so that Sayyidunā Abū Bakr al-Ṣiddīq ﷺ could see with his very eyes

that the army had triumphed. Sayyidunā Shaddād ibn Aws رضي الله عنه was appointed leader (*amīr*) of the five hundred men. *Allāhu akbar*!

Sayyidunā Shaddād ibn Aws رضي الله عنه says, ‘As I reached Madinah Munawwarah with all the spoils of war, its inhabitants saw from a distance that a large caravan of travellers is heading their way. As the word spread that we were returning with the spoils of war from Shām, a huge clamour broke out.’

Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه enquired, ‘Why all the commotion?’ He was informed that the army of Sayyidunā Yazīd ibn Abī Sufyān رضي الله عنه had achieved victory and Sayyidunā Shaddād ibn Aws رضي الله عنه was heading towards the city with the spoils of war from Shām. Sayyidunā Shaddād ibn Aws رضي الله عنه headed towards Masjid Nabawī and before anything else offered two *rakʿah*s *ṣalāh*. It was a life-long practice of Shaykh Zakariyyā رحمه الله to stop by at his local *masjid* to offer two *rakʿahs ṣalāh* before heading home after returning from a journey.

All the Tears of ʿArafah Are in It

Shaykh Zakariyyā رحمه الله offered two *rakʿah*s *ṣalāh* in the *masjid* near the office after returning from *ḥajj* in 1967. Thereafter, he began crying uncontrollably for some time. As we helped him up, he took out a towel from his pocket. He did not pamper himself with the finest of belongings like we do; rather, he would cut out pieces from torn clothes and *lungī*s to wipe perspiration and to clean his nose. He would even use a torn out cloth for cleaning after having betel (*pān*) leaves, and did not keep a separate towel for this.

The shaykh took out this cloth and wiped his tears with it whilst supplicating Allāh Most High. He continued crying and whilst helping him up with one hand, I picked up the cloth which was drenched in tears and slipped it into my pocket. The shaykh asked, ‘What are you doing? All the tears of ʿArafah are in it.’ The shaykh had apparently sent the *lungī* of the *iḥrām* in which he had performed *ḥajj* along with a letter to someone prior to returning to Makkah Mukarramah. This letter has been published in *Muḥabbat Nāme*.

Shaddād Ibn Aws ﵁ Entered Masjid Nabawī Before Anything Else

Prior to doing anything else, Shaddād ibn Aws ﵁ entered Masjid Nabawī and offered two *rakʿah*s of Taḥiyyat al-Masjid, and thereafter, made his way to the most pure grave of the Master of Both Worlds ﷺ. He must have said, 'O Messenger of Allāh, years ago, I complained with the words, "O Messenger of Allāh, my household is suffering. There is no food and drink nor any clothing for us to enjoy." Your prophecy [about acquiring spoils of war from Shām] is what I present you with today.' He will certainly have said this after conferring peace on the Noble Prophet ﷺ.

May Allāh Most High grant us absolute certitude (*yaqīn*) of the veracity of Islam. May He grant us true love for the esteemed personality of the Noble Prophet ﷺ.

Friends, the more we acquaint ourselves with these truths, the stronger our connection with the Noble Prophet ﷺ will become, and our faith in Islam's truthfulness will not waver. Nowadays, even the slightest distress causes us to question Allāh Most High. We never blame our transgressions and ignoble actions for the suffering we are made to endure. We need to strengthen our *īmān* in the truth of Islam. May Allāh Most High enable us to fulfil the rights of the Noble Prophet ﷺ, and may He enable us to fulfil the rights of Islam.

و آخر دعوانا ان الحمد لله رب العالمين

9

The Lovers of the Beloved of Allāh ﷺ Send Greetings While Experiencing the Pangs of Death

سأذكر حبى للحبيب محمد

اذا وصف العشاق حب الحبائب

وأذكر وجدا قد تقادم عهده

حواه فؤادى قبل كون الكواكب

و يبدو محيّاه لعينىّ فى الكرى

بنفسى أفديه اذاً والأقارب

ويدركني فى ذكره قشعريرة

من الوجد لايحويه علم الأجانب

واُلفى لروحى عند ذلك هزة

و اُنساً و روحاً دون وثبة واثب

(اطيب النغم)

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاَّ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا،

اَمَّا بَعْد: فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم،

﴿وَمَا يَنْطِقُ عَنِ الهَوَى. اِنْ هُوَ اِلَّا وَحْىٌ يُّوْحٰى﴾

FRIENDS, THE FINAL ḤADĪTH of *Ṣaḥīḥ al-Bukhārī* will be read shortly. May Allāh Most High enable us to appreciate the worth of the blessings he has bestowed us with. May we recognise the status of the pure ḥadīths and become conscious of the magnificence of the one whose speech it is. May we realise how great a fortune it is, understand how to fulfil its right and begin to truly appreciate the degree to which the Respected Companions ﵃ displayed unwearied diligence in conveying these blessings to us, and just how they valued it. It is only upon realising the extent to which the Respected Companions ﵃ cherished these treasures that we will realise our ingratitude and the extent of the sin we continue to commit.

The greatest blessing of all! The greatest blessing of all whose appreciation is binding upon us as a consequence of reciting لا اله الا الله محمد رسول الله is of the esteemed personality of the Master of Both Worlds ﷺ. It is a matter of great regret that we accept the Noble Prophet ﷺ, saying, 'He is our Messenger, and we bring faith in him,' yet we fail to realise that embedding his love in our hearts is obligatory. During times of hardship and distress we remember our mother, father and those who are beloved to us [but not the Noble Prophet ﷺ].

The Hearts of the Respected Companions رضي الله عنهم Were Decorated with the Remembrance of the Noble Prophet ﷺ

Yet, the Respected Companions رضي الله عنهم during times of hardship and distress and even when facing the greatest agony which is the agony of death, always remembered the Master of Both Worlds ﷺ.

You can trace countless stories of the Respected Companions رضي الله عنهم where, if they remembered anyone during their final moments, then it was the Master of Both Worlds ﷺ.

Sayyidunā Abū Mūsā al-Ashʿarī رضي الله عنه relates the incident of his uncle Abū ʿĀmir رضي الله عنه who was experiencing his final moments after being wounded by an arrow. He says that whilst being transported away, his uncle's last words were, 'Convey my greetings of peace (*salām*) to the Messenger of Allāh and request him to supplicate in my favour.'

[At the time of death], the human being remembers only those who he has embedded in his heart.

Invoking Greetings of Peace from a Gibbet

A Companion of the Noble Prophet ﷺ was placed on a gibbet for hanging. He appealed to Allāh Most High to send a message on his behalf to the Noble Prophet ﷺ. He said, 'O Allāh, there is no soul in the midst of these enemies who will carry my message; therefore,

convey my greetings of peace to your Messenger.

Indeed, the human being is an embodiment of weakness and feebleness, but the power of love causes a person to forget everything, just like this Companion who supplicated from the gibbet.

Salām Conveyed to the Noble Prophet ﷺ on the Final Lash

Historians and researchers have a difference of opinion concerning another story. Researchers question its authenticity, but countless historians have related it [which gives it some credibility].

As Sayyidunā ʿUmar ﵁ sat with his Companions, someone came and informed him, 'A female complainant is at the door.'

'Let her in,' he ordered.

The woman said, 'I want to lodge a complaint against your son.'

Sayyidunā ʿUmar ﵁ said, 'Relate what you have to regardless of who it's against.'

'On such and such a day, your son Abū Shaḥmah, who was drunk, entered the garden I was working in and raped me. This child is a result of his transgression.'

Sayyidunā ʿUmar ﵁ immediately stood up and went to his house. He found Abū Shaḥmah sat on the spread, so he said to him, 'This could well be your last meal!'

Seeing his father in this state, Abū Shaḥmah lost all his senses.

He further asked, 'Have you ever drunk alcohol?'

His son answered, 'Yes. I once erred in relation to it.'

He then asked, 'Did you go on to commit an ignoble act on that day?'

Again, he replied, 'Yes.'

Now convinced, he dragged Abū Shaḥmah all the way to the gathering of the Respected Companions ﵃ and confirmed, 'My son has perpetrated what he has been accused of – he has confessed to it.'

Thereafter, he told a Companion to fetch a whip and administer a hundred lashes, as the condition of stoning to death the

perpetrator of this act is only met when the guilty is free, mature, sane and married; otherwise one hundred stripes is the prescribed punishment.

Nevertheless, in front of this woman, Sayyidunā ʿUmar ﵁ said, 'Lash him!' Abū Shaḥmah's condition began to deteriorate after around half of the lashes had been administered. Seeing this state of his, the Companions began crying and pleaded with Sayyidunā ʿUmar ﵁, 'O Leader of the Muslims, cease the lashing for Allāh's sake! Punish him for sure, but [if this continues] he will die as his body does not have the strength to withstand this punishment.'

Sayyidunā ʿUmar ﵁ replied, 'Did this not cross his mind at the time of committing the crime? Did this not cross his mind while he was violating this woman's honour? Complete the prescribed number!'

It has been written that after ninety lashes, one lash followed another, and with probably two to three left, the son of Sayyidunā ʿUmar ﵁ said, يا ابت السلام عليك 'O father, peace be upon you.' He must have seen the Highest Assembly (*al-Mala' al-Aʿlā* - the Heavenly court of angels closest to Allāh Most High) and certain that he was about to depart this world, said, 'O father, peace be upon you.'

My aim was to repeat the words of Sayyidunā ʿUmar ﵁. In all circumstances, and wherever they may be, their hearts and minds only thought of one person. His beloved young son was breathing his last. His death was brought closer by the punishment inflicted on him, and even though the Respected Companions ﵃ urged him to cease the punishment, it was fully administered in order to avoid any regret afterwards and to appease his mind that justice had been dispensed on behalf of the woman.

Sayyidunā ʿUmar ﵁ replied to his son, وعليكم السلام 'And peace be upon you. Convey my greetings of peace to the Noble Prophet ﷺ upon reaching there.'

Sayyidunā Bilāl ﵁

Sayyidunā Bilāl ﵁ became ill. We tend to remember our children and loved ones at moments like these, but he said:

غدا نلقى الأحبة، محمدا وحزبه

Tomorrow, I shall depart from this world to meet my beloved, Muḥammad, and his party of Companions.

Friends, this is a major deficiency of ours. May Allāh Most High enable us to fulfil the due right of the Noble Prophet ﷺ. May He grant us the ability to study and implement the teachings found in the treasures of ḥadīths which the Respected Companions ﵃ transmitted to us. How must they have amassed the words of the Holy Prophet ﷺ!

Collecting Ḥadīths and the Endeavours of the Respected Companions ﵃

Sayyidunā ʿUmar ﵁ says, 'It was my wish and desire that nothing from the twenty-four hour life of the Noble Prophet ﷺ remain concealed from me. To serve this purpose, I agreed with an *Anṣār*ī Companion of mine to take turns in spending the whole day in the company of the Messenger of Allāh ﷺ. The purpose was to observe, and thereafter, report each and every undertaking of his to one another at the end of each day.

This was in terms of what he said, things that happened in his presence and incidents that took place involving him. The ḥadīth of *Ṣaḥīḥ al-Bukhārī* states:

كنا نتناوب النزول عند النبى صلى الله عليه و سلم

We took it in turns to stay with the Prophet ﷺ.

He further says, 'Once, it was the turn of my Companion when I heard a loud bang on my door. I thought, 'What calamity has

befallen for someone to knock so fiercely? What hardship has come to pass? Upon opening the door, I saw the Companion whose turn it was to spend the day with the Messenger of Allāh ﷺ on my doorstep. I asked him, "What is the matter? Has Ghassān come?"'

Muslims were receiving threats of a potential attack from the king of Ghassān at that time.

Shujāʿ al-Asadī ؓ in the Court of Ghassān

From amongst the many letters sent by the Noble Prophet ﷺ to various kings and emperors, one letter was sent to Ḥārith Ghassānī through Shujāʿ ibn Wahb al-Asadī ؓ.

He says, 'Upon reaching there, I saw that his residence was surrounded by sentries. I approached them and told them I had come to deliver a letter sent by the Messenger of Allāh. They told me it was not possible to meet him straightaway as he was resting, and that I would have to wait for a while. In the meantime, one of the sentries came to me and asked, "Why are you here?" I told him how the Messenger of Allāh had sent me with the letter.'

Shujāʿ ؓ and Ḥārith Of Ghassān

'This sentry who approached me asked questions about the Messenger of Allāh ﷺ: "What is his name? What is his place of birth?" and so forth. I [answered the questions and] also gave him a brief account of the Messenger of Allāh's life and his attributes.

'He then asked about the appearance of the Messenger of Allāh. As I began to describe the appearance, he was overcome by incessant crying, and thereafter, said, 'I am an expert scholar of the Bible and have found therein the exact description of the Last Prophet which you have put before me.'

He, without any hesitancy, said, 'I proclaim faith on that being whose letter you have travelled with today. Nonetheless, I have a request to make. First of all, convey my greetings of peace to the Messenger of Allāh on your return. Secondly, ensure that you do

not reveal to Ghassān that I have accepted Islam or he will have me killed.'

Shujāʿ ibn Wahb al-Asadī ﷺ added that after handing the letter of the Noble Prophet ﷺ to the king, he, after reading it, ripped it up, and forthwith commanded for the army cavalry to prepare for an attack on Madinah Munawwarah.

The Companion returned to the Noble Prophet ﷺ and informed him of developments to which he responded, saying, هلك '[Both, the worldly life and the hereafter of his] have been destroyed.'

Consequently, he died a few months later.

A Letter to the Leader Of Ḥimyar

I have recited the verse regarding the Noble Prophet ﷺ:

وَمَا يَنْطِقُ عَنِ الهَوَى اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى

He does not speak out of [his own] desire. It is but a revelation revealed to him (Qur'ān 53:3-4).

So, whether in moments of happiness or displeasure, everything he uttered would in reality transpire accordingly.

The Noble Prophet ﷺ sent a letter to the leader of Ḥimyar which read, أسلموا تسلموا. Even before sending his herald, it was as though all the developments that were going to take place were already known to him. Thus, the Noble Prophet ﷺ prophesied, 'You will reach there at night time; however, wait for daybreak and enter the village once the words of the call to prayer (*adhān*) reach your ears. Otherwise, meet the leaders after supplicating Allāh Most High. If you meet them, ensure that the letter is put in the right hand of the leader with your right hand.' After this specific advice, the Noble Prophet ﷺ said, 'If you undertake your journey according to this, then he will embrace Islam immediately. When he does so, recite this verse of Sūrat al-Bayyinah to him:

لَمْ يَكُنِ الَّذِينَ كَفَرُوْا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِيْنَ مُنفَكِّيْنَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieved from among the People of the Book, and the polytheists, were not (expected) to desist] (from their wrong beliefs) unless there came to them a clear proof (Qurān 98: 1).

The Companion went on to relate that events unfolded according to how the Messenger of Allāh ﷺ foretold them in that he passed the letter to him, recited the verse of Sūrat al- Bayyinah and the whole community subsequently accepted Islam.

Ḥāṭib Ibn Abī Balṭaʿah ؓ

The Noble Prophet ﷺ sent Ḥāṭib ibn Abī Balṭaʿah ؓ to Muqawqis, the King of Egypt. Another incident is related with regards to him. He is amongst those who fought in the Battle of Badr, but he erred on one occasion. This prompted the Noble Prophet ﷺ to dispatch three Companions, namely Sayyidunā ʿAlī, Sayyidunā Zubayr and Sayyidunā Miqdād ؓ. The Noble Prophet ﷺ said to them, 'Ride towards Makkah Mukarramah and when you reach Rawda Khakh you will see a woman who will be riding away. Go to her and retrieve from her a letter she is carrying and bring it to me!'

Sayyidunā ʿAlī ؓ says, 'We rode out and encountered the woman precisely at Rawḍa Khakh and asked her to hand over the letter she was in possession of.'

So true was the statement of the Prophet of Allāh! This altruism for the sake of the Noble Prophet ﷺ was due to the miracles they witnessed day after day before their very eyes. Despite being threatened, she insisted, 'I am not carrying a letter.'

Finally, Sayyidunā ʿAlī ؓ said, لنجردنك 'If you persist in your false claims, then we will have to take off your clothes to obtain it.' [Not wanting this to happen], she took out the hidden letter, which the Companions returned to the Noble Prophet ﷺ with. The Noble Prophet ﷺ had it read out to him:

من حاطب بن ابی بلتعه الی رؤساء قریش یخبرهم ببعض امر رسول الله صلی الله علیه و سلم

The letter, written by Ḥāṭib ibn Abī Balṭaʿah ؓ, was for the

attention of the pagans of Makkah Mukarramah. It detailed the Noble Prophet's ﷺ preparations for war. He told them to be wary of this. This indeed was an error of huge proportions. To lay bare a covert intention, as great as this one, was a grave mistake.

Because of this, Sayyidunā ʿUmar ؓ unsheathed his sword and said:

دعني اضرب عنق هذا المنافق

Allow me to severe the neck of this hypocrite!

But, the Noble Prophet ﷺ said:

لعل الله اطلع على اهل بدر

Perhaps Allāh has looked at those who participated in Badr [and forgiven their mistakes].

Allāhu akbar! I always urge people to study the biographies of the Respected Companions ؓ, and if anyone comes across a circumstance that is somewhat disconcerting, then he should look no further than the verse, رضی الله عنهم ورضوا عنه 'Allāh is well pleased with them and they are well pleased with Him (Qur'ān 5:119).' So, even if they end up perpetrating a wrong, then despite having full knowledge of all that is unseen, Allāh Most High announced the pardoning of the wrongs they commit, no matter how grave they may be - رضی الله عنهم ورضوا عنه. In other words, they were seen as recipients of His pleasure due to being the Companions and soldiers of His Beloved Prophet ﷺ.

Muqawqis – The King of Egypt

After this incident, the Noble Prophet ﷺ sent Ḥāṭib ibn Abī Balṭaʿah ؓ to the King of Egypt with his letter. What an honour! He says, 'After I entered his court, he enquired about the Messenger of Allāh, so I began to relate his circumstances. When I mentioned the relentless persecution he endured in his hometown which compelled him to emigrate to Madinah Munawwarah, Muqawqis said,

'What kind of a Messenger of God is this? If he is a true prophet then why did he not curse them? It would have brought an end to everything.'

His Knowledge of My Condition Suffices Me

When Sayyidunā Ibrāhīm ﷺ was about to be thrown into the fire, the angels descended and continuously offered their help. The angel in charge of the wind offered to blow the fire onto the houses of the aggressors in order to burn them down, and in turn, all the angels, including angels in charge of the rain and mountains attempted to offer help. Lastly, Sayyidunā Jibra'īl ﷺ descended and requested, 'If you do not wish to receive help from us angels then at least supplicate Allāh!' Sayyidunā Ibrāhīm ﷺ replied:

كفانى علمه بحالى

[Allāh]'s knowledge of my circumstances is sufficient.

Muqawqis Is Sending Greetings of Peace (*Salām*)

On the same token, Muqawqis said, 'If your prophet is a truthful one, then why didn't he curse his enemies and ill-wishers in Makkah? It would have annihilated them. Instead, he was the one who ended up leaving Makkah!'

Ḥāṭib ibn Abī Balṭaʿah ﷺ produced a memorable answer. He said, 'Do you believe that Sayyidunā ʿĪsā is a truthful Messenger of Allāh?

'Yes, we do.' Muqawqis replied.

He then asked, 'Then why did he not curse the antagonists the moment they raised him onto the cross? They would have been destroyed!'

Muqawqis laughed and said, 'You are an intelligent man and so is the one who has sent you.'

He then gathered his courtiers just as Caesar had and addressed them, 'He is undeniably the Last Prophet whose circumstances we

have been reading about in our books. Come and proclaim your faith in him!' However, they refused outright.

He asked Ḥāṭib ibn Abī Balṭaʿah ﷺ to take a number of presents for the Noble Prophet ﷺ and said to him, 'Deliver my greetings of peace to the Messenger of Allāh and inform him that we received his messenger with great honour and respect. Furthermore, we hold the articles of faith towards which he invited us in high regard.'

The way the Noble Prophet ﷺ advised the Respected Companions ﷺ, it was as though developments were taking place right before him, allowing him to see what was to unfold.

Sayyidunā Khuraym al-Asadī ﷺ

On the return from Tabuk, the Noble Prophet ﷺ began relating events that were to unfold in the future. Whilst mentioning them, he said, 'Soon, you will conquer Iran, and upon entering the country, your eyes will first fall on a woman before anything else. She will be cloaked in black and riding a mount. Her name will be Shīma' bint Ruqayyah, and I can see her now before my very eyes.'

A Companion of the Noble Prophet ﷺ, namely Sayyidunā Khuraym al-Asadī ﷺ asked, 'If it is my destiny to form part of the army travelling to Iran, then do you permit me to take her?'

The Noble Prophet ﷺ replied, هي لك 'She is yours.' i.e. if you are able to join the first battalion of the army dispatched to Iran, then you may take her.

The Companion says, 'Upon entering Iran with the first battalion, the first thing I saw was a woman riding just as the Messenger of Allāh had prophesied. I informed my commander-in-chief that the Noble Prophet ﷺ had promised to let me take her, and on account of this, consent to take her was granted.

I Thought One Thousand Was the Largest Number

After Iran was conquered, the brother of Shīma' bint Ruqayyah approached Sayyidunā Khuraym al-Asadī ﵁ and asked him to release her. He said, 'I am willing to pay whatever amount you demand for her release.'

Sayyidunā Khuraym al-Asadī ﵁ said, 'I will release her in exchange for one thousand dirhams.' As agreed, he released her after taking this ransom.

However, another Companion said to him, 'O Khuraym! If you had asked for one hundred thousand dirhams, then he would have been prepared to pay that much as well.'

But he was such a simpleton that he replied, 'I was under the impression that one thousand was the largest number, and how was I to know that a number as large as one hundred thousand exists.'

Because he was the Messenger of Allāh, every event concerning any aspect of this world always manifested just as he had predicted. That is why the Respected Companions ﵃ were always on the lookout for any occurrences of the foretold events since they knew with conviction:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوْحَىٰ

He does not speak out of [his own] desire. It is but a revelation revealed to him (Qur'ān 53:3-4).

Once, Sayyidunā Wābiṣah ﵁ came to the Noble Prophet ﷺ and said, 'O Messenger of Allāh, I want to ask a question.'

The Noble Prophet ﷺ replied, 'I know your question and I know the answer to it. Your question is, 'What is righteousness and what is sin?'' Allāh Most High blessed the Noble Prophet ﷺ with *jawāmiʿ al-kalim* (the ability to express comprehensive meanings through concise utterances):

أُوْتِيْتُ جَوَامِعُ الْكَلِم

I have been given the *jawāmiʿal-kalim.*

The Noble Prophet ﷺ received this gift from Allāh Most High. Thus, he said: الإثم ما حاك في صدرك 'Sin is that which agitates the heart, and righteousness is what the heart is tranquil towards.'

The Question Is Known but its Answer Is Unknown

A delegation once arrived and when the Noble Prophet ﷺ was made aware of it, he stated, 'I am aware of their arrival and of the question they intend to pose; however, its answer is unknown!' Thereafter, he went away to perform *wuḍū* and offered two *rakʿah*s of Taḥiyyat al-Wūḍū prayer before returning all cheerful and illuminated مسرورا مستنيرا. He then asked, 'Where is the delegation?'

After they shook hands with the Noble Prophet ﷺ, he revealed, 'Have you come to enquire about Dhū 'l-Qarnayn who ruled over the entire world?' The Holy Qur'ān states:

وَيَسْئَلُوْنَكَ عَنْ ذِى الْقَرْنَيْن

They ask you about Dhū 'l-Qarnayn (Qur'ān 18:83).

It is for this reason that when in the company of our spiritual mentor, Shaykh Zakariyyā رحمه الله, we used to recite, یا ستار، یا ستار، یا ستار، استرنی 'O concealer [of faults], conceal [my faults]', as in many instances he would say:

آنکھیں تو ملا لیں، دل کہاں؟

You have made eye contact but where is the heart?

In other words, you are sat right before me yet you are lost in your thoughts. At times, he would also say, 'I sense temptations of such and such a thing. Your mind was inclined towards such and such.' The Respected Companions رضي الله عنهم experienced these kinds of occurrences every day, during every hour and every moment of

their lives. May Allāh Most High enable us to appreciate the Noble Prophet ﷺ. I will recite the final ḥadīth before supplicating.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ. وَاَنَّ اَعْمَالَ بَنِیْ اٰدَمَ وَقَوْلَهُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ اَلْقِسْطَاسُ اَلْعَدْلُ بِالرُّوْمِيَّةِ وَيُقَالُ اَلْقِسْطُ مَصْدَرُ الْمُقْسِط وَهُوَ الْعَادِلُ وَاَمَّاالْقَاسِطُ فَهُوَ الْجَائِرُ. حَدَّثَنَا اَحْمَدُ بْنُ اشْكَاب قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ الْقَعْقَاع عَنْ اَبِی زُرْعَةَ عَنْ اَبِی هُرَيرَةَ رَضِيَ اللهُ تَعالٰى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِی الْمِيزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

10

The Emigrant to Madinah ﷺ, and the Migration of Sayyidunā Ibrāhīm عليه السلام

نہ اِدھر جائیں گے نہ اُدھر جائیں گے
ہم مدینہ جدھر ہے ادھر جائیں گے

جو رسول خدا ہیں شفیع الوریٰ
چھوڑ کر ان کا در، ہم کدھر جائیں گے

عاصیو! اپنے دل میں ہراساں نہ ہو
اور ٹھہرو ذرا دیر تشنہ لبو

ساقیٔ حوض کوثر کو آنے تو دو
جام جتنے ہیں خالی وہ بھر جائیں گے

دل میں ہے جذبۂ حب خیر البشر
فکر کیا ہے زمانہ مخالف اگر

ہاتھ میں مشعلِ دین احمد لئے
روشنی سارے عالم میں کر جائیں گے

شرک و بدعت کے طوفان چلتے رہیں
نت نئے رنگ اپنے بدلتے رہیں

مسکراتے ہوئے عاشقانِ نبی
ان کٹھن راستوں سے گذر جائیں گے

جھوم اٹھی انجمن مسکرائی فضا
نعت جب پڑھ کے ناظر سنانے لگا

سن کے کہنے لگے عاشقان نبی
ان شاء اللہ طیبہ نگر جائیں گے!

(مولانا نذیر اللہ ناظر)

اَلْحَمْدُ لِلّٰہِ کَفٰی وَ سَلَامٌ عَلٰی عِبَادِہِ الَّذِیْنَ اصْطَفٰی

اَمَّا بَعْد: فَأَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطَانِ الرَّجِیْم، بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْم،

﴿وَاِذْ یَرْفَعُ اِبْرٰہِیْمُ الْقَوَاعِدَ مِنَ الْبَیْتِ وَ اِسْمٰعِیْل. رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْم﴾

Friends, this is the blessed day of ʿĪd. May Allāh Most High decree happiness for every Muslim today. May He grant every Muslim family comfort, peace and merriment. Those families who are mourning, may He transform their grief into joy and happiness.

The Household of Sayyidunā Ibrāhīm ﷺ and the Noble Prophet ﷺ

Sayyidunā Ibrāhīm ﷺ holds a distinguished status amongst the prophets. So illustrious was he that if there was any prophet whose name was uttered the most by the blessed tongue of our Master and the Leader of Both Worlds ﷺ and by his household, then it was no other than Sayyidunā Ibrāhīm ﷺ. This was to such an extent that the Master of Both Worlds ﷺ once turned to Sayyidah ʿĀ'ishah ﵂ and said, 'I can tell when you are happy with me and when you are upset with me.'

'How is that,' she asked.

The Noble Prophet ﷺ replied, 'When talking to me, if you take an oath with the words, ورب محمد 'No, by the Lord of Muḥammad,' I know that you are happy with me, but if you take an oath with the words, ورب إبرهيم 'No, by the Lord of Ibrāhīm,' I know that you are upset with me.'

Upon this statement of the Noble Prophet ﷺ, Sayyidah ʿĀ'ishah ؓ gave a memorable reply and it could not be more true. This statement of the Noble Prophet ﷺ, which reveals Sayyidah ʿĀ'ishah's ؓ habit of taking an oath with the name of Sayyidunā Ibrāhīm ؑ when upset and with the name of the Noble Prophet ﷺ when happy elicited a cherished response. She said,

يا رسول الله! لا اهجر الا اسمك

O Messenger of Allāh, I'm only leaving out your name.

In other words, even at that moment, you are in my heart, though I do not reveal it to you.

The Prophetic Model and the Faith of Sayyidunā Ibrāhīm ؑ

Why was the name of Sayyidunā Ibrāhīm ؑ so often on the blessed tongue of the Noble Prophet ﷺ? The Holy Qur'ān states:

لَقَدْ كَانَ لَكُمْ فِى رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

This refers to every aspect [of life], such as speaking, eating and drinking, walking, and manners in both the private and public spheres. Allāh Most High commands:

اتَّبِعُوْا مِلَّةَ إِبْرَاهِيمَ

Follow the Faith of Ibrāhīm (Qur'ān 16:123).

Why was the Noble Prophet ﷺ instructed to follow the faith of Sayyidunā Ibrāhīm ؑ? Because the pure life of Sayyidunā Ibrāhīm ؑ encompasses all aspects of a person's life.

Hence, if a person is born into an environment which his nature abhors, he ought to study the life of Sayyidunā Ibrāhīm ؑ and recognise his Lord in the same manner. Imām Aʿẓam Abū Ḥanīfah ؒ has stated that if Allāh Most High had not sent any prophets to this world at all and had left it to every human being to separate the right path from the wrong path in order to adopt the correct faith and to distinguish between the path of Raḥmān (Allāh) and the path of Shayṭān (Satan), even then it would have been incumbent on every sane person to recognise his Lord through the faculty of reason he has been blessed with.

When Sayyidunā Ibrāhīm ؑ was born and opened his eyes, he found himself in the midst of idol worshippers. He spent his childhood in this environment, and what he saw as a man was no different to the corrupt environment he had become so accustomed to seeing in his early life. Hence he started challenging it. He stopped and questioned his father; he rebuked his uncle; he admonished his family and warned them that their ways were simply wrong. He asked them to recognise the Lord.

The way of Sayyidunā Ibrāhīm ؑ equips us with a strategy that ought to be implemented if obstacles are met when forbidding evil. It tells us to ponder on his life and ponder on the moment he addressed his father in such a pleasant manner:

اِنِّیْ ذَاهِبٌ اِلٰی رَبِّیْ سَیَهْدِیْنِ

I am going to my Lord. He will show me the way (Qur'ān 37:99).

In other words - goodbye. I cannot stay in this house, this idol temple anymore. I can forsake my mother and father, my relatives, brothers and friends, but I cannot forsake the Lord. Ultimately, he left his house and emigrated.

He left everything behind, and he did not neglect his duty to challenge his people. The Holy Qur'ān speaks of how he destroyed

the idols and was consequently summoned for enquiry before the authorities.

Take a look at this propagator (*muballigh*)! He resolutely stood alone against his community, their power and the kingdom. He was made to stand before Nimrod and with emphatic evidence explained, 'How illogical it is that you worship idols which you yourselves carve out, purchase from the markets, and kiss and bow your heads before. Is there any common sense in that?'

Sayyidunā Ibrāhīm ﷺ was made to stand before Nimrod. The former put forward all the evidences and challenged, 'Allāh brings the sun out from the East, now, you bring it out from the West.' He also said, 'My Lord is the One Who gives life and brings death.'

The imprudent man called for someone already sentenced to death. Thereafter, he let him free only to call a passer-by and slay him. What a foolish man! Wealth and governance cannot instil common sense in a human being.

Shāhjahān, ʿĀlamgīr and Dārāshakwah

What [crimes] will someone intoxicated by power and governance not go on to perpetrate? Shāhjahān was a pious king. So pious was he that in my opinion, no father, whether rich or poor, in England, will have endeavoured to provide Islamic education to his children as much as he did. He made arrangements for his son to acquire the best education. The education Dārāshakwah received was so comprehensive that he went on to become the most learned scholar.

Not many scholars will have gained such proficient variability like that which Allāh Most High had decreed for this son of Shāhjahān. His authored works were copious and *Safīnat al-Awliyā'* and *Sakīnat al-Awliy*ā' are but examples. He authored many works and in differing fields.

And what can we say with regards to ʿĀlamgīr! He prepared a system and a constitution for us in the form of *Fatāwā ʿĀlamgīrī*. He was directly involved in its classification, codification and revision. What great erudition he must have possessed!

Do Not Lend Support to Religious Differences

A study of history suggests that the exchanges, disagreements and antagonism amongst the scholars have in the past wreaked social chaos, resulting in divided communities throughout the globe. You will have heard me from this pulpit repeatedly advising you against lending support to religious arguments and differences, be it pertaining to moon sighting or the day of ʿĪd.

Al-ḥamdu li ʾllāh! What a day of happiness it is today! For after a long time, all the Muslims of Great Britain are celebrating ʿĪd on the same day. May this always be the case. If by chance ʿĪd is celebrated on separate days, over two days or three days, then avoid making it an issue and just say that everyone is correct. What is the need to label people as 'wrong' and 'right'.

Sayyid Ādam Binorī ﷀ

These differences led to the mention of Sayyid Ādam Binorī ﷀ, who was a saint of the highest order. It was owing to him that the family of Shāh Waliyullāh ﷀ were what they were. It has been written regarding Sayyid Ādam Binorī ﷀ that Shāhjahān saw the inclination of people towards him. Unsurprisingly, when such individuals see people gathering around someone, they become agitated and worried.

Two Scholars Visit a Saint

Shāhjahān was advised that Sayyid Ādam Binorī's ﷀ influence was growing. Consequently, Shāhjahān appointed ʿAllāmah ʿAbd al-Ḥakīm Siyālkotī - you will have heard his name linked to the fields of logic, syntax and philosophy - and Saʿdullāh Khān to visit him. Upon reaching the residence of Sayyid Ādam Binorī ﷀ, they found him in meditation. He greeted them with *salām* and thereafter opened his eyes a few hours later.

Both of them sat down where they wanted. Look how intoxicated

they were! Then what will the state of intoxication be of those sat on the royal throne? Being the representatives of the king, they were so obsessed and inebriated that - what did they abruptly decide to talk about [without any introductions]? Saʿdullāh Khān said, 'I am an individual of a worldly nature, and [understandably], you did not welcome me or receive me with respect, but ʿAllāmah ʿAbd al-Ḥakīm Siyālkotī is an erudite scholar, well renowned and of a distinguished status, so you should have welcomed him in a more fitting manner.'

This was just the beginning and the lack of time does not permit me to relate the lengthy conversation they had, but whatever they reported back to the king must have prompted him to issue his command, and in those days the command used to be, 'You are banished! Leave our country!'

Sayyid Ādam Binorī ؒ in Surat

Sayyid Ādam Binorī ؒ left Delhī and emigrated to Surat. Back then, this was the 'Gateway to Makkah'. He ordered the governor, who was also a devotee and follower of his, to make immediate arrangements for him to travel by ship to Makkah Mukarramah. The governor initially tried to delay it so that the shaykh may relax after an already exhausting journey before undertaking another long journey. However, Sayyid Ādam Binorī ؒ insisted, 'I do not need anything! My priority remains in leaving this place before anything else.' Accordingly, his wish was fulfilled.

Shājahān's Dream

Here, Shāhjahān had a dream in which he was being warned, 'Your remaining in power depends on Sayyid Ādam Binorī's ؒ stay in this country. Your grip to the throne will loosen the day he leaves from here.'

At first, he had sent the two scholars to intimidate and antagonise him, but now he asked for all of Sayyid Ādam Binorī's ؒ fol-

lowers to be gathered in one place and then in the form of a large group be sent to Sayyid Ādam Binorī ﷺ to persuade him to return.

However, they soon realised that he had left the country, and it transpired that back in Delhī, ʿĀlamgīr had arrested his father Shāhjahān and imprisoned him. The dream proved to be a true one. Thus intoxication of power and a mere threat and apprehension fed into his mind motivated him to persistently trouble Sayyid Ādam Binorī ﷺ.

The Mabsūṭ of Sarakhsī

In *Ḥanafī fiqh*, the *Mabsūṭ* of Sarakhsī is the largest collection on *fatwā*s among the many works in this field and will make up a library of its own if put in one place.

[The author] merely proposed to the government that the high percentage of tax imposed by them be decreased as it was a means of oppressing the populace. Just for highlighting the strain and toil undertaken by the poor in order to earn a living and describing the high percentage of tax as a kind of oppression, he was arrested and imprisoned. Where? He was lowered into an empty well where bread would now and then be thrown in. He was simply left to die.

As Allāh Most High had decided to use his services, his students would sit at the edge of the well with pens and papers to take notes and he dictated from within. A book which thousands of men would not be able to compile was prepared from the confines of this prison. It is thirty volumes, and there is no ruling or topic within it that has not been covered in great depth.

At the very end of it, referring to the book, he made all his students write:

املاہ المحبوس فی محبس الاشرار

املاہ المحبوس السرخسی

This book (which you are holding) was dictated by the imprisoned individual at a location where nefarious people are held.
This book was dictated by the imprisoned Sarakhsī.

Just ponder on the intoxication brought by governance. Sayyidunā Ibrāhīm ﷺ invited them to the truth and when unable to defeat him in a debate, they lit a fire and ordered for him to be thrown into it.

Kissed by Beasts of Prey

Our Shaykh Saʿdī ﷺ often mentions Shaykh Abū ʿAlī Rodbārī ﷺ - a distinguished figure from the saints of Allāh - from whom he has quoted many stories.

It is written in *Sīrat al-Awliyā'* that Shaykh Abū ʿAlī Rodbārī ﷺ says, 'Banān Jamāl was called for by a certain king who ultimately sentenced him to death. He issued a command for him to be killed.'

'Banān Jamāl was presented to the king and an order for his execution was announced. How? Ravenous beasts such as lions and cheetahs were to be let loose on him. The orders were carried out and wild beasts were unleashed.'

Our history of Asia is littered with incidents of how a pious servant of Allāh Most High would be thrown in front of an elephant so that he may be crushed. These despots are well familiar with various ways of killing people.

'As it happened, upon being exposed to the famished beasts which had been starved for many days and had been readied for tearing into him, an extraordinary act (*karāmah*) of his manifested. These vicious animals would come close to him and smell him before returning to their spots. Everyone became witness to the fact that rather than tearing him apart, the ravenous animals were coming to him and kissing him.

He laughed after being taken out of the enclosure, so they asked him, 'Why are you laughing? Death was awaiting you and here you are laughing. When the animals touched their mouths to yours, did it not strike fear into your heart?'

Banān Jamāl replied, 'Not at all. I was thinking about how Allāh Most High has instilled love towards me in the hearts of these wild beasts such that they are caressing my lips. I was also

deliberating on a religious ruling that ‘O Lord, what is the ruling on the saliva of those animals whose meat is halal (سؤر مأكول اللحم) and the saliva of wild beasts such as these whose meat is not halal (سؤر غير مأكول اللحم)?’ Allāh!

May Allāh Most High protect the Muslim ummah and soften the hearts of oppressors. May He fill this world with mercy, graciousness and sympathy. This supplication is what the world needs. Outrage and injustices have distressed people in every corner of the globe. May Allāh Most High protect us and all of humanity. *Āmīn*.

و آخر دعوانا ان الحمد لله رب العالمين

11

The King of Both Worlds ﷺ and The Troublesome Hypocrites

ما شان ام المؤمنين و شانی هدی المحب لها وضل الشّانی
انی اقول مبینا عن فضله ومترجما عن قولها بلسانی
یا مبغضی لا تأت قبر محمد فالبیت بیتی والمکان مکانی
انی خصصت علی نساء محمد بصفات برّ تحتهن معانی
وسبقتهن الی الفضائل کله فالسبق سبقی والعنان عنانی
مرض النبی و مات بین ترائبی فالیوم یومی والزمان زمانی
زوجی رسول اللہ لم ار غیره اللہ زوجنی به و حبانی
واتاه جبریل الامین بصورتی فاحبنی المختار حین رآنی
انا بکره العذراء عندی سره وضجیعه فی منزلی قمران
وتکلم اللہ العظیم بحجتی وبراءتی فی محکم القرآن
واللہ خفّرنی وعظّم حرمتی وعلی لسان نبیه برّأنی
واللہ فی القرآن قد لعن الذی بعد البراءة بالقبیح رمانی
واللہ وبّخ من اراد تنقصی افکاً وسبح نفسه فی شانی
انی لمحصنة الازار بریئة ودلیل حسن طهارتی احصانی
واللہ احصننی بخاتم رسله واذل اهل الافك والبهتان

(أبی عمران موسی بن محمد بن عبداللہ الواعظ الأندلسی رحمه اللہ)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلَا هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

اَمَّا بَعْد: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم،
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا. ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ﴾

As is customary, I will recite every word of this verse in the same way that Shaykh ʿAbd al-Salām recites it to you. You can read along with me.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا﴾ اَىْ تَسْتَاذِنُوْا ﴿وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾، فَيَقُوْلُ الْوَاحِدُ اَلسَّلَامُ عَلَيْكُمْ أ اَدْخل كما ورد فى حديث ﴿ذٰلِكُمْ خَيْرٌ لَّكُمْ﴾ من الدخول بغير استيذان ﴿لَعَلَّكُمْ تَذَكَّرُوْنَ﴾ بادغام التاء الثانية فى الذال خيريته فتعملون به، ﴿فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا﴾ ياذن لكم ﴿فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمْ﴾ بعد

الاستيذان ﴿اِرْجِعُوْا فَارْجِعُوْا هُوَ﴾ اي الرجوع ﴿اَزْكٰى﴾ اي خَيْرٌ ﴿لَكُمْ﴾
من القعود على الباب ﴿وَاللهُ بِمَا تَعْمَلُوْنَ﴾ من الدخول باذن و غير اذن
﴿عَلِيْمٌ﴾ فيجازيكم عليه،

Firstly, I shall translate the read text into Urdu:

O you who believe! Do not enter any houses other than your own houses unless you seek permission and greet their occupants with *salām*. [One should say, السلام عليكم أأدخل '*Al-salāmu ʿalaykum*, may I enter?' as is recorded in the ḥadīth]. That is better for you [than entering without permission so that you may keep in mind the goodness (of seeking permission) and henceforth act upon it.' The recitation (*qirā'ah*) observed by us reads *tadhakkarūn*, whereas the *qirā'ah* adopted here reads *tadhdhakkarūn* which basically means 'to remember'. (Further, the text states)]: 'Even if you do not find anyone in them [who may grant you permission], do not enter therein until permission is given to you. And if it is said to you [after seeking permission], 'Go back!' It (going back) is better for you [than sitting at the door]. Allāh is All-Aware of what you do; [either you enter with permission or without seeking permission, thus He shall recompense you accordingly].

Cause of Sūrat al-Nūr's Revelation

This is Sūrat al-Nūr. The shaykh will have related the background to its revelation. Sayyidah ʿĀ'ishah ﵂ is from the Chaste Wives of the Master of Both Worlds ﷺ and is our Mother and the Mother of (all) the Believers (*umm al-mu'minīn*) ﵂. She was the youngest from all the Pure Wives of the Noble Prophet ﷺ. She married him when she was six years old and moved in with him at the age of nine. Ultimately, she was a mere teenager of approximately eighteen years at the time of the Noble Prophet's ﷺ demise. Her time spent in the wedlock of the Master of Both Worlds ﷺ was a little over ten years. Reflect on how short a period - from the age of nine to eighteen - Allāh Most High had decreed for her to spend in the blessed company of the Noble Prophet ﷺ.

Under Which Circumstances Did Sayyidah ʿĀ'ishah رضي الله عنها Convey to Us Half of Our Faith (*Dīn*)

The narrations state that Sayyidah ʿĀ'ishah رضي الله عنها has conveyed half of our faith to us. How did she do this?

Once we are beset with trials and face unfavourable circumstances, we become disoriented and our fortitude wavers; yet Sayyidah ʿĀ'ishah رضي الله عنها, from the tender age of nine till the age of eighteen, stayed with the Noble Prophet ﷺ as his wife. Just how many trials will she have faced that she poetically says:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

What caused her to say this? How compelled must she have felt?

The King of Both Worlds, the Master of Both Worlds ﷺ, is the cause for the design of the universe wherein lies the earth, heavens, moon and the stars. He is the reason behind the creation and commissioning of prophethood to Sayyidunā Ādam, Sayyidunā Nūḥ, Sayyidunā Ibrāhīm, Sayyidunā Mūsā, Sayyidunā ʿĪsā, Sayyidunā Yaʿqūb, Sayyidunā Yūsuf and all the other prophets عليهم السلام. Such a great Leader of the Prophets and Messengers is he, yet his chaste wife is expressing her anguish and saying:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

In other words, what do you know about the misfortunes I have endured. Even the days would have lost their brightness and turned dark had they come to pass them. Which calamities is she

referring to? Allāh! How dear and cherished must this six year old girl have been to Allāh.

Conversations of Love

The Master of Both Worlds ﷺ would routinely engage in conversations of love with Sayyidah ʿĀ'ishah ؓ. On one occasion he said, 'Jibra'īl ؑ once presented me with a picture of you that was wrapped in silk.' Allāh Most High had sent him with a piece of silk cloth and on it was a picture of Sayyidah ʿĀ'ishah ؓ. Another narration has it that Jibra'īl ؑ opened his hand 'and I could see your picture in his palm. From then on, I understood that you were destined to become my wife as decreed by Allāh Most High.' At first, the Noble Prophet ﷺ gave her glad tidings of marriage but afterwards, she laments:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

A Thousand Nights

She had formed such a close connection with Allāh Most High and Jibra'īl ؑ! She indeed was the most beloved of the Master of Both Worlds ﷺ. So beloved was she that the Noble Prophet ﷺ entertained her with topics which no one but her got to hear. How was that? It was the custom of the Arabs to keep each other amused with stories at night time. For this reason, the ḥadīth states:

لاسمر بعد العشاء

(Indulging in) conversation after ʿIshā' prayer is not permitted.

After consuming food yesterday night, I told one of my companions that I intended to retire to bed on the basis that the ḥadīth forbids one to engage in lengthy conversations after ʿIshāʾ prayer. ʻGo to bed early and rise early' is what ought to be practiced.

In those days, the Arabs did not have lighting in their houses, and with it being totally dark, they would emerge from their houses and engage in storytelling under the moonlit sky. One story would last for a whole week, sometimes it would not end for a month, and there were even occasions when the tale lasted for one thousand nights, famously known as *Alf Laylah*.

Who Is Khurāfah?

Whilst the Master of Both Worlds ﷺ discouraged the ummah from retiring to bed late after ʿIshāʾ prayers, he respected the wishes and requests of his young nine year old wife and understood her temperament. He treated her accordingly.

Sayyidah ʿĀʾishah ؓ once asked:

يا رسول الله من خرافة

O Messenger of Allāh, who is Khurāfah?

Sometimes, we tend to say, 'He is spouting continuous drivel (*khurāfah*)!' or 'He is a driveller.'

The Noble Prophet ﷺ told her that Khurāfah was the name of someone who went out from his house and after leaving the populated area came across two men, so he asked them who they were. (Khurāfah was taken captive by the jinn and on his release, he related stories of all the things he had seen during his stay with them. So enthralled were the people by his accounts that if they came to know of anything similarly captivating, they would say, 'He is talking like Khurāfah!')

The Noble Prophet ﷺ continued, 'Khurāfah once related a story, saying, "When I was a prisoner of the jinn, an individual approached me and asked, 'What are you doing [here] in the wilderness?'

Khurāfah explained, “I am a human being in the midst of two jinn who have captured me.”

The jinn ordered the individual to go away and continue to pursue what he had set off to achieve.

However, this man said, ‘I am going to relate to you an astonishing story, and allow me to remain in your company only if you find it enjoyable.’

‘He then began relating, “I was once passing through a particular jungle when dire thirst stopped me in my tracks. I finally found a pond, but as I scooped some water from it with my hand, a voice came from within, saying, ‘Beware!’ I came to a halt and thought to myself, “A voice is being heard, yet there is no one in sight!” But the thirst was so intense that I scooped the water for a second time, and this time, as my hand neared my mouth, I heard the same voice coming from the pond. It warned, ‘Beware of drinking it!’ My hands trembled and the water trickled through my fingers, but due to my intense thirst, I ignored the repeated warnings and for a third time scooped up some water and this time went on to drink it. No sooner had I drunk this water than I changed into a woman and was ultimately overcome with shame and fear.

Shame stopped me from returning home, so I changed course and took a different route. I ended up in an unfamiliar area and feared that its inhabitants would refer to me as a ‘she’. The people of this community took me away and forced me to marry which resulted in me giving birth to three children. During the course of my stay, they oppressed me and I was beset with trials from all sides. Rather than resigning to my fate, I felt that I should return home.”’

‘“After escaping the cruelty, I embarked on the return journey and took the same path I initially came on. Passing through the jungle, I headed in the direction of the same pond of water, and like the previous occasion, scooped some water from it. Just as before, a voice repeatedly warned me, but I still drank from it and quenched my thirst. Immediately, I transformed into my original state of ‘man’, and as a result, jubilantly rushed home.”’

‘“However, I stopped short of telling anyone of my [unusual] experience of turning into a woman after drinking water, get-

ting married and giving birth to three children in a certain area. Moreover, I remarried the same woman on my return, and incidently, became a father of three children from her.

My story is deeply astonishing in that I have both mothered and fathered three children. If you have enjoyed my story, then make me your companion.'"

Fulfilment of Spousal Rights

The Noble Prophet ﷺ was the Leader of the Messengers and the Preserved Tablet (*Al-Lawḥ al-Maḥfūẓ*), from where revelation was constantly revealed to him, was before his blessed eyes. Regardless of such an honour, he took into consideration the innate propensities of Sayyidah ʿĀ'ishah's ؓ youth in order to fulfil her spousal rights. Since children are inclined towards listening to stories at bedtime, the Noble Prophet ﷺ related to her a factual story.

Shaykh Ismāʿīl Mīrathī ؒ has written a book on the ten great Companions and under the mention of Sayyidah ʿĀ'ishah ؓ therein, he has cited this story from the books of *sīrah*.

I have related two key points: Firstly, so grief-stricken and devastated was Sayyidah ʿĀ'ishah ؓ that she went on to poetically depict her situation. So dreadful must have been the calamities she endured that she was compelled to say:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

The second point I mentioned was in relation to what has been written regarding our Mother, and the Mother of the Believers (*umm al-mu'minīn*), Sayyidah ʿĀ'ishah ؓ conveying to us half of our faith. How did she succeed in this?

The Ḥadīth of Slander (*Ifk*)

This is Sūrat al-Nūr. What were the circumstances behind its revelation? The Master of Both Worlds ﷺ was returning from a journey and it was his *sunnah* to take one of his Pure Wives with him. On this occasion, Sayyidah ʿĀ'ishah ؓ was accompanying the Noble Prophet ﷺ on the long and tiresome journey which lasted many days. They would halt on several occasions - in the afternoon, evenings or at night time - either to offer *ṣalāh* or to rest. They would start the journey straight after dawn, after offering the Fajr prayer, and continue till the midday heat became too intense. By that time, they would have covered so many miles. Travelling would cease during intense heat and resume in the evening for a short while. A portion of the night they would spend on the move, and they would camp during the other portion.

The Noble Prophet ﷺ stopped at a place to camp.

It was a practice of theirs that to indicate the resumption of the journey they would announce, '*al-Raḥīl*! *al-Raḥīl*!' (Let's travel! Let's travel!). The travellers would then get ready to depart and the litters would be placed on the camels. A camel with a curtained litter (*hawdaj* - a box-shaped wooden frame with a flat base that is tied to the top of a camel for sitting on) had been allocated for Sayyidah ʿĀ'ishah ؓ. Every few miles, the litter would be placed on the floor by two men, and once the announcement to resume was made they would return and mount it onto the camel again.

Sayyidah ʿĀ'ishah relates, 'The announcement to resume had been made, so I quickly went to relieve myself. After finishing, I returned, only to realise that the necklace I had worn round my neck was missing. I returned back to the spot I had gone to (for the call of nature in order to search for the necklace). I was delayed, and the caravan left before I got back to the camp. It so happened that the necklace was on the same spot that the camel had been sitting and where my litter had been laid. Nonetheless, the Messenger of Allāh ﷺ had left, and so had the body of travellers! There was no one there in the desert other than me.'

Now, here was a young girl all alone in the wilderness! Certain

arrangements were, however, in place during travelling lest someone's ride became tired, someone's camel became sick, someone was unable to walk, or someone was in need of assistance. On this occasion, Sayyidunā Ṣafwān ibn Muʿaṭṭal Salamī ﷺ, had been given the responsibility of hanging back in case someone needed assistance or to pick up belongings people had forgotten in a hurry.

Sayyidah ʿĀ'ishah ﷺ says, 'I was fully aware of these arrangements and knew that once they realised I was not with them anymore, someone from the body of travellers would come and find me. Due to me being light and slim, the carriers assigned to place the litter on my camel failed to realise I wasn't inside and placed the empty litter on the camel. Because of the curtain, the Companions didn't ask whether I was inside or not. Thus, I sat there waiting.'

How brave this woman - our mother - was! She says, 'I fell asleep whilst waiting.' Will a woman contemplate sleeping in such an environment? She continues, 'I was awakened by the words *Innā li 'llāhi wa innā ilayhi rājiʿūn*. It was Ṣafwān ibn Muʿaṭṭal, assigned to stay behind the rest of the group, and he recognised me since he had seen me as a little child.

'After that, neither did he say anything, nor did I utter a word. The only thing he did was make his camel sit down [so that I could sit on it], and with me sat on the saddle and him holding the reins, we quickly caught up with the rest of the caravan. *Al-ḥamdu li 'llāh*, the entire caravan was pleased and it put the Messenger of Allāh ﷺ at ease.'

Once they reached Madinah Munawwarah, word of Sayyidah ʿĀ'ishah ﷺ being left behind after going to answer the call of nature began spreading.

Our Imām Ṣaḥib began the recitation from و من الناس من يقول (Qur'ān 2:8) in the Fajr prayer and stopped at the end of the section (*rukūʿ*). From there till the end of the *rukūʿ* is a mention of who? The hypocrites. He missed او كصيب من السماء.

What a religion of tolerance and forbearance we have! The Master of Both Worlds ﷺ remained patient with his enemies at a time when country upon country was being conquered [by the Muslims] and backing him up were the most spirited individuals.

Despite this, the hypocrites were stubbornly determined to torment him, and he continued to tolerate them.

Sayyidunā Ḥudhayfah ﵁ was given the names and descriptions of all the hypocrites. He was informed, 'Such and such has a beard, wears a long turban (ʿ*amāmah*) and dons a long garment, but he is not a Muslim! He is a hypocrite!'

Sayyidunā ʿUmar al-Fārūq ﵁ once approached Sayyidunā Ḥudhayfah ﵁, the 'Keeper of Secrets', and aware that he knew the names of those who were hypocrites at heart, he asked, 'I do not wish to know the names of those mentioned in your list of hypocrites, [I only wish to know if] my name is amongst them?' Such a great caliph is asking whether his name is written in the list of hypocrites!

When the Noble Prophet ﷺ reached Madinah Munawwarah and the hypocrites learned of the incident [relating to Sayyidah ʿĀ'ishah ﵂], they gave it a different slant and began spreading malicious gossip about it and slandered her. At the same time, Sayyidah ʿĀ'ishah ﵂ fell ill.

After recovering from her illness, she was once on her way to relieve herself, accompanied by a female Companion named Umm Misṭaḥ ﵂.

The 'minor' *istinjā'* (after urination) was performed in the precincts of the house, whereas one was required to leave the grounds of the house and go out to the wilderness to perform the 'major' *istinjā'*. Sayyidah ʿĀ'ishah ﵂ says, 'We would wait for night to fall before leaving the house to answer the call of nature. Once, while on our way, Umm Misṭaḥ's ﵂ foot got tangled in her *burqa*ʿ, and she tripped up and fell down. "May Misṭaḥ perish!" she cried - she had cursed her own son.'

I [was taken aback and] therefore asked her, 'Why are you cursing your own son? He is one of the participants of Badr!'

She replied, "You are so innocent! Don't you know what people are saying about you?"

I said, 'No, not at all.'

Thereafter, she related in detail the whole situation to me and told me about the untrue rumours making the rounds.

The Mother of the Believers asked, 'Accusations about me?' That is why she poetically said:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

If our mother or sister is falsely accused, then we are prepared to do anything and are willing to go as far as sacrificing our lives for them. Let alone allowing them to make false accusations, we would not even tolerate someone swearing at them. On the other hand, false rumours regarding the chaste wife of the Master of Both Worlds ﷺ, our Mother, the Mother of the Believers, Sayyidah ʿĀ'ishah ؓ were being circulated throughout Madinah Munawwarah.

Sayyidah ʿĀ'ishah ؓ says, 'I asked Umm Misṭaḥ whether this really was the case and if the Messenger of Allāh knew about it too? Once she confirmed that he did, [it was as if] the ground beneath my feet gave way. This sort of explained why he had started to behave differently towards me, in that he was now entering the house and merely enquiring about how I was. He would say, ''Ā'ishah, how are you feeling?' Prior to that, the love of the Messenger of Allāh for me and his affectionate approach was something else. In the last few days, I found him anything but himself.'

She further says, 'This had a profound effect on my health and I became bedridden. My mother and father, sitting on either side of the bed, would try to console me, and I would keep crying.'

My mother said, 'When a man marries more than one woman, it tends to evoke disagreements, so be patient.' I asked her as well if the Messenger of Allāh ﷺ knew anything about it. My father simply encouraged me to remain patient and not to worry.

One day, the Messenger of Allāh ﷺ arrived while Sayyidah ʿĀ'ishah's ؓ mother and father were sitting next to her. Before approaching her, the Noble Prophet ﷺ had already spoken to various individuals on this matter. What degree of tolerance the Noble

Prophet ﷺ displayed! He had at his side his altruistic Companions, yet he turned to the housemaid, Sayyidah Barīrah رضي الله عنها, and asked her, 'O Barīrah, people are spreading gossip about ʿĀ'ishah', what do you say about it?' She replied:

والله لانعلم فيها الا خيرا

I know nothing but good of her.

Sayyidah ʿĀ'ishah رضي الله عنها also says, 'If there was anyone from the co-wives with whom I'd had the most tiffs, then it was Zaynab, but her response agreed with what everyone else was saying – that is, 'We do not know anything of her except goodness.'

Now, the Noble Prophet ﷺ appeared before a large congregation of the Respected Companions رضي الله عنهم and stated his grievance over that person who was circulating discourteous rumours about his chaste wife. They immediately got to their feet, and since ʿAbdullāh ibn Ubayy, the leader of the hypocrites, was the one playing a leading role with others abetting him, Sayyidunā Saʿd ibn Muʿādh رضي الله عنه who was the leader of the Aws tribe appealed, 'O Messenger of Allāh ﷺ, if who you are referring to belongs to our tribe, Aws, then we will kill him. And if he is from Khazraj, then we will still kill him.'

For a moment, reflect on the forbearance and tolerance of the Noble Prophet ﷺ! Here, the leader of the women of the Muslim ummah, Sayyidah ʿĀ'ishah رضي الله عنها has been slandered, but the Noble Prophet ﷺ expresses his inner feelings of hurt in the *masjid*. Is there any religion more tolerant than this one?

I was saying that Sayyidah ʿĀ'ishah's رضي الله عنها illness became prolonged and while she was in this state, the Noble Prophet ﷺ visited her in the house of Sayyidunā Abū Bakr رضي الله عنه, where she had gone to live [temporarily]. Her father, Sayyidunā Abū Bakr رضي الله عنه, and mother, Sayyidah Umm Rūmān رضي الله عنها, were with her. Thus far, the Noble Prophet ﷺ had consulted Sayyidunā ʿAlī, Sayyidunā Usāmah, the Chaste Wives and the housemaid رضي الله عنهم; but now, for the very first time, the Noble Prophet ﷺ was addressing the issue directly with Sayyidah ʿĀ'ishah رضي الله عنها. The Noble Prophet ﷺ had already told her that he had no misgivings concerning her piety and chastity.

Allāhu akbar! The Noble Prophet ﷺ asked Sayyidah ʿĀ'ishah ؓ to give her side of the story and said, 'If you have committed a wrong, then I will seek forgiveness on your behalf, and Allāh Most High will accept the repentance.'

Sayyidah ʿĀ'ishah ؓ turned to her father Sayyidunā Abū Bakr ؓ and said, 'Answer on my behalf.' Even in this situation, the father, was willing to sacrifice his daughter for the Noble Prophet ﷺ.

'What can I say in front of Allāh's Messenger?' he replied.

She then requested her mother, saying, 'Answer on my behalf.' Her mother also excused herself by giving the same reply and told Sayyidah ʿĀ'ishah ؓ to answer herself. Here, the mother was also willing to sacrifice her daughter for the Noble Prophet ﷺ.

Sayyidah ʿĀ'ishah ؓ says, 'Because I had been constantly crying, my tears had dried up completely. I replied and sufficed on saying that our circumstances were similar to those of Yūsuf ؑ and his father. I could not even recall Yaʿqūb's ؑ name and made reference to what 'he, the father of [Yūsuf ؑ]' said:

فَصَبْرٌ جَمِيلٌ. وَاللهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

So, patience is better. It is Allāh whose help is sought against what you describe (Qur'ān 12:18).

On the one hand, the world was being conquered by the Master of Both Worlds ﷺ, and on the other hand, his own chaste wife was being made a target of malicious slander. He displayed his innate quality of patience with enemies, even though he knew who the perpetrators were. What more than the fact that the Respected Companions ؓ were ready to slay the accusers [is evidence of this], but he pleaded with them to remain calm and wait for divine dispensation.

Sayyidah ʿĀ'ishah ؓ says, 'No sooner had I replied with the verse فصبر جميل والله المستعان على ما تصفون than the Messenger of Allāh ﷺ was overtaken by the condition he would experience at the time of revelation. We were well familiar with his state on such occasions, since he would perspire profusely and sweat would drip

from his body. The first words he uttered after the revelation had been revealed were:

ابشری یا عائشة

O ʿĀ'ishah ! Glad tidings [be for you].

Her mother asked her to get up and kiss the hands and feet of the Messenger of Allāh ﷺ, but she refused, saying, 'I will only thank my Lord, as it is he who has exonerated me.'

In the end, this was the reason behind Sūrat al-Nūr's revelation. The Noble Prophet ﷺ recited this sūrah in front of the Respected Companions ﵃ after its revelation. This was the calamity Sayyidah ʿĀ'ishah ﵂ was referring to when she said:

صُبَّتْ عَلَيَّ مَصَائِبُ

So many calamities have befallen me.

The second point I made was about her conveying to us half of our faith. How? I will relate this later.

12

An Announcement from the Heavens of the Innocence and Chastity of The Pure and Chaste Mother of the Believers, Sayyidāh ʿĀ'ishah رضي الله عنها

و سمعت وحی الله عند محمد | من جبرئیل و نوره یغشانی
اوحی الیه وکنت تحت ثیابه | فحنا علیّ بثوبه خبّانی
من ذا یفاخرنی وینکر صحبتی | ومحمد فی حجره ربّانی؟
وأخذت عن أبویّ دین محمد | و هما علی الاسلام مصطحبان
وأبی اقام الدین بعد محمد | فالنصل نصلی والسنان سنانی
والفخر فخری والخلافة فی أبی | حسبی بهذا مفخراً و کفانی
وانا ابنة الصدیق صاحب احمد | وحبیبه فی السر والاعلان
نصر النبی بماله وفعاله | وخروجه معه من الاوطان
ثانیه فی الغار الذي سد الکوی | بردائه أکرم به من ثان
وجفا الغنی حتی تخلل بالعب | زهدا وأذعن ایما اذعان
وتخللت معه ملائکة السّم | وأتته بشری الله بالرضوان
وهو الذي لم یخش لومة لائم | فی قتل أهل البغی والعدوان
قتل الألی منعوا الزکوة بکفرهم | وأذل اهل الکفر والطغیان
سبق الصحابة والقرابة للهدی | هوشیخهم فی الفضل والاحسان
والله ما استبقوا لنیل فضیلة | مثل استباق الخیل یوم رهان
الا وطار أبی الی علیائه | فمکانه منها اجلّ مکان

(أبی عمران موسی بن محمد بن عبدالله الواعظ الأندلسی رحمه الله)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلَا هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاَّ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا. اَمَّا بَعْد :

YESTERDAY, DURING THE LECTURE on *Jalālayn*, I explained that the ummah is greatly indebted to Sayyidah ʿĀ'ishah ﵂. Whenever her name was uttered by the lips of the Respected Companions ﵃, it would remind them of her great favours and the fact that she was the means through which they received so many rulings of religion (*dīn*). They used to say, 'Half our religion has been conveyed to us by lots of different people, but the other half has come to us through the Mother of the Believers, ʿĀ'ishah ﵂.'

It begs the question though that personalities like Sayyidunā Abū Bakr al-Ṣiddīq ﵁, who was the Companion of the Messenger of Allāh ﷺ in the cave and the first to embrace Islam and had countless virtues attached to his name were also present amongst them. Then, there was Sayyidunā ʿUmar ﵁, regarding whom the Noble Prophet stated, 'In the nations before you, there were people who were inspired with the truth and they could not utter a

lie (*muḥaddathūn*). If there is anyone like this in my ummah, it is ʿUmar ibn al-Khaṭṭāb.' What a great human being! What a high status he was given by the Master of Both Worlds ﷺ! Similarly, Sayyidunā ʿUthmān ibn ʿAffān ؓ, Sayyidunā ʿAlī ibn Abī Ṭālib ؓ, the ten Companions who were given glad tidings of Paradise in this world (*ʿasharah mubashsharah*), the altruistic Companions ؓ who participated in the Battles of Badr and Uhud, those who were present in Hudaybiya and the scholars and *qurrā'* of Madinah Munawwarah have all played a significant role in preserving the faith of Islam. Yet, what great contribution of Sayyidah ʿĀ'ishah ؓ are we referring to?

Yesterday, I related the ḥadīth of slander (*ifk*). When Sayyidah ʿĀ'ishah ؓ was slandered, not days but weeks passed without anyone able to predict what would happen next.

Not only was the Mother of the Believers anguished, but the Master of Both Worlds ﷺ suffered too. He was so distressed that he expressed it from his pulpit (*minbar*). It created a sombre atmosphere and wherever one would look, he would see a Companion shedding tears of grief. This painful experience lasted for weeks on end, and at the end of it, as a reward for the patience and forbearance that was adopted, Allāh Most High showered this ummah with countless blessings - all of which were due to this incident. How?

The Splitting of the Moon (*Shaqq al-Qamar*) Miracle Comprises So Many Miracles

I made the point yesterday that the miracles, distinguishing qualities and merits of this ummah are countless, and if any sound minded individual, even a non-Muslim, was to ponder on each and every aspect of it, it would provoke deep thinking, in that how could the moon split into two by a mere gesture made towards it by the finger of the Noble Prophet ﷺ?' Consequently, his heart and mind would be compelled to bring *īmān*.

The Respected Companions ؓ state that the splitting of the moon miracle comprised many miracles. The first miracle is that

the moon split in two because of the gesture made by the Noble Prophet ﷺ with his finger. This did not result in the moon falling to the ground; rather, it remained in its place.

The next miracle is that one part of the moon moved towards the horizon, stopping as it reached there so that the world may witness it.

Also, for it to travel to the horizon and then settle in a way that enabled people to view it, is indeed a separate miracle. The other part of the moon moved and stopped in the same manner. Afterwards, when the Noble Prophet ﷺ gestured again with his finger, the part which had moved towards the right returned to its original location and the other part, on the left, effectively did the same. Ultimately, for them to rejoin with no visible crack [is another miracle]. This one event comprises so many miracles!

The Tolerance of the Master of Both Worlds ﷺ

When the spiteful accusations were levelled against Sayyidah ʿĀ'ishah رضي الله عنها, the Noble Prophet ﷺ chose to display forbearance, despite the spiritual powers and authority he possessed. He expressed his sorrow by turning to the Respected Companions رضي الله عنهم and pleaded with them to speak to and deal with the handful of mischief makers. I explained earlier the type of reaction a situation where our mother or sister has been insulted would draw from us. Without doubt, a sense of honour demands this. Still, compare the tolerance and patience of the Master of Both Worlds ﷺ with the manner of the Minister of Egypt (ʿAzīz Miṣr).

Comparisons with the Story of Sayyidunā Yūsuf عليه السلام

The Minister of Egypt's wife, Zulaykhā, made false accusations against Sayyidunā Yūsuf عليه السلام. Indeed, it was she who witnessed the miracle of the seven doors which she had ordered to be locked from

the outside unlocking by themselves as Sayyidunā Yūsuf ﷺ fled from her room. Just like electronic gates, they opened automatically one after another. The first lock, followed by the second one, and then the third, and likewise, others opened in front of her very eyes, but to save herself from potential shame and dishonour, the love she was harbouring for Sayyidunā Yūsuf ﷺ in her heart was all but forgotten while she accused him of seducing her.

Now, it was time for the Minister of Egypt's wife to witness a second miracle! The minister turned to Sayyidunā Yūsuf ﷺ and asked, 'What is Zulaykhā saying?'

He pleaded his innocence and said, 'It was she who wanted to seduce me.'

Who should be taken as the truthful one? At this juncture, و شهد شاهد من اهلها 'And a witness from her family testified.' Power of speech was granted by Allāh Most High to a suckling infant (close by). The infant spoke and came up with a conclusive method to help identify the truthful one from the liar: 'If his shirt is torn from the front side, then she is true and he is a liar; and if his shirt is torn from behind, then she is telling a lie and he is truthful (Qur'ān 12:26).'

The Minister of Egypt and his officers witnessed this great miracle of speech manifesting from a child. This was undoubtedly enough evidence for them, and the opening of the seven doors by themselves should have become a means of guidance (*hidāyah*) for Zulaykhā. But then again, once an individual decides to walk the path of oppression, the truth evades him. To avoid a scandal and ultimately safeguard their honour, Zulaykhā and her husband (Minister of Egypt) condemned Sayyidunā Yūsuf ﷺ to prison. He was sent to jail on the basis of a false accusation and [similarly], here in Madinah Munawwarah, the Master of both Worlds was forced to drink from the rivers of patience.

Proof of Islam Being a True Religion

If a non-Muslim was to assess both situations - the situation where the Master of Both Worlds ﷺ showed exemplary patience when his chaste wife had been falsely accused - and the circumstances in which the Minister of Egypt wrongly condemned Sayyidunā Yūsuf عليه السلام to prison on the basis of a false allegation, then he will be compelled to accept Islam as a true religion. He will come to this judgement after pondering on the innate qualities of forbearance and tolerance put on display by the Noble Prophet ﷺ, despite the situation whose severity cannot be understated. He waited for revelation to be dispensed, and it came in the form of Sūrat al-Nūr, exonerating Sayyidah ʿĀ'ishah رضي الله عنها.

Sūrat al-Nūr Contains Guidance in the Hundreds

Besides the exoneration, this *sūrah* also resulted in the revelation of many sacred sciences and the apparatus of life for all of humanity. It comprises many chapters on civility and social intercourse, spelling out the ways of interacting with one another. Although it was revealed to exonerate Sayyidah ʿĀ'ishah رضي الله عنها from the false allegations made against her, humanity still obtained hundreds of teachings, and countless codes on demureness and morality from it.

'Your blessings on this ummah are many; there is no beginning or end to them,' was what the Respected Companions رضي الله عنهم used to say to Sayyidah ʿĀ'ishah رضي الله عنها after this *sūrah* was revealed. Why?

They saw that Sūrat al-Nūr سورة انزلناها و فرضناها (Qur'ān 24:1) contains rulings which will be a source of comfort and security for humanity till the Day of Judgment. What of the 'Book of Salām' (*kitāb al-salām)*! Whole books have been penned just on this theme. The etiquettes of making *salām* detailing when to make *salām*, when not to, what tone to use, the specific words chosen for making *salām* and to whom one should make *salām* are mentioned in books. Furthermore, we have the 'Book of Seeking Permission'

(*kitāb al-istīdhān)* on which the lecture was based yesterday; and before that, was a mention of adultery (*zinā*). Adultery was being committed prior to the inception of Islam and continued to be afterwards as it was not made unlawful immediately. This is similar to the rulings on alcohol, where the Respected Companions ﷺ were permitted to consume it in the early days of Islam.

Sayyidunā Marthad al-Ghanawī often travelled to Makkah Mukarramah to visit his lover, but Sūrat al-Nūr, and the verse وحرّم ذلك على المؤمنين (Qur'ān 24:3) in particular, put an end to his actions. This *sūrah* closed the door to adultery and *mutʿah* (fixed-term marriage) and also has laws on marriage (*nikāḥ*). Hence, the laws and rulings found in the 'Book of Marriage' (*kitāb al-nikāḥ)* are taken from this *sūrah*.

Injunctions on false accusations of adultery (*ḥadd al-qadhf*) were also revealed. It explained the requirements and circumstances that had to be met before administering the prescribed punishment on the accuser. The laws of cursing and invoking Allāh's wrath (*liʿān*) have been prescribed [in this *sūrah*] – to be implemented in a situation where the husband or wife accuses the partner of committing adultery. In short, all these injunctions were revealed in this particular *sūrah*.

Since the hypocrites had falsely accused Sayyidah ʿĀ'ishah ﷺ, after the aforementioned injunctions, rulings about covering (*ḥijāb*) were revealed to act as a preventive measure and deterrent to adultery. Thus, the later revealed verses specified how much of the body can remain uncovered and in front of whom - from the husband, parents, brothers, sisters, relatives, slaves, members of the same gender or strangers. In response to the false allegation, we became beneficiaries of numerous commands and a [large portion of] religion [was given to us].

Light - and How to Attain It

Allāh Most High then says that revealed injunctions can become a source of light (*nūr*) for you as long as you sincerely exhibit and

follow the teachings which lie therein. Darkness looms for the one who rejects them. It has been described as the path of darkness and the one that takes you closer to Hellfire, whereas the path of light is the path leading to Paradise.

اللهُ نُوْرُ السَّمَاوَاتِ وَالْأَرْضِ

Allāh is the light of the heavens and the earth (Qur'ān 24:35).

The light is singled out for specific mention after the various injunctions since abstinence from sins is not the only way to obtain it. The section beginning from الم تر ان الله يسبّح له lists the means of acquiring the light.

Everything Is Engaged in Proclaiming the Purity of Allāh Most High (*Tasbīḥ*)

Reciting *tasbīḥāt* is a means of acquiring the light:

أَلَمْ تَرَ أَنَّ اللهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ

Do you not realise that the purity of Allāh is proclaimed by all those in the heavens and the earth...

The human being is thereafter addressed, 'You are drowning in a sea of ignorance and stumbling in the depths of darkness - do you not witness the birds?

وَالطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيْحَهُ

...and [the purity of Allāh is proclaimed] by the birds with their outspread wings? Everyone has its own (way of) praying (to Allāh) and proclaiming His purity (Qur'ān 24:41).

Allāh Most High asks us to reflect. He says, 'Look at my creation! The voices you hear coming from ants, insects and every other creature, big or small, including the creatures that crawl and the birds that chirp, the various forms of speech coming out from them [is a form of glorification of Allāh Most High].' The Qur'ānic verse refers to this:

وَإِن مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ

And there is not a single thing that does not extol His purity and praise, but you do not understand their extolling (Qur'ān 17:44).

The heavens and the earth are busy praising Allāh Most High.

There have been occasions when the Master of Both Worlds ﷺ picked up pebbles in his hands, and regarding them the Respected Companions ﷺ say, 'We heard them glorifying Allāh. And when sat at the spread with the Master of Both Worlds ﷺ, we would hear the cooked food glorifying Allāh.'

The enemies intended to poison the Master of Both Worlds ﷺ at Khaybar. A woman named Zaynab offered meat to him and just as he placed it in his blessed mouth, it spoke:

لا تأكلنى يا رسول الله فانى مسموم

O Messenger of Allāh! Do not eat me. I have been poisoned.

Witticism

There is a bit of pleasantry here as to why the piece of meat did not inform the Noble Prophet ﷺ when it was placed before him? Why did it say, 'O Messenger of Allāh! Do not eat me. I have been poisoned,' only after he placed it in his mouth and not before? A fitting answer provided to this is that the piece of meat longed to receive the kiss, the love and the touch of the Noble Prophet ﷺ.

A Prominent Attribute of Sayyidah 'Ā'ishah ﷺ: Devotion [to her Husband]

اصحابى كالنجوم بايهم اقتديتم اهتديتم

My Companions are like the stars: Whichever one you follow, you will be rightly guided.

This is the statement of the Noble Prophet ﷺ regarding his esteemed Companions.

Upon studying the life of Sayyidah ʿĀ'ishah ؓ, you will realise that she had a special connection with her Lord, and had a unique style and charm which she expressed in the presence of the Master of Both Worlds ﷺ. She accompanied the Noble Prophet ﷺ everywhere. I proposed a question there as to why she, ahead of all the other Respected Companions ؓ, was chosen to convey half our faith to us.

From the various reasons put forth, the most prominent is 'devotion'. She was totally smitten with the Noble Prophet ﷺ and always worried for him, to the extent that the Leader of Both Worlds ﷺ once turned to her saying, 'I know when you are happy with me and when you are upset with me.'

'How is that', the Mother of the Believers asked.

The Noble Prophet ﷺ replied, 'If, whilst taking an oath you say, وربّ محمد 'No, by the Lord of Muḥammad,' (Even whilst taking oaths she used the blessed name of the Noble Prophet ﷺ), I know you are happy with me, but when you say in your oaths, وربّ ابراهيم 'No, by the Lord of Ibrāhīm,' I know you are upset with me.'

This elicited a cherished response from Sayyidah ʿĀ'ishah ؓ:

يا رسول الله لااهجر الا اسمك

O Messenger of Allāh, it's only your name I leave out.

In other words, you are embedded in my heart and it is only your name which I refuse to bring to my tongue.

Sayyidah ʿĀ'ishah's ؓ Innocence

As I mentioned yesterday, Sayyidah ʿĀ'ishah ؓ received the honour of being the Noble Prophet's ﷺ wife at a very young age. As expected, she was very innocent, as can be deduced from the state-

ment made by Sayyidah Barīrah ﵁.

During one of his journeys, the Noble Prophet ﷺ was accompanied by both Sayyidah ʿĀ'ishah ﵁ and Sayyidah Ḥafṣah ﵁. The latter realised that the Noble Prophet ﷺ was always on the lookout for Sayyidah ʿĀ'ishah's ﵁ camel whenever they halted. Furthermore, he would ride alongside her and talk with her.

Just ponder on the innocence of Sayyidah ʿĀ'ishah ﵁! To achieve this honour, Sayyidah Ḥafṣah ﵁ tricked her just as we would trick a child. She said, 'Why don't you ride my camel and I'll ride yours?'

'Why?' asked Sayyidah ʿĀ'ishah ﵁.

Sayyidah Ḥafṣah ﵁ replied, 'So that you can see the things that I usually see from my camel.'

We usually entertain a child and divert the child's attention by saying, 'Take a look at that! It's a bird' or 'Look, there's a tree!' Sayyidah Ḥafṣah ﵁ did the same. Since all she said was, 'You can see the things that I usually see,' it could not be considered a lie either.

Naive, and curious as to what new things there were to see from the other camel, she agreed. When it was time to resume the journey, the Noble Prophet ﷺ looked around for Sayyidah ʿĀ'ishah's ﵁ camel and made his way to it, only to find Sayyidah Ḥafṣah ﵁ inside [the litter]! Upon being asked the reason for her being there, she remarked, 'It is from Allāh!'

Now listen to the state of Sayyidah ʿĀ'ishah ﵁. She says, 'The announcement to halt had been made, and I had agreed to sit on her [Sayyidah Ḥafṣah's ﵁] camel. But other than the surroundings of the desert, there was nothing else to see! I was so distraught that when we later halted, I searched for the burrow of a snake or wild beast, and eventually placed my foot in a thorn bush and prayed:

اللهم سلط على عقربا

O Allah! Send a scorpion, [poisonous snake or a wild beast] to bite me [and end my life].

This special love and sacrifice was exclusive to Sayyidah ʿĀ'ishah ﵁. Although this attribute of love was present in the Respected Companions ﵃ too, we find that she was really taken

with the Messenger of Allāh ﷺ and could not bear separation from him, even for a moment.

Once, on her day with the Noble Prophet ﷺ, another co-wife sent some food in a dish with a servant. Irritated, she angrily pushed the plate away, causing it to fall and break.

The commentators of Ḥadīth have drawn lots of conclusions from this narration. The Noble Prophet ﷺ merely said to the servant:

غارت امك

Your Mother has been overtaken by jealousy and a sense of honour.

He, in turn, gave the servant an unbroken dish [to replace the dish that had been broken].

Sayyidah ʿĀ'ishah's ؓ deep love was filled by a desire to remain unopposed in taking exclusive possession of the Messenger of Allāh ﷺ.

Sayyidah ʿĀ'ishah ؓ goes on to relate, 'I have been given ten things by Allāh Most High which no one other than me has received.' Ibn Saʿd ؒ has mentioned all of them systematically.

اَللّٰهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ
بَارِكْ وَ سَلِّمْ

13

The Mother of the Believers' رضي الله عنها Unique Relationship with Her Beloved صلى الله عليه وسلم

ويل لعبد خان آل محمد بعداوة الأزواج والأختان
طوبى لمن والى جماعة صحبه ويكون من أحبابه الحسنان
بين الصحابة والقرابة ألفة لاتستحيل بنزغة الشيطان
هم كا لاصابع فى اليدين تواصل هل يستوى كف بغير بنان؟
حصرت صدور الكافرين بوالدي وقلوبهم ملئت من الأضغان
حب البتول و بعلها لم يختلف من ملة الاسلام فيه اثنان
أكرم بأربعة ائمة شرعِنَ فهم لبيت الدين كالأركان
نسجت مودتهم سدى فى لحمة فبناؤها من أثبت البنيان
الله ألف بين ود قلوبهم ليغيظ كل منافق طعان
رحماء بينهم صفت أخلاقهم وخلت قلوبهم من الشنآن
فدخولهم بين الاحبة كلفة و سبابهم سبب الى الحرمان
جمع الاله المسلمين على أبى واستبدلوا من خوفهم بأمان
واذا أراد الله نصرة عبده من ذا يطيق له على خذلان؟

(أبى عمران موسى بن محمد بن عبدالله الواعظ الأندلسى رحمه الله)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاَّ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا. اَمَّا بَعْد :

THE TOPIC OF FALSE allegations against Sayyidah ʿĀ'ishah ﵂, the Mother of the Believers, the pure wife of the Leader of the Prophets and Messengers, the Illustrious Master, the Chief and Pride of Both Worlds ﷺ, has been on-going for the last two to three gatherings here in this *masjid*.

The corrupt hypocrites made Sayyidah ʿĀ'ishah ﵂ a target of their malicious gossip. A handful of mischief makers were nothing compared to the might and power at the Noble Prophet's ﷺ disposal. This, along with his great spiritual standing, meant even an eyebrow-gesture was not needed - a single thought would have sufficed. The Holy Qur'ān talks of his excellent character:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

So, he did not resort to the ways of the Minister of Egypt who imprisoned Sayyidunā Yūsuf ﷺ on the basis of a false accusation. Sayyidunā Yūsuf's ﷺ innocence had already been proven before the minister's very eyes through the miracle of a suckling infant who was granted the power of speech by Allāh Most High. The Holy Qur'ān refers to this as وشهد شاهد من أهلها 'And a witness from her family testified (Qur'ān 12:26).' Even before this, Zulaykhā witnessed the miraculous opening and unlocking of the seven doors all by themselves. Still, despite being fully convinced, to preserve their shame, honour and dignity, the minister condemned Sayyidunā Yūsuf ﷺ to prison.

In contrast, we find the Noble Prophet ﷺ to be a mountain of patience. It is indeed a miracle of Sayyidah ʿĀ'ishah ﷺ that she managed to come out alive [from this ordeal] and exercised patience under the harsh circumstances - brought on by such a grave allegation – for weeks on end.

In it lies a great lesson for humanity! A mere eyebrow gesture would have cleansed the earth from the presence of this handful of mischievous hypocrites. Rather, the Noble Prophet ﷺ encouraged patience and delivered a [practical] lesson in tolerance and forbearance to the ummah.

A Religion of Patience and Tolerance

At the onset, I mentioned that if an individual were to study the incident of Slander (*ifk*) and its aftermath without bias, then it would undoubtedly serve as an eye-opener, and make him realise how much a religion of patience and forbearance Islam is. It would go a long way to reveal the degree to which the Mercy for the Worlds ﷺ endured the suffering. Yet, when Allāh Most High confirmed the innocence of our mother, the Mother of the Believers, Sayyidah ʿĀ'ishah ﷺ, via Sūrat al-Nūr, she suggested that she considered herself unworthy of having verses of the Holy Qur'ān that declared her innocence revealed in her favour and for them to be recited forever till the Day of Judgement. Such a notion did

not even cross her mind.

The Difference Between the Qur'ān and Ḥadīth

She says, 'Just like angels brought many injunctions or at times the Noble Prophet ﷺ saw dreams, like the dream he saw in which he saw himself performing the *ʿumrah* of Hudaybiyyah, I too expected to be exonerated through a dream, or for an angel to bring news of my innocence.'

The collections of thousands of ḥadīths we have today are also the speech of Allāh (*kalāmu 'llāh*). They differ from each other in the sense that the Holy Qur'ān is the direct speech of Allāh Most High which he revealed for all of mankind. It is His ever-existent eternal speech whose message and words both belong to Him. Jibra'īl ﷺ would be instructed to reveal the message from the Protected Tablet (*Al-Lawḥ al-Maḥfūẓ)* in parts.

Our Qārī Ṣāḥeb recited the verse في كتاب مكنون 'In a protected book (Qur'ān 56:78).' As per Allāh Most High's command, revelation was revealed to the Noble Prophet ﷺ through Jibra'īl ﷺ on more than twenty-four thousand occasions over a period of twenty-three years.

The ḥadīths are also the Speech of Allāh, but the distinct difference being that the angel would relate the message to the Noble Prophet ﷺ who, in turn, would relate it in his own words.

Therefore, Sayyidah ʿĀ'ishah ﷺ says, 'I had expected to be exonerated through a dream of the Messenger of Allāh or for an angel to bring news of my innocence. I didn't expect verses of the Holy Qur'ān to be revealed about my situation.' These are the unique and distinguishing qualities of Sayyidah ʿĀ'ishah ﷺ.

A Story of Sayyidah ʿĀ'ishah ﷺ During Her Mortal Illness

Sayyidah ʿĀ'ishah ﷺ was living her last moments. She was close to death and the pangs of death were seizing her when someone

arrived at the door. Upon enquiry, she was told that Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ was seeking permission to enter so that he could enquire about her health. Hearing this, Sayyidah ʿĀ'ishah ﷺ began to weep and said, 'I do not want to give him permission.' Her stance took everyone by surprise, especially as he was considered a close Companion of the Messenger of Allāh ﷺ and had also been a special servant of his.

The Extreme Diligence of Sayyidunā ʿAbdullāh Ibn ʿAbbās ﷺ

As I mentioned earlier, after the demise of the Noble Prophet ﷺ, Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ arranged with one of his Companions from the *Anṣār* to meet with those Respected Companions ﷺ who had heard ḥadīths from the Messenger of Allāh ﷺ so that they could collect and preserve them. I mentioned during the conference how diligently he undertook this work and the manners he exhibited whilst doing so.

Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ says, 'The Anṣārī companion of mine initially supported me in this work, but sometime later, he became engrossed in other affairs and left me. Then a time came when he began to witness thousands of people gathering around me, many of whom had travelled from countries far and wide, to listen to the ḥadīths of the Messenger of Allāh ﷺ. In contrast, he remained engrossed in worldly affairs.'

He further says that his companion once expressed regret and said, 'You were indeed astute in dedicating yourself to searching for and accumulating the treasures of ḥadīths which has resulted in thousands of people attending your gatherings in Masjid Nabawī today.'

He was known as the 'Scholar of this Nation' (*ḥibr al-ummah*) and the 'Sea of this Nation' (*baḥr al-ummah*), and was a prominent interpreter of the Holy Qur'ān. For reasons as such, people present were baffled by Sayyidah ʿĀ'ishah's ﷺ reluctance - apparent through the words, 'I do not wish to grant him permission.'

She said, 'The only reason [to refuse him entry] is that he will enter and praise me, which is not something I desire in my final moments.' What remarkable self-effacement and humbleness! As I mentioned, she did not deem herself worthy enough for verses of the Holy Qur'ān to be revealed in her favour, whose recitation would continue till the Day of Judgement.

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ. أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ

Good women are for good men, and good men are for good women. They are free from what (the imputers) say (Qur'ān 24:26).

Regarding the aforementioned verse, she would say, 'I did not imagine for even a moment that I would be exonerated in such unequivocal terms through even a verse of the Holy Qur'ān, let alone the revelation of a complete *sūrah*.'

During the lecture, I also mentioned that this *sūrah* alone comprises of many topics, including the 'Book of Greeting', 'Book of Seeking Permission', and chapters related to the injunctions on the veil and on the parts of the body one is required to conceal in front of members of the opposite and same sex. Ultimately, she revealed just how difficult it was for her to conceive that even a single verse could be revealed to exonerate her, let alone an entire *sūrah*.

The Generosity of Sayyidah ʿĀ'ishah ﵂

Allāh Most High blessed Sayyidah ʿĀ'ishah ﵂ with numerous qualities and traits. Humility, self-effacement and fear of Allāh were amongst her distinctive qualities.

As for her munificence, she once received a hundred thousand (100,000) dirhams. She asked her maid to bring a tray and filled it up until it was brimming with coins and had them distributed amongst the poor. She continued doing this [till nothing of it was left]. On that day, the two of them had fasted, so in the evening the maid complained, 'You have distributed an incredibly generous amount of one hundred thousand dirhams, leaving nothing for *ifṭārī*!'

Sayyidah ʿĀ'ishah ﵂ replied, 'Had you mentioned this earlier,

I would have perhaps spared some from it, but there is no point complaining now.' Our mother was an extremely generous, philanthropic woman.

It was after witnessing incidents of this kind that Sayyidunā ʿAbdullāh ibn Zubayr ﷺ, the maternal nephew of Sayyidah ʿĀ'ishah ﷺ, once mentioned how the house of Sayyidah ʿĀ'ishah ﷺ was always bare, with neither food nor drink available. This frugality was also very much evident throughout the pure life of the Master of Both Worlds ﷺ. Anything the Noble Prophet ﷺ bestowed her with, she took with one hand and distributed as freewill alms (*ṣadaqah*) with the other.

The Noble Prophet ﷺ departed from this world on a Monday, late in the morning (*chāsht*), and the Respected Companions ﷺ, have reported that on the final evening and morning of the Noble Prophet's ﷺ pure life, Sayyidah ʿĀ'ishah ﷺ was forced to go around to neighbours' houses weeping away and pleading, 'My beloved, my leader, the Pure Prophet, (Muḥammad ﷺ) is ill. We do not have anything to provide us with light in our home. Is there anyone who could put some oil in this lantern?' This was the situation in the Noble Prophet's ﷺ house the night before his demise. Anything that came their way was given away as *li 'llāh* and freewill alms.

There was another occasion when she was fasting and a beggar arrived between ʿAṣr and Maghrib time. She told her maid to give to him whatever was available. The maid told her there was nothing [in the house] except a piece of bread and that it was put aside for their *ifṭārī*. But Sayyidah ʿĀ'ishah ﷺ said, 'Give it to him.'

'And what about us?' asked the maid.

'Allāh is enough for us,' was the reply.

The Respected Companions ﷺ knew about these incidents in the life of Sayyidah ʿĀ'ishah ﷺ.

The Paying Of Blood Money (*Diyah*) on Killing a Snake

Once, a snake made its way into the house of Sayyidah ʿĀ'ishah ﵂ who reacted by picking something up and attacking the snake with it. She later had a dream in which someone complained, 'You have killed a Muslim!'

Sayyidah ʿĀ'ishah ﵂ asked, 'Me? killing a Muslim? When have I killed a Muslim?'

She was told, 'You killed a Muslim who appeared in the form of a snake.'

Sayyidah ʿĀ'ishah ﵂ replied, 'If it was Muslim, then how dare it enter the house of the wife of the Messenger of Allāh ﷺ, and violate the laws of the veil?'

She was subsequently told, 'It did not violate the veil. It was only passing by and you reacted in the way you did.'

She abruptly got up from her sleep and began lamenting, 'O Allāh! [What have I done!].' As a result, she offered twelve thousand dirhams which in those days was the blood money fixed for killing a Muslim. She did so because of the dream.

An Amulet (*Taʿwīdh*) For Protection Against Snakes

I recall that we were once in Madinah Munawwarah, and Shāh ʿAbd al-Qādir Rāipūrī's ؒ special attendants, two brothers called Ḥājī Anīs Ṣāḥib and Ḥājī Matīn Ṣāḥib, who were also his hosts in Lahore, were there as well.

Ḥājī Anīs Ṣāḥib once came to Shaykh Zakariyyā ؒ and complained, 'We find snakes in our home in Madinah Munawwarah a few times everyday, and this has been happening since the day we moved in. The snakes vary in size – ranging from a foot to nine feet in length. They look like long bamboo sticks.'

The shaykh asked me if I was in a state of *wuḍū*, so I said, 'Yes.'

So, he said, 'Take a pen and a paper and write the following

Syriac letters and below them the verse يا أهل يثرب لا مقام لكم فارجعوا 'O people of Yathrib (Madinah), there is no place for you to stay, so go back (Qur'ān 33:13).' I wrote a *durūd sharīf* underneath and gave it to Ḥājī Ṣāḥib according to the shaykh's instructions. A week later, he informed the shaykh that no snakes had been seen since the day the amulet was placed there.

Expiation (*Kaffārah*) for Violating an Oath

Based solely on a dream, Sayyidah ʿĀ'ishah ﷺ paid the blood-money (*diyah*) for manslaughter. Sayyidunā ʿAbdullāh ibn Zubayr ﷺ and other Respected Companions ﷺ consulted with one another that the payments provided to the Mothers of the Believers is for their personal expenses so that they may eat, drink and live in ease; but everything [Sayyidah ʿĀ'ishah ﷺ] receives, she gives away as freewill alms despite her exacting circumstances of poverty and constant hunger.

Sayyidunā ʿAbdullāh ibn Zubayr ﷺ uttered the words, 'If the Mother of the Believers continues to forego even the lawful things and continues to give everything away in charity, then we will consider her a *maḥjūr* (someone whose rights of spending their own money are officially restricted), and any gifts and the like given away by her should be returned back to her.' There is a whole chapter on the rulings concerning a *maḥjūr*.

Once she came to know of the restrictions placed on her generosity, and more so of the words her nephew Sayyidunā ʿAbdullāh ibn Zubayr ﷺ had uttered, she vowed, والله لا اكلمه ابدا 'By Allāh, I will never speak to him again!'

Days passed, and Sayyidunā ʿAbdullāh ibn Zubayr's ﷺ efforts to in trying to get to Sayyidah ʿĀ'ishah ﷺ were of no avail, since she was adamant in carrying out her vow. Even the Companions ﷺ interceded on his behalf. Whenever Sayyidunā ʿAbdullāh ibn Zubayr ﷺ would go to visit her, she would refuse to grant him entry.

The Companions sensed Sayyidah ʿĀ'ishah's ﷺ extreme displeasure and attempted to resolve the situation. In order to do so,

Sayyidunā Miswar ibn Makhramah ؓ and a few other Respected Companions ؓ took Sayyidunā ʿAbdullāh ibn Zubayr ؓ with them to her house and knocked on the door. 'Who is it?', she asked. Sayyidunā Miswar ibn Makhramah ؓ and the other Respected Companions ؓ gave their names and so she said, 'You may enter.'

However, Sayyidunā Miswar ibn Makhramah ؓ asked, 'Shall we all enter?' She had little inkling that Sayyidunā ʿAbdullāh ibn Zubayr ؓ would also be amongst them.

As they entered the room, the Respected Companions ؓ urged Sayyidunā ʿAbdullāh ibn Zubayr ؓ to fall at her feet and seek her forgiveness. He obliged and fell at her feet and pleaded for forgiveness, whilst the others attempted to persuade her to forgive him on the basis that he was her nephew and a Companion of the Noble Prophet ﷺ.

Sayyidah ʿĀ'ishah ؓ told them that she had taken a vow of not talking to him to which they said she could expiate for breaking her vow. In the end, she forgave him and atoned for it by freeing a slave. Dissatisfied, she freed another slave and continued to do so until she had freed a total of forty slaves for this one vow. Yet, the Respected Companions ؓ have reported that upon remembering this incident, she would say, 'I violated the sacredness of Allāh's name,' and would cry so much that her headscarf (*khimār*) would be drenched.

Lavishing Praise in Front of a Person Is Detested in Sharīʿah

It was during her last moments that Sayyidunā ʿAbdullāh ibn ʿAbbās ؓ sought permission to enter to ask about her welfare. She initially expressed her reluctance, saying, 'I do not want to grant him permission because I think he will lavish praise on me.' Nevertheless, deeming this wrong, she said, 'Allow him to come in.'

He started consoling her from the moment he entered, 'O Mother of the Believers, Why do you worry? You were the most

beloved, the most cherished wife of the Messenger of Allāh. Allāh Most High revealed an entire *sūrah* in your favour.'

Sayyidah ʿĀ'ishah ﵂ began crying and addressing those present, she said, 'Did I not reveal my fear of this happening? I do not wish to be lavished with praise when I am so close to death.'

I touched on this aspect the other day, that this custom of ours where we heap excessive praise while inviting a guest onto the stage is detested in Sharīʿah.

The Ḥadīth of the Slander (*Ifk*) Is Sufficient for One's Guidance

For some time now, efforts have been underway to spread the idea that Islam spread by the sword.

Couldn't the sword have been unsheathed to deal with those who falsely accused the cherished wife of the Noble Prophet ﷺ? Had the sword been yielded, even then, every cultured individual would have endorsed the decision to deal with a mischievous and rogue element in such a manner.

I also related the story of the Minister of Egypt who imprisoned Sayyidunā Yūsuf ﵇ based on an accusation he knew to be false. Here, neither did the Noble Prophet ﷺ draw his sword nor did his Respected Companions ﵃. Instead, the Noble Prophet ﷺ placated them and promoted patience and tolerance within the ranks of the Respected Companions ﵃. This event alone is sufficient to guide a person.

After Sayyidah ʿĀ'ishah ﵂ had been exonerated and the Qur'ānic injunction of administering eighty lashes (*ḥadd al-qadhf*) was revealed, only the few sincere Muslims, namely Sayyidunā Misṭaḥ ibn Athāthah, Sayyidunā Ḥassān ibn Thābit and Sayyidah Ḥamnah bint Jaḥash were lashed; the hypocrites were spared.

Allāhu akbar! What a tolerant religion! The hypocrites were spared the prescribed punishment, but awaiting them in the hereafter is reckoning at the hands of Allāh Most High. This single story is sufficient for the guidance of man. May Allāh Most High

protect the Muslim ummah and Islam in the current climate. May He grant peace and tranquillity to humanity. Wherever they may be suffering, and whichever religion they belong to, may He grant them excellent morals. May He decree for mankind to adopt the sublime morals encouraged by the Master of Both Worlds ﷺ and all the prophets from the time of Sayyidunā Ādam ؑ. May He grant mankind full ability to adopt those morals. At present, the world has taken the form of a battlefield, overwhelmed by adversities and woe. It has the potential of becoming a paradise for its inhabitants, as up until very recent times it was free from such misfortunes. May Allāh Most High return it to its former state of being a model of Paradise, and a cradle of peace and security.

14

The Mother of the Ummāh's رضي الله عنها Tale of Patience and Contentment

من حبنى فليجتنب من سبنى ان كان صان محبتى ورعانى

واذا محبى قد الظ بمبغضى فكلاهما فى البغض مستويان

انى لطيبة خلقت لطيب ونساء احمد اطيب النسوان

انى لأم المؤمنين فمن أبى حبى فسوف يبوء بالخسران

الله حببنى لقلب نبيه والى الصراط المستقيم هدانى

والله يكرم من أراد كرامتى ويهين ربى من أراد هوانى

والله أسأله زيادة فضله وحمدته شكرا لما أولانى

يا من يلوذ بأهل بيت محمد يرجو بذلك رحمة الرحمان

صل أمهات المؤمنين ولا تحد عنا فتسلب حلة الايمان

انى لصادقة المقال كريمة اي والذى ذلت له الثقلان

خذها اليك فانما هى روضة محفوفة بالروح والريحان

صلى الاله على النبى وآله فبهم تشم ازاهر البستان

(أبى عمران موسى بن محمد بن عبدالله الواعظ الأندلسى رحمه الله)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاَّ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا

In this masjid of yours, a lecture on *Jalālayn*, and in particular a discussion on Sūrat al-Nūr, took place three days ago. The cause of the *sūrah*'s revelation was the slander against the cherished, beloved, adored and pure wife of the Leader of Both Worlds, the Illustrious Master, the Chief of Madinah, the Pride of Both Worlds ﷺ that was concocted by the hypocrites and enemies. It is a natural tendency of man in trying situations like this one to be overwhelmed. Just imagine the grief it brought to the Leader of Both Worlds ﷺ and the Mother of the Believers.

The world cannot put forward an example of a wife more caring than Sayyidah ʿĀ'ishah رضي الله عنها. The tales of Qays with Laylah and Majnū with Laylah - true to an extent but with some degree of fabrication - do exist, but the deep love and passion Sayyidah ʿĀ'ishah al-Ṣiddīqah رضي الله عنها possessed for our illustrious Master, Muḥammad ﷺ, has never been witnessed by the heavens and the earth.

Speaking of couples, Sayyidunā ʿUthmān Ghanī ﷺ and the daughter of the Noble Prophet ﷺ, Sayyidah Ruqayyah ﷺ comes to mind. When they married, they became the talk of all Arabia. The public would express their astonishment and say to one another, 'We have seen many beautiful couples, but their beauty is beyond all imagination.' Both Sayyidunā ʿUthmān Ghanī ﷺ and Sayyidah Ruqayyah's ﷺ names were on every Arab's lips because of their elegance.

Sayyidah ʿĀ'ishah ﷺ received the honour of marrying the Noble Prophet ﷺ. The incidents about them illustrate that the couple were unequalled in all aspects. The blossoming of the relationship and domestic matters between them is ample evidence that the world has never seen and will never see a woman who dotes over her husband more, is more devout and more altruistic than Sayyidah ʿĀ'ishah ﷺ.

The Patience and Tolerance of the Master of Both Worlds ﷺ

Allāh Most High had bestowed the Noble Prophet ﷺ with thousands of miracles, of which some were spiritual whilst others were bodily. Yet, the Noble Prophet ﷺ exercised patience on this occasion for weeks on end, without once supplicating against the antagonists, even though for him, a mere thought would have been enough to annihilate them.

The Condition of a Common Ummatī of the Master of Both Worlds ﷺ

A few years ago, I was sat behind Shaykh al-Ḥadīth, Quṭb al-Aqṭāb, Muḥammad Zakariyyā, Muhājir al-Madanī ﷺ in Masjid Nabawī. We would sit there in case the shaykh needed something.

The shaykh is from Kandhla, Uttar Pradesh. One of his attendants, brother Abrār Aḥmad who was also from Kāndhla, entered. I asked him, 'How are you? Are your wife and child okay?' He began

crying, so I became concerned and thought 'What have I said that has made him so distressed.'

He continued crying and only after some time did he regain the strength to speak. He eventually said, 'I have told you before that I live in a rented flat. I live on the upper floor, and those situated on the lower floor complained of a water leak from my flat. I called out the *sabbāk* (plumber), who came and fixed the leak. However, they complained a week later, saying that water was still leaking. We have called out the plumber for a second time but it has now been three to four days since they turned off our water supply from downstairs.'

He would call me 'Brother Yusuf' and I would call him 'Brother Abrār'. Thus, he said, 'Brother Yusuf! Do you know that my wife is the granddaughter of Shaykh Badre ʿĀlam ﷺ (a descendant of the Messenger of Allāh ﷺ). She is slight and belongs to a noble family. How must the poor woman be coping without water and keeping patient, especially with a child in her care? There is a constant need for water, for cooking, washing dishes and clothes, bathing and performing *wuḍū*. I have to go downstairs, fill the buckets from the street and carry them up to my flat. But how much water can one take up since the need for water is constant? Where are we meant to store the water in a flat as small as ours?' After saying this, he began weeping even more, and in that state raised his hands, 'O Messenger of Allāh, O Messenger of Allāh, I complain to you against the individual who has deprived your descendant of water in Madinah Munawwarah. O Messenger of Allāh, withdraw his provisions from here.' He uttered these words repeatedly with tears flowing from his eyes.

Friends, within a few days, the police pounced on the person who had stopped the water supply from the floor below and imprisoned him for a crime. What strong connections they had! Despite attempts by eminent dignitaries and ministers to intercede on the man's behalf, pardon was not granted. As it was presumably King Khālid's era, requests reached him too but were of no avail. Ultimately, he was banished from the city of Madinah Munawwarah.

It was a common *ummatī* of the Noble Prophet ﷺ, a descendant of the Noble Prophet ﷺ who complained to me about his water supply being cut off and his distressing state of affairs. The blessed dome of the Noble Prophet ﷺ was visible from where he was crying and pleading. If an immediate response in the form of expelling this transgressor was possible, then the angels could have descended and crushed the hypocrites just as they descended and struck the necks of the disbelievers in the Battles of Badr and Uhud. Yet, the patience of the Master of Both Worlds ﷺ - *Allāhu akbar*! I related the poem of Sayyidah ʿĀ'ishah ﵂, which was a direct result of this patience:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

May We Receive the Thirst for the Love of the Master of Both Worlds ﷺ

May Allāh Most High grant us love for the Master of Both Worlds ﷺ. May He bind our hearts with him, and may He make us worthy of building a heartfelt connection with his sublime personality.

Friends, a little bit of focus is what's required to attain this love, an example of which is found in the conduct of Sayyidah ʿĀ'ishah ﵂ who, despite being so close to him, remained avidly desirous of the Noble Prophet's special attention. May we be blessed with such a yearning.

Although I feel reluctant to acknowledge it in a gathering, it is an open secret anyway. In the past, a group of fifty to seventy people, consisting of students and teachers, including Shaykh Islamul Haque ﵀ from our darul uloom, used to travel for *ʿumrah* every Ramaḍān. We would receive some sort of positive sign every year - often through a dream in which the Noble Prophet ﷺ would

express his pleasure. To know that the Messenger of Allāh ﷺ was aware of our visit became a source of happiness for us.

One particular year, the whole month of Ramaḍān went by [with no positive sign]. We were sat on the spread during the final *ifṭārī*, and I remarked to a friend sitting next to me, 'You know that we receive glad tidings every year - a blessing, or some sort of favour from the Noble Prophet ﷺ. But, this year, we should cry for leaving empty handed. ʿĪd will be celebrated tomorrow and people will begin to disperse.'

This is what I said to the person close to me. Now, in Masjid Nabawī, the spreads are very long. Soon, another companion of ours who had been sitting at a considerable distance from us, stood up and made his way towards us. He then said to me, 'I came looking for you yesterday and also at nighttime. I had dreamt that the spreads were laid out just as they are laid out now. (In Masjid Nabawī, pin drop silence prevails at this time as people are waiting for the *adhān* to be called out). With everyone sat in their places, the Noble Prophet ﷺ emerged from his blessed room and standing at its door, glanced around observing all the spreads around him. He then graced our spread with his presence and ate from our *ifṭārī*.'

Shaykh Anwar Narma, who was part of that group, once told me, 'I still have the fifty riyals which you gifted to everyone in the group as a result of this glad tiding, along with a little note making reference to the dream.'

May Allāh Most High grant us earnest desire. We will receive attention only if our hearts zealously seek it. May Allāh grant us true love for the Messenger of Allāh ﷺ.

15

A Lover ﵀ of the Creator's Beloved ﷺ, and his Unique Manner of Emulating the Noble Prophet ﷺ: Shaykh Zakariyyā's ﵀ Stay in Jirana and His *ʿUmrah*

ظلمتِ کفر ہر سمت چھائی ہوئی، کفر کا بول بالا بصد رنگ تھا
سرورِ دو جہاں لائے تشریف جب، حلقہ نور وحدت بہت تنگ تھا

کوہِ فاراں سے وحدت کی گونجی صداء قریۂ کفر میں کھلبلی مچ گئی
جس کو صادق امیں تھا پکارا گیا، اب اسی سے ہر اک بر سر جنگ تھا

شہر مکہ میں جس کو ستایا گیا جس پہ طائف میں مشقِ ستم کی گئی
جرم اس کا تھا اعلانِ رشد وہدی، اور سزا جرم کی خشت تھی سنگ تھا

جتنا آوازِ حق کو دبایا گیا بڑھ گئیں اور بھی اس کی رعنائیاں
نورِ ایماں سے دل جگمگانے لگے، ظلمتِ کفر کا قافلہ دنگ تھا

پھر ہوا یہ کہ توحید کی آنچ سے، شرک کے بت پگھل کر فنا ہو گئے
کیا کلامِ رسالت کی تاثیر تھی کیا زبانِ رسالت کا آہنگ تھا

نعرۂ حق کی ہر سمت گونجی صدا چشم باطل کی حیرانیاں بڑھ گئیں
اے نشاط اس پہ سب کچھ ہو اپنا فدا، موم ہو کر بھی جو فاتحِ سنگ تھا

(مفتی کفیل الرحمٰن صاحب نشاط)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

حَدَّثَنَا مُوْسٰى بنُ اِسْمَاعِيل قَالَ حدثَّنَا وُهَيْبٌ قال حَدَّثَنَا عَمْرُو بْنُ يَحْيَ عَنْ عَبَّادِ بْنِ تَمِيْمِ عَنْ عَبْدِاللهِ بْنِ زَيْدِ بْنِ عَاصِمِ رَضِىَ اللهُ تَعَالٰى عَنْهُ قَالَ: لَمَّآ أَفَاءَ اللهُ عَلٰى رَسُوْلِهِ يَوْمَ حُنَيْنٍ قَسَمَ فِى النَّاسِ فِى الْمُؤَلَّفَةِ قُلُوْبُهُمْ وَلَمْ يُعْطِ الْاَنْصَارَ شَيْئًا فَكَأَنَّهُمْ وَجَدُوْا اِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ اَوْ كَأَنَّهُمْ وَجَدُوْا اِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ يَا مَعْشَرَ الاَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِى وَكُنْتُمْ مُتَفَرِّقِيْنَ فَأَلَّفَكُمُ اللهُ بِى وَعَالَةً فَأَغْنَاكُمُ اللهُ بِى، كُلَّمَا قَالَ شَيْأً قَالُوْا اللهُ وَرَسُوْلُهُ أَمَنُّ، قَالَ مَا يَمْنَعُكُمْ أنْ تُجِيْبُوْا رَسُوْلَ اللهِ، كُلَّمَا قَالَ شَيْأً قَالُوْا اللهُ وَرَسُوْلُهُ أَمَنُّ. قَالَ لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنَا كَذَا وَ كَذَا أَتَرْضَوْنَ أَنْ يَّذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيْرِ وَ تَذْهَبُوْنَ بِالنَّبِىِّ إِلٰى رِحَالِكُمْ لَوْلَا الهِجْرَةُ لَكُنْتُ إِمْرَأً مِنَ الاَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الاَنْصَارِ وَ شِعْبَهَا، الأَنْصَارُ شِعَارٌ وَ النَّاسُ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِىْ أَثَرَةً فَاصْبِرُوْا حَتّٰى تَلْقَوْنِىْ عَلٰى الحَوْضِ.

THE ḤADĪTH WHICH I just read from the second volume of *Ṣaḥīḥ al-Bukhārī* - Allāh! Allāh! The incident occurred in Jirana. To most people, Jirana is where the 'major' *ʿumrah* is performed from, whilst the *ʿumrah* performed from Masjid ʿĀ'ishah, at Taneem,

is referred to as the 'minor' *ʿumrah.* Allāh Most High granted the Leader of Both Worlds ﷺ victory in Makkah Mukarramah, glad tidings of which were revealed in the verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Undoubtedly We have granted you an open victory (Qur'ān 48:1).

[The conquest of Makkah] fulfilled the prophecy mentioned in this verse, and being in control of the centre of Arabia – the House of Allāh (*Baytu 'llāh*) - indicates authority and control over the whole of Arabia. For this reason, the Noble Prophet ﷺ concentrated his efforts on the suburban areas only after the Conquest of Makkah.

The Battle of Hunayn

The first major battle after the Conquest of Makkah was of Hunayn. The Respected Companions ﷺ have reported that in the run-up to this battle, words which really should not have been said were uttered by them, 'We began to recall the battles we had fought when we were small in number - the battles of Badr, Uhud and Khandaq - and remarked how great in number we now were.'

A reprimand and a stark reminder, in the form of disarray, is what they received for their inappropriate remark as mentioned in the Holy Qur'ān:

إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

When you were proud of your great number (Qur'ān 9:25).

As the Muslims entered a narrow valley, the enemies launched a sustained attack from all sides. Seeing a relentless barrage of arrows coming their way, the new Muslims and the young and inexperienced amongst their ranks - who were unfamiliar with the terrain and unaware of the rules and principles of combat and were heedless of the fact that turning ones back during warfare is not allowed - panicked.

The Holy Qur'ān states:

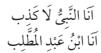
وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Whoever turns his back on them on that day, unless it be in a battle manoeuvre or in an endeavour to join another faction [of the believers], turns with wrath from Allāh, and his abode is Hell, and it is an evil place to return (Qur'ān 8:16).

Those at the front retreated, and as they rushed back, those at the back could not move forward, causing a bottleneck. The Muslims were now in total disarray, and the army completely dispersed, even more so than in the Battle of Uhud, Where the Respected Companions ؓ would count on their fingers those Companions who remained with the Noble Prophet ﷺ at Uhud, and besides them, nobody else was anywhere to be seen.

Valour of a True Prophet

Even more dangerous in the subsequent mayhem that ensued following the Respected Companions' ؓ retreat, was the sight of the Noble Prophet ﷺ proceeding forward towards the enemy on his mule. Sayyidunā ʿAbbās ؓ grabbed the reins and Sayyidunā Abū Sufyān ibn al-Ḥārith ؓ held onto the stirrups. He says that after seeing the Noble Prophet ﷺ approaching the enemy alone with no Muslims in sight, I began to impede the progress of the mule by pulling it back. I had sensed the potential danger ahead of us, and tried to stop it, but the Noble Prophet ﷺ spurred it on with his heels. When the Noble Prophet ﷺ noticed what I was doing to the mule, he dismounted, and with the enemy lying in wait, he, despite the hail of arrows coming at him from all directions, advanced in their direction on foot. He confronted them in the perilous conditions of the battlefield, saying:

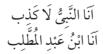
اَنَا النَّبِيُّ لَا كَذِب
اَنَا ابْنُ عَبْدِ الْمُطَّلِب

I am the Prophet, it is no lie.
I am the (grand) son of ʿAbd al-Muṭṭalib.

A Remarkable Sign of the Veracity of Islam

Allāhu akbar! At every turn and every step, Islam will appeal to that person who studies it, and he will subsequently feel compelled to embrace it. Not even the whole story of Hunayn - this one incident alone attests to the unquestionable truth that no one other than a true prophet could have done anything of the sort. Only a true prophet, the Leader of the Prophets and Messengers, and an inviter to the true faith of Islam could create such a spectacle of courage, valour and bravery.

No senior commander of an army will ever endanger his life like this. He will never contemplate risking his own life by penetrating enemy lines unaccompanied and unprotected - just to pose a challenge. The words of the Noble Prophet ﷺ 'I am the Prophet, it is no lie' were really an invitation for those who had failed to acknowledge him to accept his prophethood.

Today's Rulers

[Today's rulers] always demand protection for themselves. At times, to give themselves the utmost protection, they come disguised and only Allāh knows how much protective gear and how many bulletproof vests they wear. On the contrary, the Noble Prophet ﷺ entered alone, and in the centre of battlefield, pronounced:

I am the Prophet, it is no lie.
I am the (grand) son of ʿAbd al-Muṭṭalib.

Thus, this is indeed a remarkable sign of the veracity of Islam.

Battle ensued and Allāh Most High granted an unparalleled victory to the Muslims. They had never before acquired so many prisoners and so many spoils of war. Later on, Muslims did acquire huge spoils from the Roman and Persian conquests, but on this occasion, twelve thousand camels and twenty-four thousand goats and sheep were captured along with thousands of individuals, who, hailing from various clans, were taken as prisoners. The Noble Prophet ﷺ headed to Jirana with all the spoils of war and prisoners, and there, he gave instructions concerning them. He then travelled to Makkah Mukarramah for ʿ*umrah* during the night and returned a few hours later while it was still nighttime.

Sayyidah ʿĀ'ishah's ﷺ Camel Sat Right Here

Most people feel privileged to have performed the *sunnah* of the Noble Prophet ﷺ by performing ʿ*umrah* from Jirana. However, the thinking of our elders and how they explored in full detail the practices of the Messenger of Allāh ﷺ on each and every occasion is rare and inimitable. Their eagerness led them to enquire about and engage in in-depth studies of each and every act of the Noble Prophet ﷺ. As a reward, Allāh Most High bestowed them with an insight into matters which otherwise would not have been attained through the sacred religious texts or through exoteric knowledge.

Taneem, the place where Sayyidah ʿĀ'ishah ﷺ performed her ʿ*umrah* from, has for centuries had a *masjid* built on it. You have seen that Masjid ʿĀ'ishah nowadays looks magnificent, but previously, the *masjid* was a quarter of the size of what it is today and prior to that, it was just another small old *masjid* not too dissimilar to the old structures found along the roads. Pictures of this *masjid* are still found in old photographs.

When we accompanied Shaykh Zakariyyā ﷺ for ʿ*umrah* in 1969, he would perform ʿ*umrah* from Taneem every day. During our two week stay in Makkah Mukarramah in the first half of Ramaḍān, he led us in performing an ʿ*umrah* daily.

[On one occasion], after coming out of the car, the shaykh

halted in the shoe area near the doorway of the *masjid* which, at the time, could barely accommodate one or two hundred people. His attendants suggested he go slightly inside and even tried to lead him inside by holding him from both sides. He, however, glanced towards the right and said, 'Let go of me!' He would pull his hands whenever he wished to sit down. Here, the attendants were bewildered to see that he wished to do so on a piece of land that was sandy and bare. Realising their reluctance to let him go, the shaykh said in a loud voice, 'Sit me down!' We let go of him, and he offered two *rakʿah*s of Taḥiyyat al-ʿumrah and Taḥiyyat al-Iḥrām sitting on that very spot.

It so happened that one of the *Tablīgh Jamāʿah* brothers asked, 'Does anyone have a prayer mat with them?'

By this time, the shaykh had already begun his *ṣalāh*, but on its completion and after reciting the *talbiyah* he irately asked, 'Who felt the need to look for a cloth (prayer mat)?'

It was kind of a rebuke, and he will have recognised the voice, but everyone just looked at the shaykh and all of us were at a loss to explain why he had decided to offer *ṣalāh* on bare ground in the first place.

The shaykh then revealed, 'This is indeed the very place where the camel of Sayyidah ʿĀ'ishah ﵂ sat.'

Allāhu akbar! Since a ceaseless quest is what they have (His close servants) set out for, Allāh Most High removed the veils of centuries of change and revealed to him the site where Sayyidah ʿĀ'ishah's ﵂ camel had sat.

Spending the Night in Jirana

I was saying that prior to this occasion, we had performed *ʿumrah* with the shaykh from Jirana, but on this occasion, he expressed a desire to spend the night at some rented accommodation close to the *masjid*. 'The closer to the *masjid*, the better it is,' he said.

You will have seen the motor-powered well adjacent to the *masjid*, opposite to which used to be a house, probably owned by

its caretaker. He offered to let us stay at his house but the shaykh chose to place his bed in open air. He rested for a while under the skies of Jirana and we did the same. Then, at night time, he said, 'Let's go to perform *ʿumrah*.'

The shaykh emulated the practice of the Noble Prophet ﷺ by spending the night in Jirana before proceeding to Makkah Mukarramah to perform *ʿumrah*. Upon its completion, he returned to Jirana and rested for a couple of hours before offering Fajr prayer. Shaykh Zakariyyā ؒ spent time in Jirana, and thereafter, proceeded for *ʿumrah* in a similar manner to the Noble Prophet ﷺ. May Allāh Most High decree for us such a connection with the Messenger of Allāh ﷺ.

Mercy for All the Worlds ﷺ

It was mainly due to the spoils of war in the form of material assets, prisoners of war and countless animals that the Noble Prophet ﷺ stayed over at Jirana. Soon, he began distributing the thousands of animals and prisoners.

However, people from the side of the defeated army approached the Noble Prophet ﷺ and appealed, 'O Messenger of Allāh, we express regret for attacking you. Please return to us our wealth, and our prisoners who you have distributed as slaves.

What a mercy for the worlds! *Allāhu akbar*!

The pain of losing his Companions during the war was still fresh, and he felt so lonesome! His every story is intriguing, quite fascinating and faith-strengthening. He was so considerate and a Mercy for the Worlds that when they pleaded with him, he said, 'You can have one of the two.'

This raised their hopes immediately and the Messenger of Allāh ﷺ gave them the choice between the prisoners of war and the animals. But, they insisted, 'We prefer to have both the prisoners and the animals returned.'

The Noble Prophet ﷺ said, 'Take time out to decide which one you prefer.'

When they knew for sure that the Messenger of Allāh ﷺ will not return both, they asked for the prisoners to be returned.

After resolving these issues, which took a few days, the Noble Prophet ﷺ returned to Makkah Mukarramah. Sayyidunā ʿUmar ؓ was indoors and suddenly heard a lot of commotion outside. He sent his son to find out the reason behind it, who returned and gave his father the news that the prisoners of Hunayn had been released and it were they who were celebrating their freedom from captivity throughout Makkah Mukarramah. Sayyidunā ʿUmar ؓ responded to this news by saying, 'We too are in possession of a slave. Free him!'

So, this is how the Noble Prophet ﷺ returned the prisoners and freed the slaves.

As for the animals, they remained in the ownership of those who received them. The Noble Prophet ﷺ divided the booty in such a way that he ordered for the people who had recently embraced Islam, known as the *Muslimat al-Fatḥ,* along with the chieftains like ʿUyaynah ibn Ḥiṣn, to receive one hundred camels each. When it came to light that the Messenger of Allāh ﷺ had fixed a larger share for certain individuals, some innocent youngsters amongst the Helpers (*anṣār*) began to question the apportioning that was taking place. They claimed, 'They have accepted Islam just recently, whereas we travelled with the Messenger of Allāh from Madinah to Makkah and contributed to the Conquest of Makkah as well as this one; why then has a bigger share been allotted to them?'

A Companion of the Noble Prophet ﷺ heard their protests and informed him of their mutterings. The Messenger of Allāh ﷺ responded by calling the Helpers to assemble in a particular place. This made them wonder as to why they were the only ones from the entire army ordered to assemble.

'Is there anyone else gathered here besides the Helpers?' asked the Messenger of Allāh ﷺ. The reply was in the negative, but he still asked them to check thoroughly. They did so and confirmed that present amongst them were their grandchildren and nephews who were married to the women of the Helpers. The Noble Prophet ﷺ said, 'They are from them.'

The Messenger of Allāh ﷺ then addressed them in a rather atypical tone. He would generally talk to them genially and affectionately, yet on this occasion, he uncharacteristically began with the words:

يَا مَعْشَرَ الأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي،
وَكُنْتُمْ مُتَفَرِّقِيْنَ فَأَلَّفَكُمُ اللهُ بِي،
وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي،

O assembly of *Anṣār*! Did I not find you astray and then Allāh guided you through me? Were you not divided and then Allāh reconciled you through me? Were you not indigent and then Allāh enriched you through me?

What were they to say other than الله ورسوله أمنّ ‘Allāh and His Messenger ﷺ have been most gracious.’

In other words, we were poor and you favoured us. We were foes and you made us love one another. We were astray and through you we were guided. What wealth we are receiving today is due to the benevolence of Allāh and His Messenger ﷺ.

The assembly of the *Anṣār* wept and the leaders expressed regret, saying, ‘O Messenger of Allāh, A few unwise individuals uttered what we would not even think of uttering (regarding the distribution where a share of hundred camels was fixed for some while the Helpers received less).’

Just as there is always a reason behind the revelation (*sha’n al-nuzūl*) of the verses of the Holy Qur’ān, there is also a reason behind the ḥadīths, known as the *sha’n al-wurūd*. Thus, the aforementioned incident is the *sha’n al-wurūd* of the narration in question.

A Method of Intensifying One’s Enthusiasm to Study

Some sort of a result from our gathering here should be realised. I was talking to my students about a dozen or so practices that I started in Darul Uloom - a list of which I can give to you.

Students tend to ask why the earlier alumni of our Darul Uloom, in contrast to the recent graduates, are more able and that Allāh Most High has accepted them for some great services in His path. To this question which is often posed to me, I reply by listing the various arrangements I had put into place, but the practice of which either ceased or changed as time went on.

I told them about the extent of the regret and sorrow with which I continue to witness this situation. But one particular thing I brought to their attention was that the students of the final year of Ḥadīth study (*Dawrat al-Ḥadīth*) and *Mishkāt* (penultimate year of the *Darse Nizāmī* course) would be assigned topics on which they had to produce an extended essay. The requirement for *Dawrah* students was to write forty thousand words, whereas the *Mishkāt* students were asked to write twenty thousand words. And if the *Mishkāt* students were assigned the task of writing a forty thousand word essay, the word count for the final year students would be raised to eighty thousand. Different and wide ranging topics would be set every year. A choice of writing in English, Urdu or Arabic would be available to the students.

The ultimate aim of these assignments was to create enthusiasm within the students, establish opportunities for them to familiarise themselves with books, journals and writings on a variety of topics and to acknowledge and understand research and writing methods. I do not even know when this was deemed no longer a requirement, and removed from the syllabus totally. Many things ended up like this, for I remained there [in Darul Uloom] for a period of time but would then spend some time in travel away from Darul Uloom and in Madinah Munawwarah. Hence, these changes took place in my absence.

Very little of this year has elapsed. If you permit me, I shall request the staff here at Jamiah to revive this practice for a second time, even though it was initiated at Darul Uloom and ceased there too. I wish to see the wreath of reviving it placed on your heads.

What is the number of students graduating this year? 'Fifty-four?' For the sake of simplicity, I suggest the topics be organised according to the names of students. Each one of the *Dawrah* stu-

dents may perhaps write about her namesake from the female Companions (*ṣaḥābiyyāt*), Followers (*ṭābi'iyyāt*) or any female saint or scholar of previous times. For example, a student called Maymūnah could write on the life of Sayyidah Maymūnah ﵂, and the namesake of Sayyidah Khadījah ﵂ may write about her. Students with the same name should be assigned with a topic chosen by the office staff. This system of writing shall prove to be effective as it will require the students to delve into research, hence providing them with an opportunity to develop a connection with a vast array of books and Islamic literature. The methods of approaching this subject and of creating topics are many: e.g. issues of jurisprudence such as Marriage, (*nikāḥ*), Divorce (*ṭalāq*), and Freeing of Slaves (*ʿitāq*) could be taken and developed as separate topics on their own.

Final Moments of the Saintly Elders

I possess a natural interest of researching the lives of great personalities. That is why I gifted this guest of ours the book titled, *Final Moments of the Saintly Elders* and said to him, 'I have compiled incidents and stories of a few hundred saints, explaining how they entered this world and in what manner they left it and moved onto the next.'

The Saints of Ahmadabad

Likewise, *The Saints of Ahmadabad* contains details of more than five hundred saints hailing from one city, in addition to the hundreds more mentioned in passing. I also try to concentrate on relating circumstances of saints during talks. Rather than relying solely on verses of the Holy Qur'ān or the pure ḥadīths and explaining them, including stories of saints helps create an added interest. You may initiate this practice if permitted by the management office. May Allāh Most High accept it.

Pledge of Allegiance (*Bayʿah*)

اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لآّ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا

Say: لا إله إلا الله محمد رسول الله ‘*Lā ilāha illa ’llāh Muḥammad al-rasūlu ’llāh’.*

There is no deity besides Allāh, and our Master Muḥammad ﷺ is His truthful Messenger. We believe in Allāh, His books, His messengers, His angels, the Day of Judgement and that fate, good or bad, comes from Allāh. We repent from unbelief, polytheism, religious innovation, neglecting *ṣalāh*, fornicating, stealing, lying, unlawfully appropriating someone’s wealth, falsely imputing somebody, backbiting and from every sin - minor or major. We vow not to sin, and if we sin, we shall repent.

O Allāh, accept our repentance and include us amongst your faithful servants. Enable us to earn your pleasure and to obey your Pure Messenger ﷺ. We have pledged allegiance to the Leader of the First and the Last, Master of Both Worlds ﷺ, through the medium of the chain [of shaykhs] at the hands of [Shaykh] Yusuf. May Allāh Most High also grant me a true connection with the Noble Prophet ﷺ. May it be that our hearts are always inclined towards the Master of Both Worlds ﷺ and that during every moment, they are occupied with the thoughts of the Noble Prophet ﷺ. May Allāh Most High grant us the ability to undertake this.

Pledge of Allegiance (*Bayʿah*) Is in Actual Fact Made to the Noble Prophet ﷺ

Shaykh Zakariyyā ؒ has listed the different types of sin in the book *Al-Iʿtidāl*. He has related, presumably quoting ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī ؒ, that ‘pledge with the Noble Prophet ﷺ

was taken off us on such things, and that those who take a pledge of allegiance are giving it to the Noble Prophet ﷺ.' Why is this in reality taken from the Noble Prophet ﷺ?

Shaykh ʿAbdullāh Darkhwāstī ﷺ of Pakistan was a *Ḥāfiẓ al-Ḥadīth* who passed away at the age of one hundred and nine. I was acquainted with him for many years, but a few years before his demise, when he was just over one hundred years old, I met his maternal grandson and son-in-law, Shaykh Sayf al-Raḥmān, the Shaykh al-Ḥadīth of Madrasah Ṣawlatiyah at around 2:30am in Riyāḍ al-Jannah, Masjid Nabawī. He told me that the shaykh had made a mention of me after Tarāwīḥ prayer the night before. Usually, I would meet him after Tarāwīḥ prayer near ʿUmar Gate (*Bāb ʿUmar*). The shaykh would sit close to what used to be a shoe area nearby - on the left hand side of the staircase for one facing the gate. On either side of the staircase were raised platforms used as seating areas. It was at this place that I would come and meet the shaykh.

Hence, I told him 'I was late in arriving and he will probably have left the area by the time I arrived. I will without fail present myself, *Inshā Allāh* (Allāh willing), after Tarāwīḥ prayer tomorrow.'

For one entering through ʿUmar Gate, on the left hand side is the door to a library. *Maktabah ʿĀrif Ḥikmah* used to be opposite the *Qiblah*. Sayyidunā Abū Ayyūb al-Anṣārī's ﷺ house was located on the left hand side of the alleyway, whereas this library was on its right side. This library contained a collection of rare books from around the world and original hand-written editions. They transferred a part of this library to this particular area. The following day, I found the shaykh sitting in this manner [cross-legged] and leaning against the wall of the library with a huge congregation standing around him.

However, personnel from the police force assembled right in front of him in small clusters of two to four. The administration over there takes joy in censuring and disgracing any revered man in this type of situation.

Pīr Ghulām Ḥabīb ؒ

I would meet Pīr Ghulām Ḥabīb ؒ in the Ḥaram quite frequently, and there are a dozen or so interesting stories about me meeting him in the Two Holy Places (Ḥaramayn*)*. On a number of occasions, he told me that the police had taken him to the office and demanded to know, 'Why do you sit opposite the blessed dome?'

In the past, the first courtyard was split in two parts and in between them was a path from where the holy dome was completely visible. Pīr Ghulām Ḥabīb ؒ would sit in the courtyard that was on the right side of the path with the entire gathering sitting behind him. Consequently, the police would take him away to their office and question his practice of sitting opposite the blessed dome.

'They have taken me on so many occasions during previous trips and it is from their office that I have just returned,' he once said.

The Same Conduct with Us

We received the same treatment too. When people would come to meet us after Tarāwīḥ prayer, they would disapprove of it and say that congregating in this manner is prohibited. To tackle this, I told my companions to bring along with them the spread of *ifṭār* and some dates. The system of laying the spread after Tarāwīḥ prayer was not common in those days, and maybe just the few people who were in *i'tikāf* would be sat on the spreads. But, nowadays, you see them everywhere. I advised them to lay the spread as soon as they spot a policeman approaching; We would do this to give the impression that we were enjoying the dates and eating some *ifṭārī* food.

They surrounded Shaykh ʿAbdullāh Darkhwāstī ؒ from all four sides. I observed the situation for a while and thought that the silence should somehow be broken. The poor public are unable to say anything or complain.

I slowly made my way to him and sat down. The shaykh glanced at me and asked, 'Who?'

I replied, 'Yusuf from London.'

He then said, 'Last night, when I presented myself at the blessed grave to invoke blessings and peace on the Prophet ﷺ, I was instructed from therein to grant you permission for the pledge of allegiance (*bayʿah*) in the *Qādriyyah Rāshīdiyyah* order. In view of that, permission is granted essentially from the Noble Prophet's ﷺ blessed grave - so that is why these pledges are taken.

From the many pledges taken by ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī ؒ and others, he has mentioned hundreds of topics on which pledges to the Noble' Prophet ﷺ have been made. In truth, these pledges are made to the Noble Prophet ﷺ and the saints act as a link and medium for this to happen. Recite *durūd sharīf*, and thereafter, we will supplicate.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَاوَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

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Altruistic Fireflies Dedicated to the Lamp of Prophethood of the Reason Behind the Universe's Beauty ﷺ: The Ṣaḥābah رضي الله عنهم

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّاٰتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلَا هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُوْلُه، صَلّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

Imām Bukhārī ﵀ has brought the ‘Book of Refuting the Jahmiyyah’ at the very end of his hadith collection. Instead of covering topics like the theme of penitence, weeping [before Allāh], love or by bidding farewell, Imām Bukhārī ﵀ cuts an extremely irate and angry figure. He wrote this chapter in a state of anger.

The Book of Refuting the Jahmiyyah is also a separate work of Ibn Qutaybah Daynūrī ﵀, a reference to which is made in the introduction of *Al-Maʿārif*.

One might ask why a tone of anger appears in the final chapter written by Imām Bukhārī ﵀. My roommate, Shaykh Nūr al-Ḥasan Rāshīd, wrote an article twenty five years ago in which he listed the names of around one hundred and thirty five commentaries of *Ṣaḥīḥ al-Bukhārī*. There must be many more in various countries - certainly more than five hundred. Despite the large number of

commentaries, not one of them mentions Imām Bukhārī ﷺ closing his book in a tone of anger.

That said, the style of his writing and the tone which the 'Book of Refuting the Jahmiyyah' adopts, makes this [tone of anger] clear. Anger and rage have been sought refuge from, because through them, man harms himself as well as others. It is the salient reason for divorce and a cause of breaking off ties and terminating friendships.

The Anger of Shaykh Zakariyyā ﷺ

When Shaykh Zakariyyā's ﷺ letters were being published by me and my brother, Shaykh Abdur Raheem, it was suggested that a list of contents be included. I proposed that instead of having contents pages, which would become extremely lengthy, signs and symbols should be added, i.e. use a picture of a lemon to symbolise humour, a symbol of a rose for every sentence that depicts love, and a picture of a shoe next to places where the shaykh's tone is one of anger. One of my colleagues said that it would be better to use something else instead of a shoe.

I asked, 'What could that be?'

'An injection,' he recommended.

'That is even better,' I remarked.

I suggested the symbol of a shoe because it represented a real life situation. Once, I failed to perform a task for the shaykh and when I went to him, I found him in the upstairs library busy writing a book with Shaykh ʿĀqil sitting opposite him. As soon as he saw me, he raged, 'Leave from here!' I remained silent and when he perceived hesitancy from me, he bellowed, 'Leave from here!'

I thought to myself, 'Love is the cause of your anger, whereas your anger is the cause of my love.'

Seeing that I was not leaving, he said, 'ʿĀqil! give me a shoe!'

I told my colleague that the shoe represents the shaykh's reaction when he ordered his son-in-law, Shaykh ʿĀqil, to pass him a shoe.

Anger and fury of illuminaries like him cause the mercies of Allāh Most High to descend. So many people's worldly state is corrected [by the anger of saints], ensuring a prosperous hereafter for them. However, anger is of no benefit to people like us. Without a doubt, Imām Bukhārī ﵀ wrote the 'Book of Refuting the Jahmiyyah' while angry.

Anger is also caused by ill health. For example, when one has a temperature, it creates an angry disposition in him. Recommended forms of treatment for this include lemon, Gulqand (a sweet preserve of rose petals from Pakistan and India), rose petals, drinks made from rose water, pomegranate and pomegranate juice. Some homeopathic medicines also grant relief from anger.

Anger is natural. Whilst some people are able to tolerate things that are disagreeable to them, others are unable to do so, and the response of the latter is termed 'anger'.

The Master of Both Worlds ﷺ

The Respected Companions ﵃ would also succumb to anger because it is an innate characteristic of man. Only prophets are infallible.

The Respected Companions ﵃ asked, 'O Messenger of Allāh, we try to memorise what you say with diligent care, yet there is a distinct possibility that we may err. Hence, if you allow us to, we shall write your words down.' The reason why the Noble Companions ﵃ sought permission to preserve ḥadīths in written form was that they found the Noble Prophet ﷺ to be radiant and content at times, whilst angry and annoyed on the odd occasion.

They have reported that a vein between the Noble Prophet's ﷺ eyebrows, right in the middle of his forehead, would protrude in times of anger. *Allāhu akbar*! The Respected Companions ﵃ have gone to great lengths in describing the anger of the Noble Prophet ﷺ, and they have done so in a highly descriptive and affectionate manner, and that is why I said, 'Your anger is the cause of my love.'

Their words, 'His blessed cheeks would turn red,' reveals the immense love with which they viewed the Noble Prophet's ﷺ anger. His blessed cheeks, metaphorically described as pomegranates in their redness, would turn even redder at times of anger.

The Messenger of Allāh ﷺ told them they could, and through pointing towards his blessed tongue, told them that regardless of whether he was angry or happy, he spoke only the truth.

Criticism Aimed at the Anger of the Respected Companions رضي الله عنهم

We accept that the Respected Companions رضي الله عنهم were not immune to anger. Stories about them instil within us love for their noble selves. Many stories are found on this subject. However, the author of *Tafhīm al-Qur'ān* has developed a theme, the title of which is incredibly disrespectful. He purports that although the Respected Companions رضي الله عنهم had accepted Islam, the remnants of ignorance (*jāhiliyyah*) still remained in them.

Look at how he has taken it in his own hands to gauge the hearts and minds of the Respected Companions رضي الله عنهم. Satan will have given him the tool for this. To support his filthy claim that the Respected Companions رضي الله عنهم were not entirely clean from the vestiges of ignorance, he mentions a few stories.

Sayyidunā Abū Dhar Ghifārī رضي الله عنه

Sayyidunā Abū Dhar Ghifārī رضي الله عنه was a revered personality among the Respected Companions رضي الله عنهم. They always tolerated his fury. He used to enter the court of Sayyidunā Muʿāwiyah رضي الله عنه and admonish him openly, 'Is this how the Noble Prophet ﷺ lived, the way you are living?' Even so, Sayyidunā Muʿāwiyah رضي الله عنه acknowledged that he was from the revered and virtuous personalities from amongst the Respected Companions رضي الله عنهم, and refrained from levelling criticisms of any sort against him - neither in his presence nor in his absence.

He did, however, write to Sayyidunā ʿUthmān رضي الله عنه, request-

ing him to call Sayyidunā Abū Dhar Ghifārī ﷺ back to Madinah Munawwarah, since they were unable to benefit from him.

He [the author of *Tafhīm al-Qur'ān*] has written that Sayyidunā Abū Dhar Ghifārī ﷺ used a derogatory term towards Sayyidunā Bilāl ﷺ, calling him 'the son of a black woman'. He has also referred to the story of Sayyidunā Abū Hurayrah's ﷺ friend, who called another Companion 'a wild rat.' He derives so much pleasure from this [so called] research, done solely to taint the unblemished personalities of the Respected Companions ﷺ. He has gathered material on the subject which he considers highly important.

He did not stop there, but deeming this self-styled research of his to be incomplete, he even went on to smear Sayyidunā Abū Bakr and Sayyidunā ʿUmar ﷺ (*Shaykhayn)*. He says that both of them had an argument in the presence of the Noble Prophet ﷺ - one of them wanted Sayyidunā Amr al-Qaʿqāʿ ibn ʿAmr to be appointed commander, whereas the other favoured someone else - and this heated exchange took place in the presence of the Noble Prophet ﷺ.

Could someone ask this imbecile whether anyone has ever claimed that the personalities of the Respected Companions ﷺ were above and beyond human nature? They were human beings and whatever occurred between them due to their human nature, like the few occurrences which he has decided to list under the title, 'Remnants of the Jāhiliyyah period', and whatever greater mistakes they may have made, the Holy Qur'ān from the very beginning pardoned them and gifted them the certificate of رضی الله عنهم ورضوا عنه 'Allāh is pleased with them and they are pleased with Him (Qur'ān 5:119).' Hence, 'Do as you wish.'

Sayyidunā ʿUmar ﷺ once rebuked another Companion, but the Noble Prophet ﷺ stopped him, saying, 'Allāh Most High says:

اعملوا ما شئتم

Do as you wish – (every act of yours is forgiven).

When his disgraceful efforts in compiling the purported 'faults' of the Respected Companions ﷺ intensified, and this notion expanded, he drew up the constitution of his group and induced

every one of his followers to adopt his idea that one should not fall under the sway of another's saintliness, knowledge, high status and position. He felt that no one was above criticism. He wrote, 'No one, except the Messenger of Allāh ﷺ, should be considered beyond criticism.' We can infer from this that, according to him, the rest of the prophets are also not beyond reproach.

He Criticised the Noble Prophet ﷺ Too

In his criticism, he does not even spare the Master of Both Worlds ﷺ regarding whom he made exceptions. He refers to the 'Ḥadīth of Dajjāl' in his writings. Under the section 'Disciplines of Transmitting and Understanding Ḥadīths' (*riwāyah* and *dirāyah*), he says that the 'Ḥadīth of Dajjāl' is indeed authentic and that the Noble Prophet ﷺ did say that 'Dajjāl will soon emerge'. He then, according to his understanding, asks, 'Hasn't the history of the past 1400 years proven that the statement of the Noble Prophet ﷺ regarding Dajjāl is incorrect?'

With regards to other noble prophets, he begins by levelling criticism against the 'Father of Humanity', Sayyidunā Ādam عليه السلام, and in the same breath denigrates other illustrious prophets like Sayyidunā Yūnus عليه السلام and Sayyidunā Dāwūd عليه السلام. I recited before you the verse, 'And he does not speak of his own desire.' (neither do other prophets of Allāh Most High); rather, they convey what comes from the Lord and not what man desires. What do they convey? They convey guidance (*hudā*) instead of that which is instigated by desire (*hawā*) as the Holy Qur'ān states:

Guidance for mankind.

In the section beginning وتلك حجتنا (Qur'ān 6:83), the names of the illustrious prophets from the countless prophets of Allāh Most High appear. At the end, the verse فبهداهم اقتده 'So, follow their guidance (Qur'ān 6:90)' imparts a command to the Noble Prophet ﷺ to follow their ways, as they did not convey anything based on

desire. They only imparted guidance and were a means of absolute guidance for humanity.

Criticism Levelled Against the Prophets

Where the Holy Qur'ān speaks of Sayyidunā Ādam ﷤, the 'Father of Humanity' and the father of all the prophets, who were all communicators of absolute guidance, this worthless individual [the author of *Tafhīm al-Qur'ān*] translated the word غوى as, '[Sayyidunā Ādam ﷤] fell into the pit of deviation (Qur'ān 20:121).' [I ask], how is that prophet who falls into the pit of deviation meant to guide others?

His pen further deprecates prophets like Sayyidunā Yūnus ﷤ and Sayyidunā Dāwūd ﷤. It is clear that the entire collection of Ḥadīth is free from such sacrilege. You will fail to find a single word of a profane nature against any prophet. But upon turning the pages of his works you will find constant references made to the Torāt (Torah) and Injīl (Bible) - the very Torāt and Injīl whose credibility, according to its own followers, has been undermined due to the drastic changes it has undergone over the centuries. They say, 'Our divine book can no longer be found in its original form and such and such has recreated it from what he remembered, and it is now revised annually.'

He has fabricated detail so demeaning regarding Sayyidunā Dāwūd ﷤ that the whole concept is hard to fathom. He writes that Sayyidunā Dāwūd ﷤ was enamoured with the stunning wife of one of his army officers. He devised a way of appropriating her by sending his officer away on a mission from which there was little hope of him returning alive. This fabrication has been taken from the Torāt and Injīl.

Whenever I end up conversing with members of this group, I always ask them how such offensive writings can be justified. 'You recite *Innā li 'llāhi wa innā ilayhi rāji'ūn* (an expression of abomination) in front of us, but it doesn't change the fact that your constitution which states that any human besides the Noble Prophet ﷺ

is above criticism, still remains the same, even though he himself is dead. Take out such profane statements from it!' Groups tend to amend and revise their constitutions daily, but whether or not this group has done so I do not know.

The mention of such an extremely filthy topic is not appropriate in such a blessed and spiritually enlightened gathering. Base this too on anger. I was in the process of relating that even the Respected Companions ﵃ were susceptible to becoming angry, but regarding them, Allāh Most High announced:

اعملوا ما شئتم فقد غفرت لكم

Do as you wish, for I have forgiven you.

Only the prophets are infallible; the prophetic state of sinlessness guarded their tongues, and nothing emanated from them but the truth.

Only a filthy human being could hold such filthy beliefs about Sayyidunā Dāwūd ﵇. When it comes to the prophets of Allāh Most High, it is our belief that no evil accrued even with the eyes - as the prophetic state of sinlessness guarded their eyes too - let alone everything that has been claimed in this fictitious account.

Anger of the Imāms Towards One Another

Neither were the Respected Companions ﵃ immune from anger nor were the Respected Imāms ﵏. After all, they were human beings. You will enjoy reading narratives of such incidents. I certainly enjoy reading accounts of the impassioned dialogues that took place between them.

A contemporary of Imām Abū Ḥanīfah ﵀ was a very highly regarded Ḥadīth scholar (*muḥaddith*) named Aʿmash. Time and again, [in books of Ḥadīth], you read the words: حدثنا ميمون بن مهران 'Maymūn ibn Mahrān narrated to us', حدثنا اعمش 'Aʿmash narrated to us'. Once, after having an impassioned conversation with him, Imām Abū Ḥanīfah ﵀ angrily said, 'Neither does he fast, nor does

he take a bath when it's obligatory (in the state of *janābah*)!' That was some statement against such a prominent Ḥadīth scholar.

You are probably astonished with the choice of words against a Ḥadīth scholar of Aʿmash's calibre, but the gatherings at the time did not consist of ignorant people; rather, it comprised of scholars. Nonetheless, he elaborated that the whole matter was concerning when the fast should begin according to Aʿmash.

Over here, in the summer months, the debate as to the beginning time of fasts ensues, whether it is around 1:30, 2:30 or 3:30 am. Accordingly, Imām Abū Ḥanīfah ﵀ said, 'Aʿmash has issued an edict (*fatwā*) which allows people to continue eating until there is sufficient sunlight for everything to be seen and read clearly.' He clarified that this, according to Aʿmash, is when the fast begins, and until then one can, continue to eat and drink. Thus Imām Abū Ḥanīfah ﵀ said, 'How can the fast of a person holding such an opinion be valid. Hence the statement, 'Aʿmash does not fast!'

As for the statement, 'He does not have a bath when it is obligatory on him!' The Respected Companions ﵃ differed on this. Some believed that a bath only become obligatory (*fardh*) after ejaculation had happened? The mere meeting of the anatomies, where the private organ of the male enters the females, according to the edict passed by Aʿmash, did not necessitate the taking of a bath. This is why Imām Abū Ḥanīfah ﵀ said, 'Aʿmash does not have a bath even when it is obligatory on him!' i.e. he tells people that the mere meeting of the anatomies does not necessitate a bath. Heated moments like these were commonplace between these personalities.

Nonetheless, when Aʿmash intended to go for *ḥajj*, he sent his servant to Imām Abū Ḥanīfah ﵀, requesting the *manāsik* of *ḥajj* (all the important acts of *ḥajj* that are carried out from the time of wearing the *iḥrām* till one is allowed to take it off) to be written for him. In this way, he had the entire 'Book of Ḥajj' written for him.

It is well documented that Aʿmash kept this copy with him and completed his *ḥajj* according [to the guidelines written therein]. He did not take to heart any offence the words of Imām Abū Ḥanifah ﵀ before such a large gathering might have caused.

Listen further to their stories of anger! Very few people acknowledge this aspect! Indeed, they relate such incidents, but adopt the very tone Imām Abū Ḥanīfah ﷫ used when saying, 'Neither does (Aʿmash) fast, nor does he have a bath when it is obligatory on him!' As contemporaries equal in rank, they had every right to speak to each other in this manner. But does that justify for someone to carp at them one and a half millennia later? Does he have the right to refute and challenge their views in the same way that they did? There is absolutely no justification for it whatsoever! Why?

In that era, their passionate exchanges took place because of their contrasting viewpoints: The aim of the Ḥadīth scholars (*muḥaddithīn*) was solely to safeguard the science of Ḥadīth. They deemed this to be the most important obligation and the greatest service to religion.

The standpoint of the second group was to compile ḥadīths and derive legal rulings from them. And as for the situations which were yet to occur, this group believed that evidences for such hypothetical scenarios also ought to be sought from the ḥadīths. They held this view of creating imaginary situations for which evidences [from ḥadīths] would have to be searched. 'Does anyone have any proof for such an incident?' This was the duty of Imām Aʿẓam Abū Ḥanīfah ﷫ and the rest of the imāms qualified to give independent legal judgements (*a'immah mujtahidīn*).

A Mountain of Knowledge: Imām Aʿẓam ﷫

When the distinguished exegete, Qatādah, reached Kūfā, the whole city gathered to welcome him. Imām Aʿẓam Abū Ḥanīfah ﷫ was also amongst the crowd. Sheer joy prompted the people to announce that whoever wishes to ask regarding lawful and unlawful matters *(ḥalāl* and *ḥarām)* may consult Qatādah since he is an erudite scholar, an eminent exegete and a saintly figure. Accordingly, when questions were put to him, he answered them swiftly.

Imām Aʿẓam ﷫ raised his hand and Qatādah said, 'Put forth your question?'

Imām Abū Ḥanīfah ﷺ asked, 'There is a woman whose husband has not returned from a journey he embarked upon some time ago. She spent a lengthy period in wait for him and, in the end, convinced that he was no longer alive, married someone else. After some time, the first husband returned and both of the men are now laying claim to her. So, Qatādah, whose lawful wife is she - the first husband's or the second's?'

Qatādah did not respond, and seeing him like that, Imām Abū Ḥanīfah ﷺ turned to his companions and remarked, 'Look, even after deliberating on the question he puts forward a ḥadīth, it will be incorrect, and if he is thinking of doing *ijtihād* and giving a ruling based on it, then his *fatwā* will still be incorrect.'

After a long pause, the seal of Qatādah's silence finally broke, and he asked, 'Is this a real-life situation you are asking me about?'

He immediately replied, 'I am asking for the future.'

As I said earlier, Imām Aʿẓam ﷺ prepared himself for tomorrow [by deliberating on situations] that had not yet occurred and so did the *a'immah mujtahidīn*, who applied themselves to the task of crafting and presenting a universal religious framework for the whole of mankind. These scholars used the Ḥadīth scholars who had preserved the entire science of Ḥadīth to their advantage while they were still alive, realising that they would be able to provide the proof and evidence that would be required. With this in mind, they codified the field of *fiqh* completely. What a stirring deed they performed!

So, Qatādah enquired as to whether the situation was real or not, and when Imām Abū Ḥanīfah ﷺ gave an honest reply of 'No,' Qatādah asked, 'Why then are you asking?'

He said, 'What will the people do if this situation unfolds in the future? By anticipating such scenarios, we are preparing ourselves beforehand.'

What an era of goodness the glorious epoch of Islam (*khayr al-qurūn*) was, that Qatādah, without hesitating, announced, 'From now on, no one should ask me any questions relating to lawful and unlawful matters.' *Allāhu akbar*! As he was an expert in the field of *tafsīr*, he told the people to continue asking him on this subject.

Once more, Imām Aʿẓam ﵀ asked a question, this time on exegesis which he was again unable to answer. Imām Aʿẓam Abū Ḥanīfah ﵀ was a mountain of knowledge.

I saw Imām Awzāʿī ﵀ in a dream when I used to teach *Jāmiʿ al-Tirmidhī*. In those days, I never once thought about how he would have looked, nor had I ever thought about his outward appearance. He appeared extremely handsome, tall and in fine fettle. He wore a Turkish hat (*topī*) like the one our Qārī Ṣāḥib sometimes used to have on. I saw this kind of hat being worn in Lebanon. In the dream, he was wearing a black Turkish hat. Upon awakening in the morning, I thought '*Allāhu akbar*! This sort of dress is still being worn in Lebanon.' In fact, this type of hat is not from the era of Turks, but it goes all the way back to the era of Imām Awzāʿī ﵀. He was sat wearing the hat with ʿAbdullāh ibn Mubārak at his service.

The Anger of Imām Awzāʿī ﵀

Once, Imām Awzāʿī ﵀ furiously asked ʿAbdullāh ibn Mubārak ﵀, 'Who is this religious innovator, this Abū Ḥanīfah, of Kufa?'

ʿAbdullāh ibn Mubārak ﵀ was shocked to hear such strong words emanating from a prominent Ḥadīth scholar. Just as we follow the *Ḥanafī* school of thought (*madhhab*), Imām Awzaʿī's ﵀ school of thought flourished and was followed for centuries. It remained an independent school of thought for some time, like the ones we have today that are attributed to the four imāms: Imām Mālik, Imām Abū Ḥanīfah, Imām Shāfiʿī and Imām Aḥmad ﵏.

ʿAbdullāh ibn Mubārak ﵀ says that he dismissed this statement of Imām Awzāʿī ﵀ and said, 'I really do not know who Abū Ḥanīfah the innovator, is.' In truth, he was not familiar with the 'innovator' Abū Ḥanīfah.

He further says, 'I rushed home and began to separate the treasures of knowledge that belonged to Imām Abū Ḥanīfah ﵀. I put together all his rulings but stopped short of writing 'Abū Ḥanīfah said'; rather, before each ruling within the compilation, I wrote,

'Nuʿmān said.' I did not even write 'Son of Thābit,' less it dropped the hint that it refers to the great Imām Aʿẓam.'

ʿAbdullāh ibn Mubārak ﵀ has mentioned the name of a *masjid* that Imām Awzāʿī ﵀ was imām and *mu'adhdhin* of, so he made his way to the *masjid* and pressed the book into Imām Awzāʿī's ﵀ hands.

'He began reading the book on the very spot he was given it. He neither noticed the worshippers arriving, nor did he realise that it was time to lead the prayer. He had to be told that it was time to lead the *ṣalāh*.' After doing so, he reopened the book and resumed the reading. It is said that several prayer times passed in this manner where he, fully engrossed in its reading, paused only to lead *ṣalāh*, then immediately resumed its reading again. Ultimately, he read the whole book from cover to cover over a period of many *ṣalāhs*. On its completion, he asked, 'Who is this Nuʿmān? Find out about him! Acquire knowledge from him! Tell me who this Nuʿmān is!'

ʿAbdullāh ibn Mubārak ﵀ burst out laughing and said, 'He is the same Abū Ḥanīfah regarding whom you said such and such – Abū Ḥanīfah is his agnomen (*kunyah*) whilst his name is Nuʿmān.'

Imām Awzāʿī ﵀ specifically undertook the journey to meet him but was told upon reaching [his locality] that he will be able to meet him at *ḥajj*, and that is where the two eventually met. You may read about conversations they had upon meeting each other. At times, they did utter words of annoyance like the words of Imām Awzaʿī ﵀, 'Who is this innovator?'

Ibn Abī Laylā And Imām Aʿẓam ﵀

There was another Ḥadīth scholar named Ibn Abī Laylā – Muḥammad ibn Abī Laylā was the brother of ʿAbd al-Raḥmān ibn Abī Laylā. Once, Imām Aʿẓam Abū Ḥanīfah ﵀ angrily said:

ابن ابي ليلى يستحل منى ما لا يستحل من الحيوان

Ibn Abī Laylā considers *ḥalāl* against me that (wickedness) that he would not sanction even for an animal.

Just like Qatādah's verdicts, Imām Aʿẓam ﷺ objected to Ibn Abī Laylā's judgements.

Once, a case reached Ibn Abī Laylā's court from a neighbour who complained, 'My neighbour has decided to carve out a window on the wall that separates both of our houses. I have tried to stop him from pursuing his intended work on the wall, reasoning that it will invade our privacy. Yet he is refusing to stop the ongoing work.'

Ibn Abī Laylā passed a verdict in favour of this person and ordered the authorities to stop the complainant's neighbour from carrying out the proposed work. The defendant decided to consult Imām Aʿẓam ﷺ and made him aware of the situation. Imām Aʿẓam ﷺ advised, 'So you intend to make a small window. Demolish enough of the wall required to make a big window!'

Now the complainant returned to the authorities and complained that his neighbour was planning to make an even bigger window. Ibn Abī Laylā, for a second time, ordered the authorities to stop the neighbour from carrying out the work.

The owner returned to Imām Aʿẓam ﷺ and told him that the authorities had once again ordered him to stop work on the wall. 'What shall I do?' he asked.

Imām Aʿẓam ﷺ asked, 'How much would it cost to demolish the wall completely and then rebuild it?'

The individual told him of the estimated cost. Imām Aʿẓam ﷺ was an affluent man, so he gave him enough of his own money to have the wall demolished and then rebuilt. As he began to demolish the wall, his neighbour, for the third time, lodged a complaint to Ibn Abī Laylā who this time asked, 'Is the wall within his boundary [or yours]? Did he bear the cost of building it or did you?'

'Yes, it's his wall,' said the complainant.

To this, Ibn Abī Laylā said, 'He has decided to demolish his own wall, so why are you objecting to it?'

Now the neighbour realised that he would have been much better off in allowing the making of the small window in the first place.

Exchanges like this were commonplace amongst jurists like Imām Abū Ḥanīfah ﷺ and the Ḥadīth scholars - because the latter advocated nothing but the compiling of ḥadīths whilst the duty of

the *a'immah mujtahidīn* was to craft and present a universal religious framework for the Islamic community to come till the Day of Judgement. Under the theme of anger, I have related a few stories concerning Imām Aʿẓam Abū Ḥanīfah ﵀ as well as making a brief mention of the author of *Tafhīm al-Qur'ān*.

The Reason Behind Imām Bukhārī's ﵀ Anger

This anger of Imām Bukhārī ﵀ is neither misplaced nor inappropriate. Why? When he intended to write on the subject of the Jahmiyyah (Pantheists), Muʿtazilah (Rationalists) and the Khawārij (Heretics), their history was before his eyes - a history in which these deviant sects had made so many of the greatest scholars suffer. It evoked memories of how they caused immense harm to the Muslim ummah. The stories of how the corrupt governments tortured the [righteous] scholars and of how corrupt scholars colluded with the government in persecuting and hanging them were difficult to forget.

During a speech, I once mentioned regarding an individual called Sarmad who would sit outside on the footpath and continually utter *lā ilāh*, *lā ilāh*, *lā ilāh*, *lā ilāh*, *lā ilāh*.

The *sūfī*s say, 'Do not become detached from yourself. Remain engaged in your own self. Do this to such an extent that no opportunity remains for you to pass remarks about another person's nose, tongue, ears, hair, outlook, style of walking, and the manner in which he or she offers *ṣalāh*. Why should you set your gaze on such things? How do you get the opportunity? Remaining occupied with your own self should leave you with no such opportunity!'

This individual who sat in the street was arrested and ordered to utter *lā ilāha illa 'llāh*. Still, he uttered, *lā ilāh* on its own. A case was filed against him, accusing him of being an atheist, irreligious and an infidel. The government's hand was forced in this matter. Sometime, they act on the suggestions made by corrupt scholars, since by employing them, the governments achieve their aims. They use them to counteract the people of the truth.

In the end, the case was submitted to the judge and the man was summoned before him. He continued reciting *lā ilāh*. The four-lined stanzas (*rubāʿīs*) of Sarmad are quite famous. The case was heard and the death penalty was passed on the grounds that 'he is an atheist, irreligious and an infidel.'

A final reprieve was offered to Sarmad on the condition that he recite the article of faith (*kalimah*) in its entirety, but even then, he uttered *lā ilāh*. As the leather was laid and the executioner positioned his sword, to vindicate the execution, it was made clear to Sarmad one last time that he was being executed for not uttering the complete article of faith. The executioner was given the order and he duly obliged by severing Sarmad's head from his body. The moment the head lifted up after being struck, Sarmad uttered the words, '*illa 'llāh*,' and just like Manṣūr Ḥallāj whose every drop of blood had 'Allāh' written on it – every drop of blood that flowed from this individual's body formed the word Allāh upon hitting the ground.

The Umayyad and ʿAbbāsid Caliphates

Here, the thoughts in Imām Bukhārī's ﵀ mind are of those seditious and incendiary people who caused significant harm to the Muslim ummah. They were a cause of great tribulation in the ummah. In order to remind people of these sects who had caused disturbances in every era, and to educate the ummah, he wrote the 'Book of Refuting the Jahmiyyah'.

Our Shaykh Shamsh al-Dīn ﵀ used to say that incidents which would be to the severe detriment of Islam and Muslims have occurred right from the first generation. He further says that with the exception of ʿUmar ibn ʿAbd al-ʿAzīz ﵀, who was a just caliph and an ideal ruler for the Muslims, the Muslim ummah suffered deeply at the hands of other rulers from the Banū Umayyah. Ḥajjāj ibn Yūsuf alone caused so much destruction that we beseech Allāh Most High's refuge and protection from such evil. Many eminent and respected Companions, their illustrious Followers (*tābiʿīn*) and

their Followers (*atbāʿ al-tābiʿīn*) did not escape his sword. He had 120,000 imprisoned before shedding their blood - sparing none. His army carried out an indiscriminate massacre in Madinah Munawwarah, where in one place alone, 70,000 were martyred. Strife and communal disorder tore through the fabric of society for a second time during the rule of the Banū ʿAbbās, which was steered by the edicts (*fatwā*s) of the corrupt Muʿtazilī scholars.

The Tribulations of Imām Mālik ﵀

Imām Mālik ﵀ issued a verdict on the subject of issuing divorce under duress (*ṭalāq al-mukrah*). If a gun is put to someone's head and he is forced to issue a divorce to his wife, then it will be termed as a 'divorce under duress'. Will this divorce be considered valid though? The *Ḥanafī* viewpoint is that the divorce will be considered valid whereas the standpoint of other schools of thought (*madhhab*s) is that 'how can this be taken as valid?'

Our (*Ḥanafī*) viewpoint is that the divorce under duress is valid whilst other imāms oppose this view, arguing that the words have been forced upon the individual, thus leaving him with no option but to issue divorce. To this, we *Ḥanafī*s, say that the option was before him, and when the gun was put to his head, he exercised it quite efficiently, i.e. Shall I retain my life or shall I retain my wife? He chose one of the two and that was the option of divorcing his wife.

Imām Mālik's ﵀ stance on divorce under duress (*ṭalāq al-mukrah*) brought with it merciless persecution, which, if inflicted upon us, we would not even come out alive from such an ordeal. It has been said that Imām Mālik ﵀ was imprisoned and a wrestler was called over to lift Imām Mālik's ﵀ arm whilst another person struck him, thus dislocating it from the shoulder - first, one arm, and then the other. The long term damage caused was so severe that for the rest of his life, he was no longer able to lift his arms. They tried to deliver an emphatic message, 'So it is with these hands

that you write the verdicts!' He was thereafter paraded (around the town) in this state.

Testing times should not lead us to question Allāh Most High. Rather, we should be questioning our own selves and accepting it as nothing but an inevitable consequence of our ignoble actions. Allāh is Most-Gracious, Most-Merciful.

On the other hand, preparations were being made to bring solace and succour to Imām Mālik ﵀. Muḥammad ibn Rūḥ says, 'When the dispute over issuing divorce under compulsion was being debated, some held Imām Mālik's ﵀ view, whilst others saw him in the wrong. I fell asleep whilst worrying and stressing over the issue, and at the same time saw the Master of Both Worlds ﷺ in a dream. I asked him, 'O Messenger of Allāh, people are revolting against Imām Mālik ﵀, what should we do?' The Noble Prophet ﷺ replied, 'Mālik, Mālik, what can you ask about Mālik? Mālik is Mālik. Mālik is the heir of my forefather and the forefather of the prophets, Sayyidunā Ibrāhīm's ﵇ legacy of spirituality and sacred knowledge. What can you say about Mālik?''

The prominent *qārī* from amongst the *qurrā'*, Ibn Kathīr ﵀, also had a dream, after which he handed over a note to Imām Mālik ﵀. These were arrangements of a divine nature in order to provide him with solace and to make him realise that this world and what it throws at him in the shape of anguish and adversities is nothing but temporary and ephemeral. It was also to confirm that he was being eagerly awaited for by the Messenger of Allāh ﷺ. Imām Mālik ﵀ read the note, and with tears streaming down his face, slipped it under his prayer mat.

After everyone departed, he asked his special servant to bring over the note he had slipped underneath the prayer mat. The content of the letter read that Ibn Kathīr ﵀ saw the Noble Prophet ﷺ in his dream while a group of people headed towards him. From all directions, individuals put forward their requests and pleaded to him. The Noble Prophet ﷺ stated in the dream, 'Look, treasures are buried under my pulpit (*minbar*), and I have entrusted its responsibility to Imām Mālik. He will distribute them amongst the ummah, something he has done so till the present day.'

Read *Awjaz al-Masālik*, the commentary of *Muwaṭṭa' Mālik*, authored by Shaykh Zakariyyā ﵀ and you will come to appreciate the value of both the *Muwaṭṭa'* and the man himself, i.e. Imām Mālik ﵀. In summary, Imām Bukhārī ﵀ had all these incidents in mind: the brutal oppression suffered by Imām Mālik ﵀ at the hands of the governments, the combined efforts of the deviant sects and corrupt scholars, as well as the significant harm caused by it to the Muslim ummah.

Rabīʿ Muzanī and Buwayṭī

Imām Shāfiʿī ﵀ was once sat enjoying himself with three of his special servants. They were, Rabīʿ, Muzanī and Buwayṭī. Imām Shāfiʿī ﵀ predicted their future. How must he have discerned such occurrences?

Rabīʿ was told, 'Your death will occur whilst travelling in the pursuit of ḥadīths. Some time later, Rabīʿ died in the very manner described by Imām Shāfʿī ﵀.

Regarding Muzanī, he foretold, 'You will attain proficiency in the sacred sciences and your ability to substantiate from therein will be such that if Satan were to debate with you, then he too would flee.' Consequently, after the demise of Imām Shāfʿī ﵀, if there was anyone who reached the highest level of dexterity in corroborating and substantiating hadiths, then it was no other than Muzanī himself.

Finally, he turned to Buwayṭī and said, 'O Buwayṭī, your death? You will die drowning in metal!'

It was the reign of Wāthiq Billāh and as I said earlier, the majority of the ʿAbbāsid caliphs had been influenced and won over by the beliefs (*ʿaqāid*) of the Muʿtazilah sect. They were used by the scholars to achieve their means and anyone from amongst the upright scholars whose views contradicted what they believed in was condemned to prison. Thus, during Wāthiq Billāh's reign, the issue of whether the Holy Qur'ān is the created or uncreated speech of Allāh Most High (*khalq al-Qur'ān)* became a matter of [contro-

versy] – a matter due to which Imām Bukhārī ﵀ was anguished. Thus, why wouldn't Imām Bukhāri ﵀ be angry when he himself was subjected to face trials?

Buwayṭī in Prison

Buwayṭī was imprisoned in Baghdad, just as Imām Shāfiʿī ﵀ had predicted. Chains and shackles were put around his legs and hands but deeming this to be insufficient, and fearing that he might escape, they locked his neck in irons, the sheer weight of which forced him to sit leaning forward for long periods.

He was visited by individuals who would say, 'Thinking of your suffering and the sad state of affairs has deprived me of sleep at night. Why don't you utter a few words in their [government's] favour so that your life may be spared?'

Buwayṭī's reply would be, 'Never! There is no chance of it happening at all!'

Imām Aḥmad ﵀ was also put under intense pressure to utter a few words that would conform to the beliefs of the tyrants of his time, but he, like the others, refused.

Buwayṭī said, 'I prefer to sacrifice my life in this matter, but will in no way succumb to the pressure and agree with Wāthiq Billāh in this issue so that till the Day of Judgement it sets a precedent for the truthful, and the reward for all will be for me.'

Despite the imprisonment which lasted for months and years, and although he was drowning under the weight of the chains and shackles, he never wavered from the truth or from his true doctrine.

Accordingly, Buwayṭī said, 'I am prepared to die in this manner, but will under no circumstance issue a *fatwā* under compulsion that would fit in with their beliefs.'

I also made a mention of Imām Aḥmad ﵀.

Rabīʿ's death occurred in the same manner described by Imām Shāfiʿī ﵀. Buwayṭī was indeed drowning in metal, unable to lift his head due to the sheer weight of chains around his neck. Ultimately, he died in this state. The foretelling of Muzanī's future in that he

will become highly skilled in substantiating ḥadīth and will overcome anyone in debate also materialised.

The Foresight of Shaykh Zakariyyā ﷀ

Our Shaykh Zakariyyā ﷀ made a prophecy too. Once, a teacher finished his lecture late, so Shaykh Zakariyyā ﷀ had to wait for me to arrive for dinner. He once wrote, 'In my eyes, you and Talha (The shaykh's dear son) are the same to me.'

When our Muhammad or Sulayman do not return home at the expected time, their mother says, 'Phone them. Why have they not arrived yet?'

I would say, 'They will not be long.'

When I got there late, the shaykh asked, 'What happened?'

I told him that the lesson finished late. Hearing this, he left the food and had a note written for the teacher concerned. Although the anger was evident, he wrote, 'You seem to enjoy teaching, how much do you intend to teach? You will keep on teaching and teaching. Put my note away safely, and read it after forty years.'

Forty years later, Shaykh Mufti Shabbir showed me a copy of that note. Like the shaykh had said, 'How much do you intend to teach? Read the note after forty years,' we see that even today he is busy in teaching. How did Shaykh Zakariyyā ﷀ foresee that this individual would still be teaching Ḥadith after a lengthy period of forty years?

It was with the same vision that enabled Imām Shāfiʿī ﷀ to foresee the circumstances in which his three special attendants would die:

اتقوا فراسة المؤمن فانه ينظر بنور الله تعالى

Beware of the foresight of a Believer, for he sees with Divine Light (*nūr*)

Allāh Most High grants a believer light (*n*ūr) through which he sees.

The Trial of Imām Aḥmad Ibn Ḥanbal ﷺ

All these incidents, instigated by corrupt governments, unethical scholars and deviant sects, proved to be extremely detrimental to the ummah. They were still fresh in Imām Bukhārī's ﷺ mind, prompting him to write this chapter.

He was thinking of Imām Aḥmad ﷺ and the trials he endured. Like solid iron which is used to clasp the legs of criminals, Imām Aḥmad's ﷺ hands and legs were shackled too. They were tightened to one another in such a way that he couldn't even lift the whole foot off the ground, reminiscent to how an animal is fettered to prevent it from running away. He was forced to walk two hundred miles like this, and walking behind him were scourgers who were giving him ten lashes at a time, and urging each other on with the words, 'Lash him! Beat him up!' He still remained resolute in speaking against the idea of the Qur'ān being the creation of Allāh. They would then pressurise him, saying, 'Do you accept that the Qur'ān is the creation of Allāh or not?' and then give him twenty, fifty up to a hundred lashes at a time. His skin would tear, and his body would be left covered in blood with flesh hanging off it. He was locked up in a secure prison with guards everywhere.

One prison guard says, 'I saw Imām Aḥmad ﷺ in the middle of the Baghdad jail with my own eyes. This was where individuals who had been sentenced to death were kept, and it was famously known as the Black Hole. No individual could get there, and there was no light whatsoever in that part of the jail.'

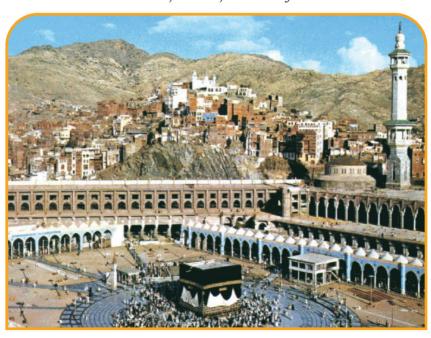
'During the night, whilst I was on duty I saw someone arrive at the main gates of the jail. He wanted to meet Imām Aḥmad ﷺ, so he asked, "Is Imām Aḥmad here?" This is all he said, and then the doors began to open. All the locks to the doors opened by themselves - then - the first door, second door, third door, fourth door and the rest of them opened automatically. I ran behind him, but by then, he had already reached the door of Imām Aḥmad. After watching the doors open by themselves, I became convinced that he was a man from the unseen world. Therefore, rather than putting on a display of authority, I pleaded with him to tell me who he was.'

The pillars of Masjid Nabawī that were positioned and set during the Noble Prophet's ﷺ era

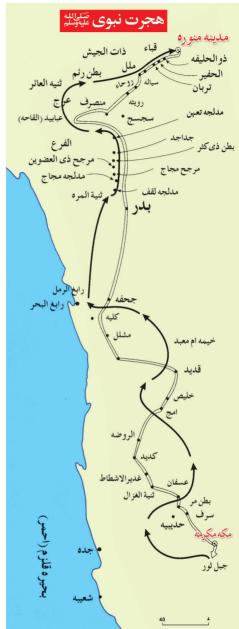
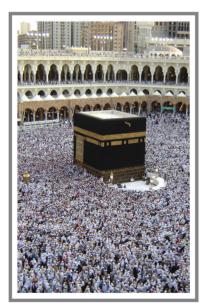
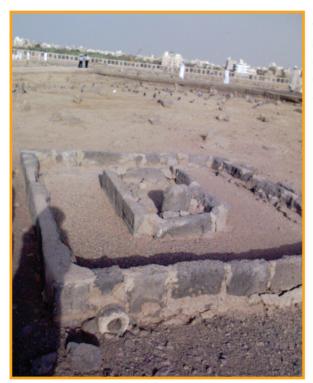
The pillars have the words 'Boundary of Masjid Nabawī' engraved on them in Arabic

Famously known as Ustuwānah al-Wufūd - this pillar stands on the spot where the Noble Prophet ﷺ received delegations from outside Madinah Munawwarah. They would visit him in order to learn from him about Islam.

An image of the area behind which the blessed grave of the Noble Prophet ﷺ is situated. Muslims from around the world flock here to invoke blessings and peace upon him and upon the two caliphs: Sayyidunā Abū Bakr ؓ and Sayyidunā ʿUmar ؓ.

Close-up views of the Green Dome of Masjid Nabawī, which is the most notable feature of whole masjid.

Jabal Abū Qubays – the mountain on which the Noble Prophet ﷺ supplicated for rain as a child under the guardianship of his grandfather ʿAbdul Muṭṭalib. His miracle of splitting the moon was also witnessed at the top of this mountain.

The pulpit (minbar) and miḥrāb of the Noble Prophet ﷺ in Masjid Nabawī.

A wonderful view of Riyāḍ al-Jannah

A map showing the route undertaken by the Noble Prophet ﷺ during his Migration from Makkah Mukarramah to Madinah Munawwarah

An image of the grave of the Noble Prophet's ﷺ son, Sayyidunā Ibrāhīm رضي الله عنه.

مقبرة عثمان رضي اللّٰہ تعالیٰ عنہ

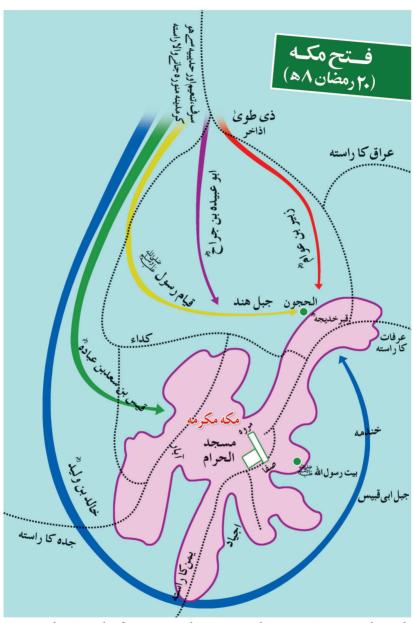
Grave of Hazrat Usman رضي الله عنه

The white walls surround the resting place of the Martyrs of Badr

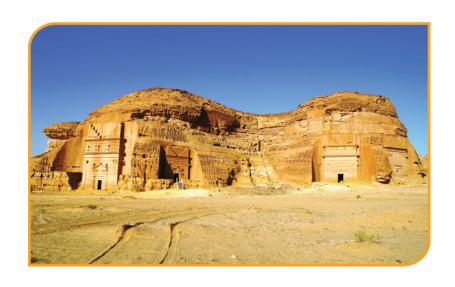
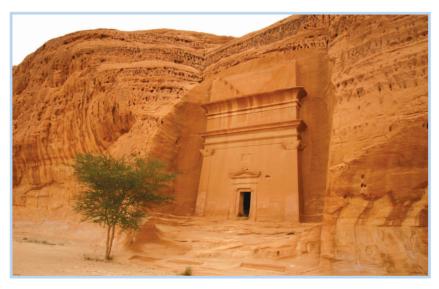
A list of names of the Martyrs of Badr

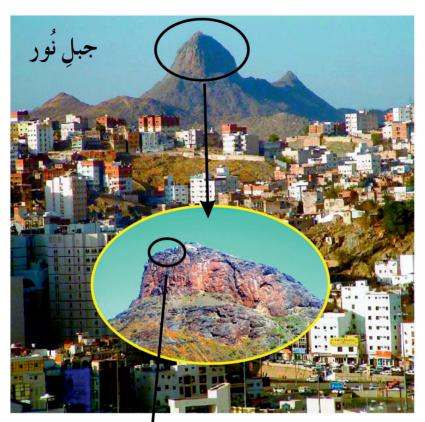
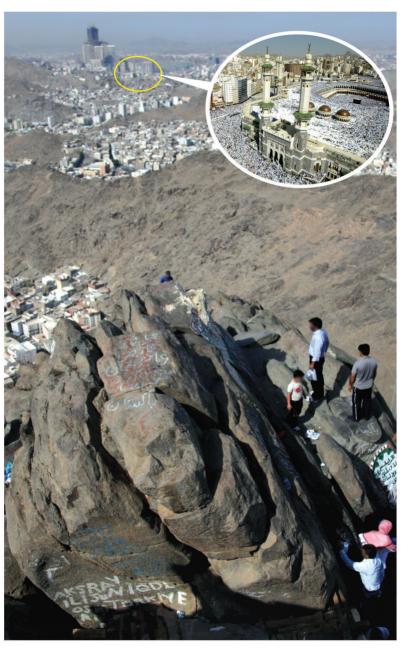
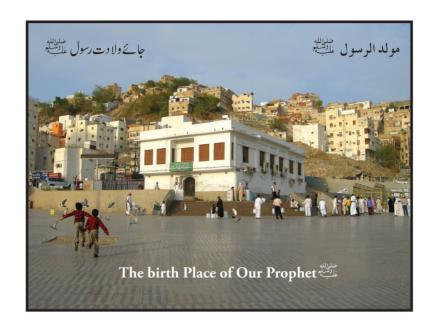
Aerial views of Jannat al-Baqīʿ (the famous cemetery of Madinah Munawwarah. It contains many of the Noble Prophet's ﷺ relatives and Companions as well as notable figures and pious personalities.

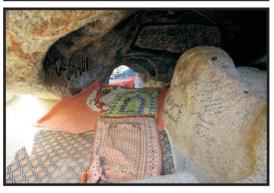
The blessed cave in which treatment was administered to the injured body of the Noble Prophet ﷺ during the Battle of Uhud.

A close up of the same area.

A map showing the four routes the Respected Companions undertook during the Conquest of Makkah

An outside view of Masjid al Ji'irranah. This is the very place from where the Noble Prophet ﷺ donned the iḥrām and proceeded for ʿumrah.

This is where the Noble Prophet ﷺ made three du'as to Allah, of which two were granted and one wasn't. Those granted were that Allah will not destroy the Ummah through famine or deluge, and the one not granted was that there should be no in-fighting amongst the Ummah.

A picture of Dwellings of the people of Thamūd carved into the cliffs. They are based at a site called Madāin Ṣāliḥ (a settlement of the people of Thamūd, also known as Al-Ḥijr in Saudi Arabia).

جبلِ نُور

An imposing view of Jabal al-Nūr (The Mountain of Light) - a mountain situated near Makkah Mukarramah. It houses the Ḥirā cave (see close-up shot) where the Noble Prophet ﷺ received his first revelation from Allāh Most High.

A fascinating close-up shot of Mount Ḥirā's summit, from where the minarets of Masjid Ḥarām are visible in the far distance.

This is narrow mountain pass, in which the Noble Prophet ﷺ was ostracised for three years along with the Banu Hashim and Banu al-Muttalib.

This is the cave in which the Noble Prophet ﷺ and Sayyiduna Abu Bakr ؓ took refuge in whilst migrating to Madina Munawwara.

'He revealed, "Allāh has sent me to treat him."

Seeing something in his hand, I asked him what it was, and he told me, "It is water from Paradise, to treat him."'

Fate had decreed for Imām Aḥmad ﵀ distress and merciless persecution, and the coming of the man was ordained for him so that he may be solaced. It was done to calm his fears and to let him know that this, for him, was a blessing, and that eternal bliss awaits him in the hereafter.

They put Imām Aḥmad ﵀ under immense pressure, threatened him and persecuted him. 'Do you accept that the Qur'ān is the creation of Allāh or not?' they would say.

They found him uncompromising, and he refused outright. 'Never!' was his reply, so they warned him, 'You will die like this.' However, the imām replied:

الفرق بيننا وبينكم الجنائز

(I am prepared to die at whatever time); however, the difference between us will show at our deaths. (Beware of what happens at your death and observe my death).

It has been written that on the day Imām Aḥmad ﵀ died, twenty thousand non-Muslims embraced Islam. It was a prophecy hidden in the words, 'The difference between us will show at our deaths.'

Following the death of Imām Aḥmad, Bishr Ḥāfī ﵀, who is from amongst the eminent saints, was seen in a dream by someone. In the dream, Bishr Ḥāfī ﵀, was approaching the man with a heavy sleeve.

In those days, suitcases and hand luggage did not exist, so loading the sleeve with goods, money etc was a common practice.

Whilst in Saharanpur, a man was selling fruits opposite the office-*masjid*. I asked the old man to give me one seyr (around 600g) of lychees.

He measured one *seyr* and said, '*Pallā dhar lay*'. [When I failed to respond, he asked], 'Don't you understand? *Pallā dhar lay*.' He then lifted my *qamīs* [top garment] and made me hold its corners [to be used as a container to carry the fruits], and then he explained, 'This is the *pallā* and this is what is meant by *dhar lay*.'

In those days, goods were carried in people's sleeves. Like I said, his sleeve was heavy, so someone asked him, 'What's in your sleeve?'

He replied, 'Don't ask. When a person dies, the angels ascend to the heavens with his soul and place it with the other souls at the door of the World of Souls (*ʿālam al-arwāḥ*). The angels eagerly wait to receive it and see its lustre. The soul receives this kind of reception at each of the seven heavens after which it prostrates in front of the Throne (*ʿarsh*) of Allāh Most High. From there, a command that the souls of the unbelievers be taken to the lowest abodes of Hell (*sijjīn*) is given, whilst the souls of the *mu'minīn* are ordered to be taken to the highest levels of Paradise (*ʿillīyyīn*).' May Allāh Most High ordain for us the *ʿillīyyīn*.

Bishr Ḥāfī then said, 'When Imām Aḥmad's soul reached that point, it prostrated, and as it lifted its head, by the command of Allāh Most High, jewels were scattered in front of him similar to the way old women strew flowers and money before the bridegroom. I grabbed them and they are in my sleeve at the present time.'

I will now recite the final chapter and let the supplication take place. Is Shaykh Bilal present? Either he or Shaykh Abdur Raheem will do that. May Allāh Most High keep us firm on the truth along with the people of the truth, and may He enable us to distance ourselves from all deviant sects. May He protect the ummah from the disorder and turbulence caused by them and protect the Two Holy Places (Ḥaramayn) too.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ.
وَاَنَّ اَعْمَالَ بَنِىْ اٰدَمَ وَقَوْلَهُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ اَلْقِسْطَاسُ اَلْعَدْلُ بِالرُّوْمِيَّةِ
وَيُقَالُ اَلْقِسْطُ مَصْدَرُ الْمُقْسِط وَهُوَ الْعَادِلُ وَاَمَّا الْقَاسِطُ فَهُوَ الْجَائِرُ. حَدَّثَنَا
اَحْمَدُ بْنُ اشْكَابٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ اَبِى
زُرْعَةَ عَنْ اَبِى هُرَيرَةَ رَضيَ اللهُ تَعالٰى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ
سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِى الْمِيزَانِ،
سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

17

The Noble Manners of the One Who Espoused Good Character ﷺ

ہیں میرے نبی فخرِ رسل، شاہ امم بھی
خالق سے تعلق ہے تو مخلوق کا غم بھی

مخلوق کے سرور ہیں تو بندے ہیں خدا کے
طیبہ کے مکین اور سرِ عرش قدم بھی

معراج کی شب پہنچے جہاں پر مرے آقا
طاقت ہے بھلا کس کی جو مارے وہاں دم بھی

حماد ہے محمود ہے احمد ہے محمد
اللہ نے دیا ان کو ہے بخشش کا علم بھی

نام آپ کا لب پر ہے تو یاد آپ کی دل میں
آزاد ہوں ہر فکر سے دل میں نہیں غم بھی

مایوس مجھے روزِ قیامت نہ کریں گے
رکھتے ہیں مرے آقا تو دشمن کا بھرم بھی

اعمال کو دیکھوں، نہیں ممکن مری بخشش
دیکھوں جو کرم آپ کا، رہتا نہیں غم بھی

راسخ کو کرائی ہے جو پہچان خدا کی
اس پر ہو طفیل آپ کے اللہ کا کرم بھی

(مولانا عبد الرءوف راسخ)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّاٰتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُوْلُه، صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

FRIENDS, TODAY THERE IS widespread consternation, and Muslims in particular are suffering heavily throughout the world. The root cause of all this is also clearly before us. The Holy Qur’ān states:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

There is indeed a good model for you in the Messenger of Allāh (Qur’ān 33:21).

Allāh Most High sent the Master of Both Worlds ﷺ as a role model for us. Hence, his blessed and pure life is what all Muslims should model their lives on.

We should embrace the lifestyle of the Master of Both Worlds ﷺ. Muslims should follow his way of living by being simple in every walk of life, whether in eating and drinking, clothing and covering or in instances of happiness and grief. The thought, ‘What did the Noble Prophet ﷺ do in this situation, so that I may do the same,’

should be on the mind of every Muslim [all the time]. We should embrace every moment of his life and mould our lives accordingly.

Unfortunately, this is not happening and we just do not espouse his character. Even though it is difficult for us to emulate the character and manners of the Master of Both Worlds ﷺ, especially his conduct with his enemies as well as his own people, at least some effort is required from the human being if he is to attain the blessings of Paradise ordained for him by Allāh Most High - blessings that man does not have the ability to comprehend. That is why I said we will struggle to emulate the fortitude, tolerance and clemency that the Master of Both Worlds ﷺ displayed before the enemy.

Dealing with the Malevolent

Once, Shaykh Zakariyyā ﵀ dictated a letter to one of his daughters. It read, 'I know an individual who did black magic upon me. However, whenever he came to visit me, I would cook a rooster on his arrival.'

In this country, extending hospitality by cooking a rooster is not a big deal, but in India, bearing in mind the general standard of eating and living, it was considered a delicacy which the host would present only before special guests. Having said that, even in India, the number of fine foods available nowadays is mind-numbingly copius. The shaykh used to say, 'If this individual turned up at a time when there was no rooster available, I would somehow locate it and would feed him nothing but that.'

This was his conduct with those who wished him harm – a leaf taken from the blessed life of the Master of Both Worlds ﷺ. To what extent did the enemy inflict pain on the Noble Prophet ﷺ, yet, how noble the Noble Prophet's ﷺ conduct was with them!

Habbār Ibn al-Aswad

Soon after undertaking the Migration (*hijrah*), the Noble Prophet ﷺ sent Zayd ibn Ḥārithah ﵁ and a few other Companions to bring his

beloved daughter, Sayyidah Zaynab ﷺ, from Makkah Mukarramah to Madinah Munawwarah safely. In extenuating circumstances Islamic rulings become more relaxed. As the Companions reached the outskirts of Makkah Mukarramah, the non-believers confronted them and remarked that they could not accept the daughter of the Noble Prophet ﷺ leaving for Madinah Munawwarah so easily. They ordered for her to return, but the Respected Companions ﷺ pleaded with them to let her go.

Of those who confronted them, Habbār Ibn al-Aswad was the biggest obstacle. Pointing his lance in the direction of Sayyidah Zaynab ﷺ, he threatened her, 'Dismount, or I will strike.'

He then started poking the lance into her foot, and in trying to evade it, she shuffled around and ended up falling off the camel. Due to the fall, she was badly injured and suffered a miscarriage. In this state, she was taken back to Makkah Mukarramah.

She reached Madinah Munawwarah at a later date, but on the way there, the effects of the attack took their toll on her and she fell ill. Soon after reaching Madinah Munawwarah, she passed away.

To what extent must this ordeal have caused anguish to the Master of Both Worlds ﷺ! It must have crossed his mind, 'How dreadfully Habbār ibn al-Aswad has tormented my daughter.'

After the Master of Both Worlds ﷺ conquered Makkah Mukarramah, this very same Habbār began hurriedly planning to flee the city, but his friends advised him to go to the Noble Prophet ﷺ to seek his forgiveness because he was an embodiment of mercy, and would undoubtedly forgive him.'

This is exactly how things transpired. Habbār ibn al-Aswad approached the Noble Prophet ﷺ and said, 'O Messenger of Allāh, I have caused you great suffering, especially with regards to your daughter Zaynab. Forgive me and grant me safety. The Noble Prophet ﷺ granted him safety straightaway.

ʿUmayr Ibn Wahb

Ṣafwān ibn Umayyah ibn Khalf was the son of Umayyah ibn Khalf, who was killed in the Battle of Badr. He sent ʿUmayr ibn Wahb to Madinah Munawwarah on a mission to martyr the Noble Prophet ﷺ.

The manner in which Allāh Most High treated the Master of Both Worlds ﷺ was unique. Shaykh Saʿdī رحمه الله says in a poem, 'At times, I reach the lofty Throne (*ʿarsh*) and witness the coming and going of the angels, the arrangements of the Highest Assembly (*al-Mala' al-Aʿlā)* and the activities of the heavenly order. All would reveal itself to me through visions (*kashf*) and everything would appear before my eyes. But if something fell on my body, or pricked it, I would not even notice it.'

The Noble Prophet's ﷺ position was exactly the same. As ʿUmayr came forward with the intention of martyring him, the Noble Prophet ﷺ already knew his motives were sinister, and so he asked him, 'Why have you been sent here?'

ʿUmayr immediately retold the events that had brought him there, and after the Noble Prophet ﷺ forgave him, he recited the article of faith (*kalimah*) and accepted Islam.

Thumāmah – The Chief of Banū Ḥanīfah

Musaylamah was the chief of the Banū Ḥanīfah tribe. He claimed prophethood while the Noble Prophet ﷺ was still alive. Thumāmah ibn Uthāl belonged to the same tribe and was also a chief. What is more, he had full authority over all the wealth of this tribe and was counted amongst its elite leaders.

Once, he was on his way to perform *ʿumrah* when the altruistic Companions of the Noble Prophet ﷺ caught him. They led him to the Noble Prophet ﷺ and told him, 'O Messenger of Allāh, This is Thumāmah, chief of the Banū Ḥanīfah tribe.'

The Noble Prophet ﷺ instructed the Respected Companions رضي الله عنهم to tie him to a pillar. Whenever the Noble Prophet ﷺ walked past

the pillar at prayer times, he would ask, 'What do you intend to do, O Thumāmah?'

His reply on the first day was, ان تقتل تقتل ذا دم 'If you kill me, then the strong force of Banū Ḥanīfah is behind me, who, without doubt, will seek retribution. Mull over this possible scenario before you even think of shedding my blood. If you forgive me, then I shall be grateful to you for as long as I live.' The Noble Prophet ﷺ simply walked away.

On the second day, the Noble Prophet ﷺ asked once again, 'What do you intend to do, O Thumāmah?' He received the same reply.

On the third day, the Noble Prophet ﷺ returned and again asked Thumāmah the same question and the reply was no different to that of previous days. The Noble Prophet ﷺ, turning to his Companions, instructed them, 'Let him go.'

He had been forgiven and set free. He however left, took a bath and walked back to the Masjid Nabawi, to announce his conversion to Islam by saying the declaration of faith (*kalimah shahadah*). He then said, 'O Messenger of Allāh, I was on my way to perform *ʿumrah* when your Companions captured me. What do you suggest I do?' The Noble Prophet ﷺ instructed him to go to Makkah Mukarramah and perform the *ʿumrah*. He travelled to Makkah Mukarramah for this purpose, and after seeing him perform the *ṭawāf* and *ṣalāh* according to the Islamic way, the non-Muslims remarked, 'It looks like he has turned into a *ṣābī*.' They used the term *ṣābī* for anyone who had abandoned their religion for Islam. Hearing this, Thumāmah warned, 'I have not become a *ṣābī,* rather, I have become the slave of the Messenger of Allāh. Be warned! If you resort to using force, then remember that all your grain is supplied by Banū Ḥanīfah, and until the Messenger of Allāh does not grant permission, you will not receive a single grain from us.'

Forgiveness and Pardon

The Master of Both Worlds ﷺ dealt with even his staunchest enemies in a mild, tolerant and forgiving manner. How can we

possibly emulate this? Our situation is such that if something offensive is uttered against us, then we remember it for the rest of our lives and refuse to forget it. If we are made to suffer physical or financial harm, then without question, it remains entrenched in our hearts forever.

In contrast, when the Conquest of Makkah happened, there was not a single Muslim household in the city - it was inhabited only by the arch enemies of Islam and Muslims. The Master of Both Worlds ﷺ made his way to the centre of the gathering and while standing amongst them, cast a glance in their direction. Everywhere he looked, all he could see were those who had fought against the Muslims in the Battles of Badr and Uhud, as well as those who urged them on and brought fighters in their thousands with them at the Battle of Khandaq.

Also, amongst them were the individuals who organised the boycott of the Noble Prophet ﷺ and persevered to deprive him of food, water and basic provisions in the Valley of Abū Ṭālib - which is in Makkah Mukarramah - for a lengthy period of three and a half years. In front of him, as far as the eye could see, only the enemies who stopped at nothing to torment him, who had made his pure body blood stained, and who had crushed his Respected Companions رضي الله عنهم under the weight of oppression during the Makkan period were to be seen.

The Noble Prophet ﷺ looked around him and seeing that the crowd comprised only the arch enemies of Muslims, he thought to himself, 'How should they be dealt with?' The Noble Prophet ﷺ then posed a question to them, 'You are fully aware of everything that you have perpetrated against us. Today, we have got the upper hand, so how do you expect to be treated?'

Forgiving the Bloodthirsty

Deep down, these people, who had spent their whole lives being hostile to the Noble Prophet ﷺ, knew that no one more clement, merciful or courteous than the Messenger of Allāh ﷺ had ever

graced the world. When the Noble Prophet ﷺ asked, 'O People! How do you expect to be treated.'

They replied:

اخ كريم، ابن اخ كريم

O noble brother and son of our noble brother. (We are related to you and there is an established brotherhood between us. Hence, we expect nothing but goodness from you).

The Noble Prophet ﷺ then announced:

اذهبوا لاتثريب عليكم اليوم

You may go! There is no reproach upon you today.

They were promised that they would not be held accountable for the crimes they perpetrated against the Muslims, and would be forgiven. This was the reason why they are referred to as the 'freed ones' (*ṭulaqā*). Although they were guilty of having committed atrocities, they were let off without punishment.

The Need for Elegant Manners

Nowadays, all that is happening around us necessitates that we bring about a change in ourselves. We do not display elegant manners even when with our family members, with whom we sit, walk, share food and drink and whose company we enjoy daily. The wife lives in constant fear and the children are the same, unable to predict when the next fit of rage will hit them. Parents have high hopes that their children will serve them well after adulthood, but instead of constantly supplicating for them, the parents curse their own children, calling on Allāh Most High not to give anybody such children. If this is how we are with our kith and kin, then what must our conduct with strangers be like? We should endeavour to transform ourselves, develop a change in our temperament, and change our disposition to a calm one. We ought to emulate the character displayed by the Master of Both Worlds ﷺ.

As children, Sayyidunā Anas and Sayyidunā ibn ʿAbbās ﵄ came to serve the Noble Prophet ﷺ. Just imagine on how many occasions they will have erred, thus inconveniencing the Noble Prophet ﷺ each time. Yet Sayyidunā Anas ﵁ says, 'I served the Noble Prophet ﷺ for ten years, and he neither rebuked nor scolded me even once throughout this whole period.'

May Allāh Most High enable us to adopt the blessed manners of the Noble Prophet ﷺ.

18

The Best of Men ﷺ Was Conscious of His Humanity

وأعجب تلك البدر ينشق عنده

وما هو فی اعجازہ من عجائب

(اطیب النغم)

اَلْحَمْدُ لِلّٰہِ، اَلْحَمْدُ لِلّٰہِ نَحْمَدُہٗ وَ نَسْتَعِیْنُہٗ وَ نَسْتَغْفِرُہٗ وَ نُؤْمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیْہِ، وَ نَعُوْذُ بِاللّٰہِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَیِّآتِ اَعْمَالِنَا، مَنْ یَّہْدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ وَ مَنْ یُّضْلِلْ فَلَا ھَادِیَ لَہٗ، وَ نَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ، وَ نَشْھَدُ اَنَّ سَیِّدَنَا وَ نَبِیَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُہٗ وَ رَسُوْلُہٗ، صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَ عَلٰی اٰلِہٖ وَ صَحْبِہٖ وَ بَارَکَ وَ سَلَّمَ تَسْلِیْماً کَثِیْراً کَثِیْرًا.

اَمَّا بَعْد:فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطَانِ الرَّجِیْمِ، بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ﴿لَقَدْ جَاءَکُمْ رَسُولٌ مِّنْ أَنفُسِکُمْ عَزِیزٌ عَلَیْہِ مَا عَنِتُّمْ حَرِیصٌ عَلَیْکُم بِالْمُؤْمِنِینَ رَءُوفٌ رَّحِیمٌ﴾

Friends, this is a *ḥifẓ* and *nāẓira* completion ceremony. May Allāh Most High make it a source of blessings for the students and their parents and a means of attaining salvation. May Allāh Most High continue this sequence of reciting, memorising and teaching the Holy Qur'ān for all their progeny to come till the Day of Judgement. May He help us adhere to the teachings of the Holy Qur'ān.

Friends, the Holy Qur'ān is the word of Allāh Most High. It was revealed to be acted upon. Sayyidah ʿĀ'ishah ﵂ was once asked regarding the character of the Noble Prophet ﷺ. She replied:

کان خلقه القرآن

His character was the Holy Qur'ān.

The Noble Prophet ﷺ was an embodiment of what the Holy Qur'ān requires of us. If anyone wishes to know about the honest character of the Noble Prophet ﷺ, his pure life and his feats throughout his sixty-three year life, then he should study the Holy Qur'ān - كان خلقه القرآن.

A Magnificent Verse

In the verse, لقد جاءكم رسول من أنفسكم (Qur'ān 9:128) which I recited before you, Allāh Most High, referring to the Messenger of Allāh ﷺ, informs the people that 'I have granted prophethood and sent to you someone who is from amongst you and, عزيز عليه ما عنتم 'Who finds your suffering difficult.' In other words, whenever you face any sort of difficulty, hardship or inconvenience, it is very hard and burdensome upon him. Moreover, حريص عليكم 'He wants what is best for you' i.e. no moment passes by in which he does not have an earnest desire for you to be at ease in this world and the hereafter. بالمؤمنين رؤوف رحيم 'He is kind and merciful to the believers.' The pure heart of the Noble Prophet ﷺ is filled with mercy for all the believers. Mercy everywhere - in this world, in the hereafter, on the plain of resurrection, on the Bridge over Hell, at the time of accountability of deeds - and he will be present as an embodiment of mercy in Paradise too. Here, I have presented a brief interpretation of this verse for you.

This is a magnificent verse! It makes reference to his esteemed person, for whom the sun, moon, stars, heavens, earth and entire universe was brought into existence. He was the reason due to which Allāh Most High established the series of prophethood beginning with Sayyidunā Ādam عليه السلام all the way up to Sayyidunā ʿĪsā عليه السلام. This was to make humanity understand that if the collective attributes and qualities of all the prophets sent into this world by Allāh Most High were to be placed in one scale, [and those of the Noble Prophet ﷺ in the other], then the scale holding the Noble Prophet's ﷺ qualities would outweigh them.

A few of the many graceful attributes of the Noble Prophet ﷺ have been mentioned here. Allāh Most High says, 'Surely, there has come to you a Messenger from your own community.' That is to say, We have given him with an honoured status and commissioned him with a duty - it is the honourable status of prophethood. He is the chief and leader of the prophets that have come before. But at the same time, we would like to make you aware of the fact that he is 'from amongst you.' Moreover, as this lofty position of prophethood demands that miracles be manifested, he will duly perform them, the nature of which will astound the senses of [even] the sages.'

To avoid confusion and to prevent anyone from giving him the attribute of divinity, Allāh Most High added 'from amongst you,' i.e. the son of Sayyidah Āminah ؓ and Sayyidunā ʿAbdullāh ؓ.

Friends, this part of the verse delivers a vital lesson to us. It carries a very important message. That is, when Allāh Most High ordains for someone a position of authority and a high rank, then the fact that he is just another human being on the face of this earth should not escape him. The Noble Prophet ﷺ was always conscious of this.

A Female Companion (*Ṣaḥābiyyah*) of the Noble Prophet ﷺ

A woman once came to the Noble Prophet ﷺ intending to ask a question, but she became overawed and tongue-tied by the mere presence of the Messenger of Allāh ﷺ. Realising this, the Noble Prophet ﷺ removed the fear and awe in an incredibly genial manner.

The Noble Prophet ﷺ said, 'Why do you fear me? My mother was just like you. I am also a mother's son: كانت تفلى ثوبها 'She too would pick lice off her clothes' and would wear simple clothes just as you do. She wasn't a queen who wore exquisite clothing. Just as dust in your clothes and hair could result in headlice, my mother was also susceptible to this.'

If Allāh Most High accepts someone for the service of his reli-

gion (*dīn*) or grants him a high status and position, then the words من أنفسكم should not escape his thoughts.

Al-Ism al-Aʿẓam (The Greatest Name of Allāh Most High)

An adherent (*murīd*) and student of a saint once asked, 'O Shaykh, teach me words that will fulfil all my objectives.'

There are a few ailments that stem from the olden days. Learning the science of Alchemy (*kīmiyā')* and Ancient Chemistry (*sīmiyā*) is one of them. In Alchemy, the idea was to mix copper with certain herbs to transform the copper into gold. In the science of Ancient Chemistry, a few herbs were mixed with heated metal in order to produce silver. Ultimately, people in the past had a great desire to master these sciences (of turning base metals into gold and silver).

Likewise, *al-Ism al-Aʿẓām* is a phrase - the recitation of which allows for any task to be accomplished. Thus, the saint said, 'Spend some time in my company.'

On one occasion, this adherent of the saint saw an old man in a jungle, impoverished and on the breadline, carrying a bale of wood on his head. A man riding a horse suddenly appeared and asked him, 'Where are you going?'

'I've just been to cut wood, some of which I will put aside for my own use, and the rest I will sell in the market. With the money I make, I will buy food for my children.'

The horseman struck him with a whip and ordered him to deliver the bale of wood to his house. This reduced the old man to tears. Sobbing, he delivered the bale of wood to the wealthy horse man's house and left.

This devotee returned to the saint and said, 'I had a great need for the *al-Ism al-Aʿẓam* today. If only you had taught it to me, it would have solved everything.'

The saint asked him to explain what had happened. He said, 'Something remarkable happened today right before my eyes. If I knew the al-*Ism al-Aʿẓam*, I would have cursed the tyrant!' If only

we had the *al-Ism al-Aʿẓam*, then we too would curse those who are perpetrating heinous crimes. We supplicate that Allāh Most High avenges the victims.

The saint told him to relate the whole episode in more detail. He therefore described the features and appearance of the old man who was forced to comply. After listening to this account, the saint smiled and revealed, 'I actually learnt the *al-Ism al-Aʿẓam* from that very same man.'

After acquiring a position of authority, managing it without abusing it, and at the same time tolerating any violations of that authority, is what is extremely difficult.

The Miracle of Splitting the Moon

Through the verse لَقَدْ جَاءَكُمْ رَسُوْلٌ, Allāh Most High tells us that He has sent the Noble Prophet ﷺ to this world as the Leader of the Messengers. As proof of his prophethood, he has blessed him with the ability to perform miracles. Thousands of miracles were performed by the blessed hands of the Noble Prophet ﷺ. The pagans of Makkah Mukarramah falsely accused him, saying, 'We do not accept you as a prophet, and whatever we have seen from you thus far, you have managed it through magic. Our belief is that magic affects the terrestrial pattern (the world) and is limited to its inhabitants. However, upsetting the celestial pattern (of outer space) is beyond magicians.'

After these introductory comments, they made their demand: 'Perform a miracle on the heavenly bodies and we will believe that you are a prophet.'

The Noble Prophet ﷺ responded by telling them to gather on a particular mountain in the middle of the night. When they had done so, he showed them the moon of the fourteenth night and made sure, 'Are you watching the moon?'

They all confirmed, 'Yes.'

The Noble Prophet ﷺ gestured towards the moon with his blessed hand, and as soon as he had done that, it split into two.

The Noble Prophet ﷺ then moved one of his fingers down, as if to lower one part of the moon. He continued to move his finger downwards until it was in line with the horizon. Simultaneously, that part of the moon also moved and it continued to come down until it reached the horizon. Then the Noble Prophet ﷺ gestured towards the other half of the moon in the same way, and it too followed the motion of the Noble Prophet's ﷺ blessed finger. As soon as he stopped moving his finger, the moon also stopped, at the horizon.

Scholars have suggested that the miracles of the Noble Prophet ﷺ were not single miracles but each miracle was in fact made up of many miracles.

Here, firstly, the splitting of the moon was a miracle; secondly, for the moon to actually move is another miracle; thirdly, for it to continue moving according to the Noble Prophet's ﷺ wishes was another miracle; thereafter, for this part of the moon to halt at the horizon without crashing down to the ground was yet another miracle. The other part of the moon also underwent the same process. Not only that, but when the Noble Prophet ﷺ gestured for both parts to return to their original location, then in accordance with the gestures made by the Noble Prophet's ﷺ finger, they moved back to their original position and joined up. After this, the Noble Prophet ﷺ said:

اشهدوا

Bear witness to this.

As fate decreed, they did not bring *īmān* and instead, accused, 'We believe you possess a potency in magic which even influences the heavenly bodies!'

The whole world witnessed the splitting of the moon into two - a miracle which Allāh Most High had blessed the Noble Prophet ﷺ with. Moreover, the inhabitants of Makkah Mukarramah saw it split into two and come down to the horizon, all made to happen by the gestures the Noble Prophet ﷺ made with his blessed finger. Despite this, whilst he was in Madinah Munawwarah, when the

month of Ramaḍān approached, he tried to see the moon but it was obscured by clouds. The blessed finger that had split the moon into two and coordinated its movement downward was just as capable of moving the clouds [to allow the moon to be seen].

However, the upshot of his human attributes referred to in the words 'from amongst you' was that Allāh Most High wanted the Sharīʿah to be available in practical terms for humanity after the Noble Prophet ﷺ and till the Day of Judgement, and this required that the moon be hidden behind the clouds. That is why the Noble Prophet ﷺ said, 'Fast when you see the new moon [of Ramaḍān], and stop fasting when you see the new moon [of Shaʿbān].'

Miracles and Human Attributes

Although numerous miracles to do with food were performed by the Noble Prophet ﷺ, but at the same time, the manifesting of the human attribute of 'from amongst you,' was necessary. This was because from the future generations there will be people ravaged by hunger and those who will face starvation. It was essential to make the Sharīʿah applicable for them too. Consequently, the Messenger of Allāh ﷺ deliberately remained hungry for days on end, even though he could have performed miracles.

Once, whilst on a journey, the Respected Companions رضي الله عنهم told him, 'O Messenger of Allāh, we do not have water.' On this occasion, Allāh Most High decided to place the human attribute above any miracle - because lack of water affects so many countries - even today - and revealed the verse of *tayammum*, an act which is performed when it is not possible to procure enough water [for performing ablution or taking a bath]. This was despite the fact that numerous miracles to do with water occurred in Madinah Munawwarah and are well documented in dozens of narrations.

Rain Fell as the Blessed Hands Were Raised

As the Noble Prophet ﷺ was delivering the Friday sermon before Jumuʿah prayer, a Companion stood by the door of Masjid Nabawī and called out, 'O Messenger of Allāh, our livestock are dying due to lack of rain. It has not rained for quite a while.' The Noble Prophet ﷺ immediately supplicated for rain.

The Respected Companions ﷺ report, 'Not a single cloud had been seen in the skies for some time, but as soon as the Messenger of Allāh raised his blessed hands, clouds formed out of nowhere and the heavens opened up in such a way that it rained continuously from one Jumuʿah to another.'

Hence, it is possible for it to start raining as soon as the blessed hands of the Noble Prophet ﷺ are raised. [But when did this happen]? It was when the position of apostleship (*risālah*) required it, and whenever the need arose for a miracle to manifest. In most cases, the prevalent attribute of the Noble Prophet ﷺ would be the humanly one, the one described by the words 'from amongst you.'

Sayyidunā ʿAlī ﷺ

The Noble Prophet ﷺ called for Sayyidunā ʿAlī ﷺ during the Conquest of Khaybar. The Respected Companions ﷺ informed the Noble Prophet ﷺ that he was suffering from sore eyes. The Noble Prophet ﷺ instructed, 'Call him over.' When he came, the Noble Prophet ﷺ put some of his blessed saliva on the eyes. Not only were they immediately cured, but the Respected Companions ﷺ report that from that day onwards, Sayyidunā ʿAlī ﷺ never again experienced pain in his eyes.

It has been stated regarding Sayyidunā Qatādah ibn Nuʿmān ﷺ that during a battle, his eye came out of its socket. The Noble Prophet ﷺ put it back in its place with his blessed hands. The Respected Companions ﷺ state that from the two eyes, the eye that was placed back by the Noble Prophet ﷺ ended up having the better vision.

A Corpse Comes Back to Life

When faced with adversity or when suffering an illness, the Respected Companions ﷺ would visit the Messenger of Allāh ﷺ.

A woman from Yamamah brought her child to the Noble Prophet ﷺ and complained, 'O Messenger of Allāh, he has died.' The Noble Prophet ﷺ advised her to be patient and mentioned the eternal bliss and rewards of the hereafter she would attain. But, after all, she was a mother and therefore insisted, 'O Messenger of Allāh, I want my child back.' The Noble Prophet ﷺ supplicated and he subsequently came back to life. Due to this miracle, the Respected Companions ﷺ gave him the honorific epithet of *Mubārak al-Yamamah* (The Blessed child of Yamamah). Whenever the Respected Companions ﷺ suffered from an illness or faced adversity, the power and strength of apostleship, 'Surely there has come to you a Messenger,' would manifest itself and their needs would be fulfilled.

Sayyidunā ʿUmar ﷺ and Sayyidah Asmā' ﷺ

The Respected Companions who had emigrated to Abyssinia (Habshah) returned to Madinah Munawwarah near the time of the Conquest of Khaybar. The Noble Prophet ﷺ was engaged in the affairs of Khaybar, thus their meeting with him was but brief. Informing the Noble Prophet ﷺ that they were in good spirits and that they had reached Madinah Munawwarah safely is what it entailed.

Sayyidunā ʿUmar ﷺ arrived home at the time of day when Sayyidah Asmā' bint ʿUmays ﷺ, who was from amongst the Emigrants to Abyssinia, was at his house. From outside, he was told not to enter because of the presence of a marriageable person (*ghayr maḥram*) in the house. He asked who she was, and from inside the house, he was informed that 'it is Asmā.'

He asked, 'Which Asmā?'

'It's Asmā' bint ʿUmays who was part of the group that emigrated to Abyssinia.'

Sayyidunā ʿUmar ﷺ said: الحبشيّة هذه البحريّة هذه 'This is the woman who travelled to Abyssinia! This is the woman who travelled by sea!'

After asking her how she was and about the journey itself, he remarked from behind the curtain: سبقناكم بالهجره 'We emigrated before you.'

In other words, whilst you were in Abyssinia, the Messenger of Allāh emigrated from Makkah Mukarramah to Madinah Munawwarah, and we followed suit. Our Migration to Madinah Munawwarah was before yours!

Just as children vie with one another, the adults also competed with one another for the rewards and statuses of the hereafter and spoke of the favours they will be conferred with as a result of their deeds. Hence, someone of the calibre of Sayyidunā ʿUmar ﷺ was proudly telling this female Companion (*ṣahābiyyah*), 'We emigrated before you.' i.e. you only managed to accomplish this act of migrating today, whereas we reached Madinah Munawwarah years ago in the footsteps of the Messenger of Allāh ﷺ. We were amongst the first to emigrate whilst you are from the last.

This female Companion became distraught and vowed, 'I will not eat, drink, sleep, or do anything until I mention this to the Messenger of Allāh. We left Makkah Mukarramah for Abyssinia and lived there in exile for many years, so how can you possibly surpass us in reward?'

Sayyidunā ʿUmar's ﷺ comments deeply upset her and thus she vowed not to eat or drink until she had clarified the matter with the Noble Prophet ﷺ. She made her way to the Noble Prophet ﷺ and said, 'O Messenger of Allāh, ʿUmar is saying such and such.'

The Messenger of Allāh ﷺ asked, 'Who?'

Sayyidah Asmā' ﷺ replied, 'ʿUmar.'

The Noble Prophet ﷺ said, 'ʿUmar is saying this! No. ʿUmar and his companions came here from Makkah Mukarramah and for them is the reward of one migration only, whereas you people travelled to Abyssinia first and then emigrated to here, so for you is the reward of two migrations.'

In this story, Sayyidah Asmā’ ﵂ countered Sayyidunā ʿUmar ﵁ by reasoning, ‘How can you possibly count yourselves amongst the forerunners and therefore feel entitled to gaining more reward when the Messenger of Allāh ﷺ was living amongst you, who, whenever the need arose, يطعم جائعكم ويشفي مرضاكم would feed your hungry ones and cure your sick?’ The sick would present themselves to the Noble Prophet ﷺ, and as soon as his blessed hand passed over the ill person, he would be cured. If a poverty stricken person informed him of his plight, he again would supplicate Allāh Most High and unexpected arrangements for food would be made for that person. Similarly, a miracle would manifest [every so often] from the Noble Prophet ﷺ when there was a shortage of water.

She said, ‘If there was anyone who endured total hardship, then it was us. We left our homeland and undertook a lengthy journey to Abyssinia where we tolerated many hardships.’

The Inclination of the Respected Companions ﵃ at the Time of Need

It was common for the Respected Companions ﵃ to arrive in the blessed company of the Noble Prophet ﷺ and beseech him upon encountering any problems. A miracle would soon manifest before their eyes. A Companion of the Noble Prophet ﷺ says, ‘It was the blessed practice of the Messenger of Allāh ﷺ to deal with the affairs of his Companions from after ʿIshā’ prayer till late. We would fall asleep and not know when the Messenger of Allāh ﷺ had returned home.

‘The Messenger of Allāh’s ﷺ *Anṣāri* neighbours would send for him a bowl of milk covered with a lid and that would be put aside for him. After returning home late at night, he would drink the milk before retiring to bed.’

The Companion says, ‘One night, I went to the home of the Messenger of Allāh ﷺ after ʿIshā’ prayer and lay down on a bed. However, I felt hungry and thought, “why not drink from some of the milk kept aside for the Messenger of Allāh ﷺ.” I wavered

for a bit, but hunger soon took me over and I began to drink the milk. My intention was to drink a little and leave the rest for the Messenger of Allāh ﷺ, but once I raised the bowl to my mouth, I only stopped when there was nothing left of it. Once I realised what I had done, it felt like the earth beneath me was slipping away. 'O Allāh, what have I done! I have drunk every last drop of it. When the Messenger of Allāh returns and finds the bowl empty, he will surely curse me."

The Companion says it felt like the earth beneath his feet was slipping away and despite going back to bed, he struggled to get to asleep. He then says, 'The Messenger of Allāh ﷺ returned after half the night had passed and his habit was to walk quietly since he was very careful about not disturbing anyone on his return. He could not bear disturbing and unsettling anyone.' The Holy Qur'ān states:

عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ

Your suffering is difficult for him.

'According to his habit, the Messenger of Allāh entered light footed to avoid disturbing anyone who was sleeping, whilst I, out of shame and fearing the worst, hid myself beneath the bed sheet. He made his way to the bowl and removed its lid. At that point, I feared that if the blessed tongue of the Messenger of Allāh ﷺ utters some words against me, then I will be ruined. However, seeing the bowl empty, he supplicated, 'O Allāh, have mercy upon the person who drank this.'

Now, I rose from my bed and related the entire incident to the Messenger of Allāh. His response was, 'Go and milk the goat, Allāh Most High has filled up its udders with milk [in such a short space of time].'

In a nutshell, Sayyidah Asmā' رضي الله عنها says that whenever an issue arose, the Respected Companions رضي الله عنهم made their way to the Messenger of Allāh ﷺ and divine arrangements would take care of matters. These miracles, owing to his position of apostleship as defined by the word رسول , were manifested only for the Respected Companions رضي الله عنهم. The Messenger of Allāh's ﷺ own condition,

because of his humanly attribute of 'from amongst you' was such that Sayyidah ʿĀ'ishah ﵂ says, 'In comparison to the pain suffered by someone who has a headache, the pain suffered by the Messenger of Allāh was many times worse. Similarly, when suffering from fever, he would experience pain equivalent to the pain of two people in a similar situation.'

A Companion once broke a bone in his foot whilst carrying out an important errand. He returned and informed the Noble Prophet ﷺ of this who told him to expose the injured bone. The Noble Prophet ﷺ passed his blessed hand over the bone and the bone healed itself.

In contrast, the Noble Prophet ﷺ himself was once riding a horse when he fell off it, injuring a bone of his hand and a bone in his foot of the side he fell on. He remained in pain afterwards for seventeen days.

When the humanly attributes prevailed then the Noble Prophet ﷺ was no different to the ordinary person in normal situations, even though he had at his disposal the divinely bestowed power and potency to perform miracles. The ability to do both, and thereafter, strike a balance between the two is a marked distinction of the Leader of the Messengers ﷺ.

One Should Be Conscious of His Human Weaknesses

No matter how much wealth or how much authority Allāh Most High bestows a person with, he should always remember the portion of the verse, 'from amongst you.' He must come to understand that 'every individual on the face of this earth is no different to me, and I am indeed one of them.'

Sadly, in the current climate, things seem to be quite the opposite. If someone becomes affluent and stands out from the pack, or attains a position of authority or a degree or qualifies as an engineer or doctor, then he no longer keeps his feet on the ground and instead begins to consider himself a cut above the rest.

What I have just said is more to do with the materialists, but religious people can be even worse. The illness of considering oneself superior to others is so widespread that they feel uncomfortable undertaking tasks which everyone else is not ashamed to undertake – all due to their elitist thinking.

In contrast, Shaykh al-Islām Ḥusayn Aḥmad Madanī ﵀ was once travelling on a train when on two separate occasions a Hindu man sitting opposite him, stood up and left, but then returned rather quickly. Seeing this, the shaykh asked, 'What is the matter?'

The Hindu said, 'I went to the toilets but returned because they are dirty.'

The attendant who was with Shaykh al-Islām Ḥusayn Aḥmad Madanī ﵀ relates, 'The shaykh immediately got to his feet and stood by the window for a while. Then he slowly headed towards the toilet door before entering. After locking the door, he cleaned it thoroughly, came back out and told the Hindu, "I have been to the toilet and it is now clean."'

May Allāh Most High protect us from self-conceit and enable us to be conscious of [our] foul actions.

و آخر دعوانا ان الحمد لله رب العالمين

19

Stories of Those Who Gathered the Scattered Pearls of the Orphan Gem ﷺ

ترا در چھوڑ کر، یہ تیرے دیوانے کہاں جائیں
بھلا تیرے سوا، دادِ وفا پانے کہاں جائیں

کرم کا آسرا لے کر، درِ اقدس پہ آئے ہیں
ترے در کے سوا دامن کو پھیلانے کہاں جائیں

ترا در چھوڑ کر، اے سرورِ دیں، رحمت عالم
دل مجروح کے ہم، داغ دکھلانے کہاں جائیں

نہ ہو حاصل نگاہِ لطفِ احمد کا اگر شانہ
تو ہم تقدیر کی زلفوں کو سلجھانے کہاں جائیں

اگر رخ پھیر لیں، ہم سرورِ دیں کی اطاعت سے
بھٹک کر اپنی منزل سے خدا جانے کہاں جائیں

ہمارے خانۂ دل میں مکیں ہے گنبدِ خضراء
ظفر ہم اپنے دل کو اور بہلانے کہاں جائیں

(ظفر جنکپوری)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّاٰتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لآَ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا. اَمَّا بَعْد:

Friends, mothers and sisters, we are gathered here today for the completion ceremony of *Ṣaḥīḥ al-Bukhārī*. Teachers, male and female, have worked hard all year long in teaching the six books of Ḥadīth. Today, we too have become part of their gathering - and have assembled for the purpose of listening to the final lecture on *Ṣaḥīḥ al-Bukhārī* - the greatest book of them all.

The Acceptance of Supplication (*Duʿā’*) at the Completion of *Ṣaḥīḥ al-Bukhārī*

Ḥadīth scholars (*muḥaddithīn*) have penned their experiences of supplications being accepted after completing the *Ṣaḥīḥ al-Bukhārī*. We once wrote to Shaykh Zakariyyā ﵀ highlighting the problems we were encountering, pointing out that the darul uloom was situated in an area boasting one hundred thousand houses - all of which were occupied by English people. We also underlined the various

obstacles we faced at the time with respect to the building of an extension in order to create more space and accommodate more students, as well as in constructing a *masjid* and more classroom facilities.

The shaykh wrote back (and I have kept the letter safe): 'Keep holding *khatams*. Those who are not scholars and find reading [unvowelled] Arabic difficult should complete the recitation of the Holy Qur'ān, and those who are proficient in Arabic should read *Ṣaḥīḥ al-Bukhārī* in full.' Since Darul Uloom breaks up for the weekend on a Saturday, we allocated for this an hour on that day for the reading of *Ṣaḥīḥ al-Bukhārī*. Allāh Most High subsequently made matters easy, and permission to construct the *masjid* and classrooms was granted resulting in both being constructed.

The Ḥadīth scholars have penned their experiences with regards to supplications made after such a *khatam*. Those who are constantly teaching and learning in this field are able to complete its recitation rapidly with little difficulty.

The study of this collection will have taken hundreds of lessons and many hours over the course of the year; yet ʿAllāmah ibn Ḥajar ʿAsqalānī ﵀ says that he completed the reading of *Ṣaḥīḥ al-Bukharī* in the presence of a particular Ḥadīth scholar in just twelve gatherings. Two sittings were held daily, from early morning to Ẓuhr, and from Ẓuhr to ʿAṣr prayer, and in just twelve sittings the whole *Ṣaḥīḥ al-Bukharī* was completed.

The Ḥadīth scholars relate through experience that for whatever purpose they completed a reading of *Ṣaḥīḥ al-Bukharī*, their goals would be achieved through the acceptance of the supplication that followed it. Allāh Most High would unquestionably answer their supplication.'

May Allāh Most High accept our presence for the purpose of completing the *Ṣaḥīḥ al-Bukharī*. May He accept our supplications. Humanity, not just Muslims, is currently distressed and oppressed everywhere. Natural and man-made disasters are befalling them. Let us supplicate that Allāh Most High alleviates their suffering and enables the tyrants to seek forgiveness [for their transgressions]. May He especially protect Islam and Muslims throughout the world.

Written by Imām Bukhārī ﷫, *Ṣaḥīḥ al-Bukhārī* stands out from the rest, in that many endeavours have been undertaken in the field of Ḥadīth, yet Allāh Most High has honoured the *Ṣaḥīḥ al-Bukhārī* with widespread acceptance.

The Primary Task

In the formative years of Islam in Makkah Mukarramah, when the Noble Prophet ﷺ invited humanity towards لا إله إلا الله, the oneness of Allāh, the primary objective was to inculcate the message:

قل اٰمنت بالله ثم استقم

Say! 'I believe in Allāh', and then remain steadfast.

In other words, accept *īmān* - though your conversion will elicit a response that will be in the form of tough trials and experience vicissitudes of fortune wherein you will be opposed, tormented in every way, and forced to endure all sorts of brutality. Some of you will be beaten, others dismembered, and some will even be burnt alive. But beware! The seed of *īmān* which you plant in your heart must sprout and grow. We have placed a trust in your care, and the duty to uphold it is indeed yours.

The most noble and respected personalities after the prophets are his Companions ﷿. They accepted the challenge, and as a result, had to face ordeals and trials of an unparalleled nature. Modern day persecution cannot compare to the extraordinarily callous treatment that the Respected Companions ﷿ suffered in Makkah Mukarramah. Allāh Most High, however, inspired them with courage. They were the chosen group who accepted the challenge and passed every test that came their way.

The Second Priority

In the initial stages of the Makkan period, safeguarding one's *īmān* was the only obligation. Thereafter, once the revelations which

were sent down on the Noble Prophet ﷺ gathered pace, and the verses of the Holy Qur'ān started to be revealed to the Noble Prophet ﷺ in quick succession, the safeguarding of one's *īmān* was complemented with another task – the teaching and learning of the Holy Qur'ān and its recitation. This was the very first obligation after accepting *īmān*.

I am sure you are well acquainted with the story of Sayyidunā ʿUmar ؓ and how he headed for the Noble Prophet ﷺ with sinister intentions only to be stopped in his tracks by someone who said, 'Sort out your own family first'. He changed course [and went to his sister] and when he approached his sister and brother in law, In what state did he find them? They were teaching each other the Holy Qur'ān. They were teaching each other Sūrah Ṭāhā.

For this reason, when the Noble Prophet ﷺ received the command to emigrate [to Madinah Munawwarah], he actually sent his Respected Companions there in stages, and their one and only task was to teach its Muslim inhabitants the Holy Qur'ān. Later on, when recalling those times, the Respected Companions ؓ used to say, 'We had started lessons on the Holy Qur'ān and used to recite it prior to the Noble Prophet's ﷺ arrival. When he joined his Companions after the Migration, they told him how much of the Qur'ān they had completed. One particular Companion says, 'I had reached Sūrat al-Aʿlā when the Noble Prophet ﷺ arrived in Madinah Munawwarah.'

The method adopted by the Respected Companions ؓ was to initiate the learning from *juz* (part) *ʿAmm*. I often say that this method of teaching children by starting with the relatively short *sūrah*s that have short verses - the *juz ʿamm*, containing the *mufaṣṣalāt sūrah*s - is the *sunnah* of the Noble Prophet's ﷺ Respected Companions ؓ. This is how they learnt the Holy Qur'ān. Initially, for several years, safeguarding *īmān* was the only thing required, and then, for the next few years, safeguarding *īmān* and teaching and learning the Holy Qur'ān remained a key components for the Muslims.

Subsequently, once the Respected Companions ؓ were convinced that they had learnt then memorised the Holy Qur'ān prop-

erly, and knew its exegesis (*tafsīr*) from the Noble Prophet ﷺ, [they were assigned a third duty]. Sayyidunā ʿUmar ؓ revealed that it took him twelve years to learn Sūrat al-Baqarah (to memorise it and understand its exegesis).

The Third Duty

After the teaching and learning of the Holy Qur'ān, committing every utterance which emanated from the blessed tongue of the Noble Prophet ﷺ to memory became the third requirement for the Respected Companions ؓ. Why? Allāh Most High says:

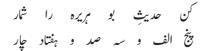
وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

He does not speak of (his own) desire. It is but revelation revealed (to him (Qur'ān 53:3-4).

They were advised to memorise, record and preserve every word the blessed tongue of the Noble Prophet ﷺ uttered.

Once, the Respected Companions ؓ themselves asked, 'O Messenger of Allāh, can we record what you say?' The Messenger of Allāh ﷺ replied, 'Yes. You may write it down in order to preserve it.' He then gestured towards his tongue to indicate that nothing emanates from it but the truth.

This was the advent of the third epoch. At first, the Respected Companions ؓ safeguarded their *īmān*; thereafter, they worked hard to preserve the Holy Qur'ān; and finally, to protect the Sunnah, they committed to memory thousands of ḥadīths of the Noble Prophet ﷺ similar to the way in which we memorise the Holy Qur'ān.

We studied the *Sharḥ Maʿānī 'l-Āthār* (of Imām Ṭaḥāwī) under the Madrasah principal Shaykh Asʿadullāh ؒ. Sayyidunā Abū Hurayrah ؓ will have memorised thousands of ḥadīths of the Noble Prophet ﷺ, but the number of ḥadīths that have reached us from him are currently recorded as 5374. Shaykh Asʿadullāh ؒ has mentioned this poetically:

How many is the number of Abū Hurayrah's ḥadīths?
The widely reported number is 5374.

Not only did the Respected Companions ﷺ work hard to preserve the ḥadīths of the Noble Prophet ﷺ, they also taught them to others just as they taught the Holy Qur'ān.

During the post–*ṣaḥābah* era, i.e. in the third era, the Followers (*tābiʿīn*) accomplished the magnificent task of preserving ḥadīths and the accounts of them fulfilling this responsibility are quite fascinating and need to be read. Thousands of Ḥadīth scholars were hard at work everywhere and the number of students who attended the lectures of each and every Ḥadīth scholar (*muḥaddith*) solely for the sake of learning and preserving ḥadīths totalled [many thousands]. Here you are, sat before me and listening to my address. Oratory is an entirely different field to delivering a discourse. But just as we, in order to teach a child how to recite the Holy Qur'ān, read, write and dictate words and sentences to him (In this country, our Qur'āns are published, but in Africa, it is still dictated [and written]), the Ḥadīth scholars dictated the words of ḥadīths to students who wrote them down in order to retain and preserve them. It has been reported that more than seventy thousand students attended each lecture of Yazīd ibn Hārūn, a prominent Ḥadīth scholar of his time.

126,000 Students Participate in a Ḥadīth Lecture

May Allāh Most High have mercy on Baghdad. The city was once an embodiment of splendour. May Allāh Most High revive the former splendour and grandeur of Islam.

When the lectures of Shaykh ʿĀṣim ﷺ took place in Baghdad, the huge number of people that flocked into the capital to attend his lectures greatly concerned the authorities. Now, apprehensive

as to why such a large number of people had devoted themselves to him, the deputy (*khalīfah*) enquired the reason why Shaykh ʿĀṣim's ﵀ lectures on ḥadīth were no longer being held where they used to be. He was informed that due to the increase in the already large number of people attending, he had been forced to move away from the populated area and into the outskirts.

Seeing this, the successor appointed some individuals to estimate the number of people attending the lessons.

It is well documented that on one particular day, they attended Shaykh ʿĀṣim's ﵀ lecture and after counting, determined that the number of students who had attended was 126,000. The aim of this large gathering was not to listen to a discourse or a lecture; rather, the sole aim was to commit to memory the sayings of the Noble Prophet ﷺ.

Earlier on, I told you that the first priority for the Muslims was to safeguard their *īmān*. In the formative years of Islam, efforts in this regard continued for a few years. Thereafter, efforts to preserve the Holy Qur'ān continued for a few years.

Since the Respected Companions ﵃ had initially preserved the complete biography and the lifelong utterances that came from the blessed tongue of the Noble Prophet ﷺ, it was the responsibility of their Followers (*tābiʿīn*), to circulate and propagate the Ḥadīth. They therefore executed this duty to the standard it deserved, to the best of their ability and in the best possible manner. I drew your attention earlier to the large number of students who attended to and sat before the Ḥadīth scholars to receive ḥadīths. They left no stone unturned in their quest to acquire and compile the treasures of ḥadīth. They travelled extensively from east to west, and that was in an era when swift means of transport did not exist, and travelling on foot was the only way.

Ibn Ḥaywah's Travels for Acquiring Ḥadīth

There was a Ḥadīth scholar by the name of Ibn Ḥaywah, from our neighbouring country, Spain. It has been reported that he

travelled from Spain to Marrakech, and from there, his treks included journeys to Tunisia, Algeria, Egypt, Iraq, Syria, the Two Holy Places (Ḥaramayn), Khurasan (modern day Iran, Afghanistan, Turkmenistan and Uzbekistan), India and Pakistan. Journeys in those days were undertaken on foot and partly on an animal, the purpose of which was only to seek the knowledge of Ḥadīth. Why?

He had read that Sayyidunā Jābir ﷺ had undertaken a lengthy journey from Madinah Munawwarah to Egypt for the sake of acquiring one ḥadīth, and therefore understood that there must be something exceptional about the whole concept of receiving the words of the Noble Prophet ﷺ for him to do this.

Sayyidunā Jābir ﷺ travelled to Egypt for this purpose. He reached his destination and knocked on the door, and as soon as the ḥadīth was related to him, he headed back to Madinah Munawwarah without delay. Ibn Ḥaywah realised from this story the importance of acquiring ḥadīths, and thought that if Sayyidunā Jābir ﷺ was willing to embark on such a journey just for the sake of listening to a single ḥadīth, then we should be prepared to sacrifice our lives for this cause.

Nowadays, *Al-ḥamdu li'llāh*, *madrasah*s and darul ulooms have been established everywhere, with teachers - both male and female – readily available to teach in the comfortable, secure and relaxing environment they offer. Nonetheless, genuine reward has been reaped by those who travelled on foot, through one country after another, enduring great hardships.

Shaykh Islamul Haque, Qārī Raḥīm Bakhsh, Shaykh Ṣiddīq Aḥmad ﷺ

Just recently, Shaykh Islamul Haque ﷺ said that the knowledge of *tajwīd* and *qirā'ah* is currently at its peak in Pakistan due to Qārī Raḥīm Bakhsh ﷺ being the imām and teacher of all the prominent *qārīs*. He used to reside in Multan and was amongst the representatives (*khalīfahs*) of Shaykh Zakariyyā ﷺ.

Shaykh Islamul Haque ﷺ further added, 'Qārī Raḥīm Bakhsh ﷺ

and Qārī Ṣiddīq Aḥmad ﷺ (who recently passed away and had also visited England) were my associates at Panipat Madrasah. We studied there for as long as was possible, as the syllabus for the forthcoming years had not yet been established. Because of this, we contemplated completing our studies elsewhere.'

'Between us, we decided to complete the remainder of our course in Delhi. However, we did not have any means of transport to take us there, nor any money, food or drink. We travelled from Panipat to Delhi on foot, carrying our books, bedding, clothes and belongings.' How did they succeed in doing this? He says, 'With only three of us travelling, two of the three would take the luggage whilst the third one would rest. The two carrying the luggage would then stop and one of those two would take care of the luggage whilst the other would go back and help collect the remaining belongings with the third individual who had been left behind. This is how we travelled from Panipat to Delhi over a number of days.'

Wherever food was offered to them they would consume it; otherwise, there was no choice but to bear the thirst and hunger. They didn't have a house to live in or a place to sleep.

Friends, mothers and sisters, by the grace and favour of Allāh Most High, we have been bestowed with many bounties. Hence we ought to derive maximum benefit from them. May Allāh Most High enable us to make our children *ḥāfiẓ*es and scholars. May He encourage us to educate them in the religious sciences.

Today's conference has ultimately been organised for the women, and I have already gone over my allocated time of thirty minutes. Let us supplicate that Allāh Most High accepts this *madrasah* and the efforts of all staff and helpers herein. May He let its benevolence surge unceasingly till the Day of Judgement.

The process I explained earlier was about the safeguarding of one's faith in the very early years of Islam, followed by the requirement of safeguarding one's faith as well as protecting the Holy Qur'ān. And after that, came the preservation of ḥadīths - and that alone was a lengthy process.

The Most Important Religious Duty in Current Times

Every era demands a particular focus and specific undertaking. Nowadays, it is imperative to establish religious educational institutions everywhere - both on a small and large scale. Centres to diffuse the knowledge of religious sciences ought to be established. The *madrasah* should form a part of every *masjid*, whilst having a *madrasah* in every neighbourhood will ensure that as many children as possible have access to an Islamic education.

This step is vital because the world is going through a phase of continuous movement and migration. You left India destined for another country. Many of you travelled to Burma, and later moved to the UK. In this way, people move from one place to another. Here, people are often on the move. You will see that people will relocate to London and other places, where initially only a single Muslim household lives, but fast forward five or so years and the very same area is now home to fifty to a hundred Muslim families. In contrast, back in India, the offspring of our forefathers who settled in their villages can still be found in that very village ten generations later.

This is why it is extremely important to establish religious educational establishments everywhere.

May Allāh Most High protect Islam and the Muslims. May He establish measures to strengthen it. I will now recite the concluding ḥadīth after which we will supplicate.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ.
وَاَنَّ اَعْمَالَ بَنِىْ اٰدَمَ وَقَوْلَهُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ اَلْقِسْطَاسُ اَلْعَدْلُ بِالرُّوْمِيَّةِ
وَيُقَالُ اَلْقِسْطُ مَصْدَرُ الْمُقْسِط وَهُوَ الْعَادِلُ وَاَمَّاالْقَاسِطُ فَهُوَ الْجَائِرُ. حَدَّثَنَا
اَحْمَدُ بْنُ اشْكَاب قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ الْقَعْقَاع عَنْ اَبِى
زُرْعَةَ عَنْ اَبِى هُرَيرَةَ رَضِيَ اللهُ تَعالٰى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ

سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلَی الرَّحْمَان، خَفِيْفَتَانِ عَلَی اللِّسَانِ، ثَقِيْلَتَانِ فِی الْمِيزَانِ،
سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

20

The Leader of the First and the Last ﷺ Supplicating in Prostration

اُجالا دن کا وہ مہر کامل وہ شب کا ماہِ تمام آیا
مٹا اندھیرا تمام عالم سے نورِ ربّ دوام آیا

وہ نورِ شش جہت نورِ کامل، ضیا ہے ہر شے کو جس سے حاصل
جہاں میں مثل شہابِ ثاقب رسولِ رب السلام آیا

عفو وحلم و حیا کا پیکر وہ مہر وجود وسخا کا مرکز
خزانے رحمت کے ساتھ لے کر وہ مرسلوں کا امام آیا

ملا جہاں کو شعورِ کامل ہوا دلوں کو سرور حاصل
کہ جب حقیقت کے میکدہ سے لئے بصیرت کا جام آیا

وہ مونس کل ربیعِ عالم انیسِ امتِ شفیعِ محشر
وہ صاحب عز و جاہ وعظمت بشرف وصد احترام آیا

کھلا جو گل کے عمل کا دفتر اٹھی نگاہِ شفیعِ محشر
ادھر رحیمی کو جوش آیا ادھر سے فضلِ سلام آیا

(منشی ناظر حسین گل)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لآّ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

May Allāh Most High accept this institution. May He protect institutions, centres and *masjid*s of this kind wherever they may be throughout the world. In this era of trials and tribulations, may He safeguard them from all this.

The Miracle of Islam

Nowadays, the ability to undertake any religious act with sincerity is a great blessing. It is indeed a miracle of Islam that it continues to grow at the speed it does. Islam is not a religion that spread by force. Accusations that Islam was spread by the sword are baseless. It neither spread by force nor merely through wisdom and intelligence; rather, this religion is a religion brimming with spirituality.

Only One Concern – The Ummah

All this is due to the spiritual attention of the Master of Both Worlds ﷺ. Although Sayyidunā Abū Bakr al-Ṣiddīq ؓ was one of the first men to accept Islam, the blessed attention of the Noble Prophet ﷺ encompassed every *ummatī* to come till the Day of Judgement. At every moment and every second, everywhere and anywhere, whether travelling or at home, sat in his house or walking down the street, his only concern was the safeguarding of Islam and its expansion.

The Prostration of Supplication (*Duʿāiyyah*)

Once, the Noble Prophet ﷺ was returning to Madinah Munawwarah from Makkah Mukarramah. Sayyidunā Saʿd ibn Abī Waqqāṣ ؓ says, 'The caravan was moving along when suddenly the Messenger of Allāh ﷺ ordered for it to stop. He dismounted, raised his hands and began supplicating. We watched him as he supplicated in the wilderness.

Sayyidah Āminah ؓ

This incident took place in Abwa, which is near Juhfa where the grave of the Noble Prophet's ﷺ mother, Sayyidah Āminah ؓ is located. Now is not the time to go in detail, since seating arrangements here are lacking and this is not a conference.

Speaking of Sayyidah Āminah ؓ, someone once asked me, 'You used the words '*Hadhrat*' (Sayyidah) before and ؓ after her name. So, according to you, the parents of the Messenger of Allāh ﷺ are Muslims?' *Lā ḥawla walā quwwata illā bi 'llāh*! (No one has the ability to do good or stay away from evil except with Allāh's help). People are still embroiled in this issue despite all the misconceptions and difficulties that have passed! Debates which lasted for days were held in Bombay. Ḥaqqānī, an illiterate man, whose services Allāh

Most High was to use to some degree for Islam had discussed this somewhere in his writings.

In that area, near Juhfah, where the blessed grave of Sayyidah Āminah ﵂ lies, there is a place called Azwaza and according to some Azuza. Here, the Noble Prophet ﷺ camped and supplicated in the wilderness for a long time, with his blessed hands raised, and thereafter, went into prostration.

The Prostration of Supplication (*Duʿāiyyah*) and the Prostration of Gratitude (*Shukr*)

The Noble Prophet ﷺ performed a lengthy prostration.

In the final ten days of Ramaḍān, during *iʿtikāf*, I mentioned that besides the prostration of *ṣalāh*, there is also a remedial prostration (*sajdat al-sahw*), a prostration of recitation, (*sajdat al-tilāwah*), a prostration of supplication, (*sajdat al-duʿāiyyah*) and a prostration of gratitude (*sajdat al-shukr*). Opinions vary regarding the latter two, whilst the first two are unanimously agreed upon.

The Noble Prophet ﷺ performed a lengthy prostration, and after lifting his blessed head from prostration, he supplicated Allāh Most High. After supplicating extensively, he performed a second prostration, which was no different to the first one.

In *iʿtikāf*, I mentioned the debate surrounding the prostration of gratitude and related the incident of Shaykh Sayf al-Raḥmān - Shaykh al-Ḥadīth of Madrasah Ṣawlatiyyah. He met me in Madinah Munawwarah one night of Ramaḍān at about 2:00 am and said, 'Shaykh Darkhwāstī was asking about you (he was a Ḥāfiẓ al-Ḥadīth from Pakistan).'

I said to him, 'I did come, but because I was delayed in returning after Tarāwīḥ prayer, I think the shaykh had left by then; however, I will be there tomorrow.'

Subsequently, upon arrival the very next day, the shaykh, who had a distinct style of speaking, told me, 'Last night, when I presented myself at the blessed grave to invoke blessings and peace (on the Noble Prophet ﷺ), I was ordered from therein to grant

you permission in our *Qādriyyah* order and to take the pledge of allegiance (*bayʿah*) from you.' Thereafter, whilst mentioning the fixed practices, the shaykh said, 'In our *Qādriyyah* order, one is advised to prostrate for as long as he is able to, between the time of Maghrib and ʿIshā' prayers whilst repeatedly reciting:

اَللّٰهُ مَعِىْ، اَللّٰهُ شَاهِدِىْ، اَللّٰهُ نَاظِرِىْ

Allāh is with me, Allāh is watching over me, Allāh is looking at me

The Narration of Sayyidunā Saʿd Ibn Abī Waqqāṣ ﵁

I started talking on the topic of prostration over there. The narration of Saʿd ibn Abī Waqqāṣ is proof for the prostration of gratitude and the prostration of supplication. After once again keeping his blessed hands raised in supplication for a long time, the Noble Prophet ﷺ performed a lengthy prostration. As he got up from this prostration, he once again performed a lengthy supplication, and as on the previous two occasions, performed a third lengthy prostration.

When the Noble Prophet ﷺ completed the third prostration, he appeared incredibly cheery and happy to the Companions. They witnessed his blessed face glow with happiness.

The Noble Prophet ﷺ revealed, 'The first time, I supplicated for the ummah and continued doing so, and after being promised by Allāh Most High that one third of my ummah would enter Paradise, I prostrated out of appreciation.'

'Thereafter, I supplicated on behalf of the ummah for a second time, and was subsequently told that another third of my ummah will also enter Paradise.' Ponder on how the Noble Prophet ﷺ did not cease supplicating but remained engrossed, which resulted in the promise that two thirds of his ummah would enter Paradise. He showed his appreciation by falling into prostration.

The Noble Prophet ﷺ then added, 'Upon lifting my head from

prostration, I supplicated, ‘O Lord, a third of my ummah remains – what will happen to them?’ Thus, Allāh Most High also decided in their favour.

What a big push he gave the whole ummah towards Paradise! The ummah is burdened with its myriad of sins, and Hell is drawing people towards it, yet the Noble Prophet ﷺ says, ‘O my Lord, forgive them all.’

The exegetes state that a third of this ummah will enter Paradise without reckoning. May Allāh Most High include us amongst them.

Friends, it is through the blessing of the Noble Prophet’s ﷺ spiritual attention that these religious undertakings continue to make headway. Hence, the Noble Prophet ﷺ experiences satisfaction and happiness in his pure grave when such endeavours are undertaken. Now and then, he expresses his happiness.

May Allāh Most High make us his chosen ones. May He enable us to appreciate the efforts and pains the Noble Prophet ﷺ went through for our sake. Look at how the Noble Prophet ﷺ persisted in having his entire ummah forgiven in the court of Allāh Most High as he travelled between Makkah Mukarramah and Madinah Munawwarah! Thus, his supplication was accepted.

May Allāh Most High accept this institution. May He accept the little good we do and enable us to protect it from being squandered. May Allāh Most High protect all our religious centres in every part of the world.

21

The Individuality and Unique Asceticism of the Imām of the Ascetics and Leader of Both Worlds ﷺ

وأبيض يستسقى الغمام بوجهه ثمال اليتامى عصمة للأرامل

يلوذ به الهلاك من آل هاشم فهم عنده فى نعمة وفواجل

كذبتم وبيت الله يبزى محمد ولما نقاتل دونه و نناضل

ونسلمه حتى نصرع حوله ونذهل عن أبنائنا والحلائل

(ابو طالب)

لك الحمد والحمد ممن شكر سقينا بوجه النبى المطر

دعا الله خالقه دعوة اليه وأشخص منه البصر

فلم يك الا كلفّ الرداء واسرع حتى رأينا الدرر

رقاق العوالى عم البقاع أغاث به الله علينا مضر

وكان كما قاله عمه ابو طالب أبيض ذو غرر

به الله يسقى بصب الغمام وهذا العيان كذاك الخبر

فمن يشكر الله يلقى المزيد ومن يكفر الله يلقى الغير

(شاعر بنى كنانه)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا. اَمَّا بَعْد :

We have assembled at this darul uloom on an extremely blessed occasion. May Allāh Most High grant it the quality of acceptance. May He allow it to progress even though it is in its infancy. Last year, we initiated the study of *Mishkāt al-Maṣābīḥ* in a tent. This year again a tent was erected outside, however, bad weather and storms did not allow it to remain erect. Since yesterday, the principal has been asking me to supplicate that it doesn't rain, but my response has been, 'May Allāh Most High ordain pleasant weather for us.' I did not say, 'May Allāh Most High stop the rain from falling,' rather, pleasant weather is what I supplicated for.

It Is Inconsiderate to Pray for it Not To Rain, for One's Own Benefit

If we supplicate for Allāh Most High to let it not rain tomorrow, then if we were to count the people who are present here – inside and outside – it will barely be a few hundred. How are we to know whether the rain Allāh Most High sends from the skies is for their benefit or for the benefit of the thousands of other creatures, be they beasts and birds, insects, reptiles, or vegetation, plantations, trees and crops? Those who have orchards and groves pray for rainfall, but we pray for the opposite! The ḥadīth states that he who prays for it not to rain for his own convenience is inconsiderate. On such occasions, one should restrain his tongue.

The Supplication of the Noble Prophet

The supplications of the Noble Prophet ﷺ were exceptionally concise. The words of supplication that emanate from our tongues, no matter how much due care we apply, still remain imperfect. We regularly supplicate for a distressed and unfortunate person with the words:

اللّٰہ تعالیٰ تمہاری پریشانیوں کو دور فرمائے‘
اللّٰہ تعالیٰ اس مصیبت کو دور فرمائے‘
اللّٰہ تعالیٰ اس بیماری کو دور فرمائے

May Allāh distance from you the affliction.
May Allāh distance from you this hardship.
May Allāh distance from you this illness.

Have you spotted the error in this supplication? In truth, you are cursing the afflicted person, and asking for the condition of the afflicted person to remain, but at a distance, and for it to befall him periodically. Is this a supplication in favour of someone or a curse? Such is the condition of our supplications!

Supplication at the Time of Rainfall

That is why the words of supplication that have emanated from the blessed tongue of the Noble Prophet ﷺ are extremely beautiful. Hence, at the time of rainfall, one should recite:

اَللّٰهُمَّ صَيِّبًا نَافِعا

O Allāh, make the rain beneficial.

Allāh Most High will consequently send down rain wherever there is a need and in proportion to that need.

A Story of the Noble Prophet ﷺ to do with Rain

The Master of Both worlds ﷺ was delivering a Friday sermon from his blessed pulpit when a Companion from the village entered the Masjid Nabawī and said to him:

يا رسول الله! هَلَكَتِ الْاَمْوَال

O Messenger of Allāh, our livestock and crops have been destroyed (due to the lack of rain, and with the crops and trees shrivelling away, there is a danger that we, along with our wealth will perish. Supplicate Allāh to send down rain).

The Companions state, 'When he asked the Messenger of Allāh to supplicate, if someone had looked up at the skies over Madinah Munawwarah in any direction, he would not have been able to spot a single patch of cloud even the size of a buckler [a small shield that is gripped in the fist and is approximately the size of a plate]. But as soon as the Messenger of Allāh raised his hands in supplication, it began to rain before he had even lowered them. The downpour was so relentless that it became extremely difficult for us to leave the *masjid* and reach our homes.'

Now, whose supplication caused the rain to descend? Where was the supplication observed? The Master of Both Worlds ﷺ raised

his hands while on the blessed pulpit. It was on a Friday, and heavy showers fell uninterruptedly for a whole week due to his blessings.

The Companions further state that when the Messenger of Allāh ascended the pulpit the following Friday, the same Companion complained, 'O Messenger of Allāh, due to the heavy rainfall, our pathways have become inaccessible and travelling around is now difficult. Houses are collapsing too!' Consequently, the Noble Prophet ﷺ supplicated:

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا

O Allāh, Let the rain fall around us (where it is needed on the pastures etc) and not upon us (in residential areas).

Adherence to the *Sunnah*

The Master of Both Worlds ﷺ came as an example to humanity. Allāh Most High provided us with a role model in the Master of Both Worlds ﷺ. He is telling us to ponder on the whole of His creation: the heavens, earth, moon and stars along with everything else He has created. If we espouse the *sunnah* of the Messenger of Allāh ﷺ, they will become obedient to us.'

In other words, Allah is saying, 'Just as I have ordained for miracles to manifest from the blessed hands of my beloved Messenger, miracles that the world has witnessed, then if you adhere to his ways in its truest sense, then there is every chance for extraordinary acts (*karāmāt*) to manifest from you also.'

The biography (*sīrah*) of the Noble Prophet ﷺ encompasses all these occurrences so as to convince humanity that the way of the Master of Both Worlds ﷺ is without question the finest way. The one who treads this path will witness the power of Allāh Most High.

Every Particle in the Universe Acknowledged the Position of the Master of Both Worlds ﷺ

The mention of Mount Uhud (a mountain in Madinah Munawwarah) and Thabir (a mountain in Makkah Mukarramah) has been made many times. The Noble Prophet ﷺ was once standing on Mount Thabir along with Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar and Sayyidunā ʿUthmān رضي الله عنهم. They were engaged in some discussion when suddenly the entire mountain began moving like a ball does.

Reality is disclosed to us, and time and again, the message of truth reverberates in our ears.

We frequently listen to it in our *masjid*s, yet our hearts remain unmoved. On the other hand, the whole of creation along with every single particle of this universe acknowledges the venerated person and the eminence of the Master of Both Worlds ﷺ. They recognise his status, yet we, on the contrary, despite our intelligence and intuition, fail to tread this path.

A mountain, which is made up of nothing but rock and sand, sensed it on that particular day, 'Today is a day of honour and a moment to cherish for me, since the Messenger of Allāh is my guest.' It then began to sway through sheer joy which prompted the Noble Prophet ﷺ to affectionately address it with the words:

Calm down, O Thabir!

[And on another occasion]:

اُسْكُنْ يَا اُحُد فَاِنَّ عَلَيْكَ نَبِيٌّ وَ صِدِّيْقٌ وَشَهِيْدَان

Calm down, O Uhud, for there is a Prophet, a *Ṣiddīq* (The Verifier of Truth) and two martyrs on you.

This command contained such a great prophecy. Much of history was foretold with the words, 'Calm down, because your movement is causing us discomfort. (Are you not aware that) there is a Prophet, a *Ṣiddīq* (The Verifier of Truth) and two martyrs standing on you.'

It has been said that Sayyidunā Abū Bakr al-Ṣiddīq ﷺ who readily verified the prophethood of the Noble Prophet ﷺ, was indeed a [publicly acknowledged] *Ṣiddīq* (The Verifier of Truth), and the Noble Prophet's ﷺ words, 'two martyrs', prophesied that Sayyidunā ʿUmar ﷺ will not meet his fate except as a martyr, and Sayyidunā ʿUthmān Ghanī ﷺ, who was stood beside him on that particular moment, would also achieve martyrdom. The prophecy was fulfilled.

The Respected Companions ﷺ state that as soon as the Messenger of Allāh ﷺ commanded the mountain to calm down because of the presence of a Prophet, a *Ṣiddīq* and two martyrs, it calmed down immediately.

The *Sunnah* Method of Performing *Istinjā'*

Once, the Master of Both Worlds ﷺ made his way to heed the call of nature. The current climate is one of immodesty. May Allāh Most High equip our young generation with Islamic teachings and behaviour. There is a great need to explain and inculcate Islamic manners and etiquettes in them.

They, at times, especially when away from home, imitate the non-Muslims and urinate while standing. Friends, it is vital that we explain to them that this practice of theirs is against the teachings of Islam. We have been encouraged to do otherwise. The Master of Both Worlds ﷺ was often in the wilderness and out of sight. Usually, in circumstances like these, with no one close by, a person feels at ease relieving himself in a squatting position. However, the Noble Prophet ﷺ was the most modest person (an embodiment of *ḥayā'*).

The Respected Companions ﷺ state that the Messenger of Allāh ﷺ was extremely modest and there was no one as modest as him. This shyness prevented him from heeding the call of nature and performing *istinjā'* without a screen. Hence, the Noble Prophet ﷺ glanced in every direction but could not see a wall, camel or something that would form a screen. He was in an open area with no place to hide or take cover behind.

Date Trees

The Noble Prophet ﷺ informed a Companion that he intended to attend the call of nature and told him, 'Go and tell those trees which you can see from here that the Messenger of Allāh is calling you.' The Companion went to the trees and communicated the message given by the Noble Prophet ﷺ. The Companion says, 'I looked on as a tree along with its roots ripped through the ground (like a tractor and heavy machinery does) and drew near to the Messenger of Allāh before stopping at his feet. Another tree also left its place and drew near to him.' Once a cover and screen was formed between them, the Messenger of Allāh ﷺ squatted there and relieved himself.

The Pillars of Riyāḍ al-Jannah

Friends, you have heard the story of the date-palm tree many times. When the Master of Both Worlds ﷺ constructed Masjid Nabawī, it was characterised by its simplicity. What was initially a line of date-palm trees standing tall in a garden of dates - something you will have seen in your life - their tops were cut off and the rest of the trunk became pillars.

Subsequently, even after the Turks had carried out renovation work on Masjid Nabawī, some of the pillars (the ones in white) were left unaligned.

Sayyidunā ʿUthmān ؓ, during his caliphate, did not disturb the setting of the original date-palm trees when he carried out construction work of Masjid Nabawī. Later on, this process of not disturbing the original arrangement of the date-palm trees was imitated by the Turks - unlike how today's engineers align pillars - when they carried out the work on Masjid Nabawī during their reign. Ultimately, the structural setting and initial position of the date-palm trees (now pillars) being slightly adrift of one another at the time of the Messenger of Allāh ﷺ remains a unique feature

of Masjid Nabawī even today. One of the date-palm trees was cut and its trunk used by the Noble Prophet ﷺ as a chair and pulpit.

The Noble Prophet's ﷺ Bedding and Chair

The ḥadīth informs us that the Noble Prophet ﷺ kept a chair, the legs of which were made of steel, in his house. He would sit on it when the need occurred. His lifelong practice was not to sleep on the floor, but on a raised wooden bedstead similar [in height] to this bench [approximately a foot high]. It did not have strings on the upper part which meets with the body; the entire bed was wood.

The Noble Prophet ﷺ always slept on this bed when at the residence of Sayyidah ʿĀ'ishah رضي الله عنها. While I was discussing the pillar that was kept in Masjid Nabawī as a chair and pulpit for the Noble Prophet ﷺ, I made a mention of the chair that was in the blessed room of the Messenger of Allāh ﷺ.

Once, a Companion entered Masjid Nabawī just as the final words of the *takbīr* for *ṣalāh* were being said. He asked the Messenger of Allāh ﷺ a few questions as he made his way to the prayer mat. The Respected Companions رضي الله عنهم had already got to their feet after seeing the Messenger of Allāh ﷺ approach. However, once the Noble Prophet ﷺ began answering his questions, it resulted in a lengthy delay. The narration states that the Companions quickly brought a chair for the Messenger of Allāh ﷺ. He sat on it for the remainder of the conversation and then led them in *ṣalāh*. Initially, the date-palm trunk had served the purpose of a chair and pulpit; but the Respected Companions رضي الله عنهم soon sensed the discomfort the Noble Prophet ﷺ experienced whenever he sat on it.

Our Lifestyles

We have ingrained within ourselves bad habits to the extent that we can't sleep on anything other than soft beds, nor can we sit on anything besides comfortable sofas, whilst the blessed practice of the Noble Prophet ﷺ was the complete opposite of this. A Muslim

ought to be tough, healthy and strong. The more a person uses delicate things, the more delicate his disposition becomes. He will become habituated to such things.

The bed which the Noble Prophet ﷺ slept on, at the residence of Sayyidah ʿĀ'ishah ﵂, had only a [thin] bed sheet spread over it. Today, try sleeping on a wooden bed with just a bed sheet over it. You will be tossing and turning in bed all night. We would be deprived of sleep only because we have accustomed ourselves to quite the opposite [of what the Noble Prophet ﷺ chose for himself]. His bedding was never soft, and even the bed sheet was laid over the bed unfolded.

On one occasion, a pure wife of the Messenger of Allāh ﷺ laid the bed sheet on the bedstead without unfolding it. Owing to this, the Noble Prophet ﷺ could not fall asleep.

The Noble Prophet ﷺ was once resting on the upper floor of his residence. Although it contained a bed, it did not have a bed sheet spread over it. Sayyidunā ʿUmar ﵁ has mentioned this point.

How Did the Respected Companions ﵃ Preserve the Day and Night of the Noble Prophet ﷺ

Just now, Shaykh Yūsuf mentioned how we are bound in gratitude to the Respected Companions ﵃ because they strived to convey each and every moment of the Noble Prophet's ﷺ life to us: detail pertaining to every utterance, action and movement of his has reached us. Recognising it as a trust, they preserved this body of information in its entirety and conveyed it to those who came after them (as a duty and trust).

Once, Sayyidunā ʿUmar ﵁ made an agreement with a Companion that they would each spend a whole day, alternately, in the company of the Noble Prophet ﷺ. When evening approaches, the Companion who had spent the day with the Noble Prophet ﷺ would relate to his partner all the circumstances and ḥadīths he came to hear from the Noble Prophet ﷺ during the course of that day. This is what they promised each other.

Sayyidunā ʿUmar ﷺ says, 'It was the turn of my Companion to stay in the company of the Messenger of Allāh ﷺ and I was in my house when I heard violent knocking on the door. I ran towards the door and opened it quickly, wondering who on earth is knocking so hard only to see my partner standing at the door. Utterly bewildered, I asked, 'Is there an emergency? Have tragic circumstances befallen us?'

He replied, 'A calamity of tragic proportions has occurred.'

In those days, we would keep on hearing how the king of Ghassān was preparing his horses to launch an attack on Madinah Munawwarah. I asked him, 'Has the king of Ghassān attacked.' The Companion replied, 'No! No! The king of Ghassān has not attacked! It is more serious than that.' He then said, 'The Messenger of Allāh ﷺ has divorced his Chaste Wives.'

Sayyidunā ʿUmar ﷺ responded, saying:

حفصة خابت و خسرت

Ḥafṣah has ruined her life and hereafter.

In other words, if this indeed is the reality, and the Messenger of Allāh has divorced his Chaste Wives - and my daughter Ḥafṣah is among them - then her life and hereafter are in ruins.

The Stairs of the Noble Prophet's ﷺ Residence

Sayyidunā ʿUmar ﷺ says, 'I rushed to the masjid to reach the Messenger of Allāh; I went through the *masjid* since the room of ʿĀ'ishah [was so close to the *masjid*] that it was like an extension to it, with her door opening into the *masjid*. The scene I witnessed after entering the *masjid* was incredible. One Companion was sat in a corner crying, another was weeping in the doorway; wherever I looked, all I could see was people mourning.'

I thought to myself, 'Who shall I ask, since everyone is struggling with their own grief?' I reached the quarters of the Noble Prophet ﷺ and was told that the Messenger of Allāh ﷺ was resting

in the upper chamber. There was no staircase to get there, just part of a date-palm trunk which had been cut and placed there so that one may use it as a support to climb up.

'I found a Companion standing guard upon reaching there, so I asked, "Could you get permission from the Messenger of Allāh for ʿUmar to enter."

'He climbed up and returned, saying, "I mentioned your name to him and asked for permission, but the Messenger of Allāh ﷺ did not reply."

'Distressed, I turned away and walked to and fro in the *masjid* for a while. However, I could not bear the situation, so I returned and asked the Companion to seek permission for me a second time.

'He went up but came back again with the same reply, "I mentioned that ʿUmar is seeking permission to enter, but the Messenger of Allāh remained silent."

'I was now increasingly distressed. After wandering around for a bit, I returned for a third time and said, "Try once more to seek permission."

'This time round the Companion returned, saying, "The Messenger of Allāh has granted you permission."

'Now, I made my way to the upper chamber.'

A person of the status of Sayyidunā ʿUmar رضي الله عنه tells us regarding the Master of Both Worlds, the Leader of the first and the Last, the Leader of the Prophets ﷺ, 'I made my way up to the chamber of the Messenger of Allāh ﷺ with the support of the date-palm trunk but with great difficulty. And at the same time, we used to regularly see the Noble Prophet ﷺ climb up with consummate ease by placing one foot here and one foot there.'

Sayyidunā ʿUmar رضي الله عنه greeted the Noble Prophet ﷺ and still standing, asked, 'Have you divorced your wives, O Messenger of Allāh?'

The Noble Prophet ﷺ replied in the negative.

Sayyidunā ʿUmar رضي الله عنه says, 'I breathed a sigh of relief and asked to sit down. After sensing despondency on the illuminated face of the Messenger of Allāh and realising how unhappy he was with

us, especially as it had taken three attempts for me to gain entry, I began to think of a way to amuse him and make him smile.'

Islam Gave Protection to Women

Therefore, Sayyidunā ʿUmar ﵁ says, 'I mustered up some courage and said, "O Messenger of Allāh, the situation here in Madinah Munawwarah is the absolute opposite of what it used to be back in Makkah. Back there the men had the upper hand over the women. The men ruled over them and oppressed them to such a degree that all limits of oppression were transgressed, for they considered them worthless."'

The human being regards animals as valuable assets. He, for this reason, shows affection towards them and provides them with food and water. On the other hand, look at the perception they had of women!

You will be somewhat astonished to hear that the last section (*rukūʿ*) of the fourth chapter of the Holy Qur'ān commands, 'You are forbidden to forcibly make women [part of] your inheritance.' Why was this injunction revealed? If the father died, then the son would become owner of his widows. He would treat these three to four widows (who were his mothers) as if it were his property and considered them his wives. He would keep them as wives under his authority.

To consider the birth of a baby girl to be tragic is an ancient, unislamic belief, and this sin, this religious innovation (*bidʿah*) against humanity is still prevalent today. Pagans of Makkah Mukarramah would take the pregnant mother at the end of her pregnancy to an open plain and dig a ditch. They would make her sit inside, and if she gave birth to a baby boy, they would pick him up [and return happily]; however, if the newborn was a girl, they would move the mother to one side and bury the poor baby girl alive by covering her with soil.

I was relating to you the story of Sayyidunā ʿUmar ﵁. He was thinking of how he could make the Noble Prophet ﷺ happy. He

said, 'O Messenger of Allāh, when we were in Makkah Mukarramah, the state of affairs was totally different - men were in charge and the women were their subjects. The situation here in Madinah Munawwarah contrasts highly, with the women having the upper hand. They rule and the men are their subjects. We have seen that the women of the Helpers (*anṣār*) have complete authority over their men. They successfully press the men into giving in to their demands, whereas back in Makkah Mukarramah, we never imagined such hassling by women.'

'O Messenger of Allāh, now that we have emigrated to Madinah Munawwarah, the Makkan women have also been influenced by this. Once, my wife had an argument with me, so I held the back of her neck and twisted it like this [Sayyidunā ʿUmar ﷺ made movements with his hand].' Sayyidunā ʿUmar ﷺ says that this amusing story brought a slight smile on the Noble Prophet's face, making the task on hand much easier.

'As I was cheering up the Messenger of Allāh, Abū Bakr arrived.' Seeing the two Companions, Sayyidah ʿĀ'ishah ﷺ came in behind her father. Likewise, Sayyidah Ḥafṣah ﷺ also entered the chamber after learning of her father Sayyidunā ʿUmar's ﷺ presence.

Once they were all assembled in the upper chamber, Sayyidunā ʿUmar ﷺ told off his daughter Sayyidah Ḥafṣah ﷺ, and Sayyidunā Abū Bakr al-Ṣiddīq ﷺ followed suit by sharply rebuking Sayyidah ʿĀ'ishah ﷺ. They disciplined them, saying, 'Are you becoming a means of trouble for the Messenger of Allāh ﷺ? Are you upsetting him?'

The Total Contents of the Noble Prophet's ﷺ Blessed Home

Once the dust had settled, and the Noble Prophet's ﷺ mood had changed into a happy one, Sayyidunā ʿUmar ﷺ requested, 'O Messenger of Allāh, I have come to your upper floor after a long time; therefore, I wish to look around?'
He then glanced around the room. Sayyidunā ʿUmar ﷺ says, 'Seeing

the total contents of the Noble Prophet's upper floor brought tears to my eyes. A small amount of barley was on one side and an animal hide had been left out to tan on the other; moreover, the strings of the bed on which the Noble Prophet was resting - because they did not have a bed sheet laid over them - had left a mark on the fair and beautiful back of the Messenger of Allāh.'

'With tears flowing from my eyes, I said, 'O Messenger of Allāh, Allāh has blessed His enemies (Caesar and Chosroes) with great prosperity and worldly possessions of all kinds, including palaces and many other luxuries. Yet, here you are, the Master of Both Worlds, but such is your state that you do not even possess a bed sheet to lay over the bedstead?'

He adds, 'Up until that moment, the Messenger of Allāh ﷺ was reclining, leaning comfortably against a pillow while talking to me, but on hearing me say this, he sat up straight and remarked, "Umar! Where are you wandering? What are you thinking of? Which valley are you travelling in? أولئك قوم عجلت لهم طيباتهم في الحياة الدنيا 'The rewards of the good deeds of these people (Caesar and Chosroes) have been given to them in this world, whereas Allāh has reserved for us all the delights in the hereafter."

Indigence out of Choice

The Master of Both Worlds ﷺ declared, 'It is of my own volition. Allāh asked me through Jibra'īl عليه السلام, 'If you wish, we shall turn Mount Uhud into gold, and ensure that mountains of gold are around you at all times so that you may spend from them whatever you desire.' On that occasion, the Messenger of Allāh ﷺ replied, 'O Allāh, I would rather eat one meal and remain hungry for the next, so that I can thank you and praise you for the food you give me.' To this end, the Noble Prophet ﷺ said to Sayyidunā ʿUmar رضي الله عنه, 'These people (Caesar and Chosroes) have been given rewards for their good deeds in this world, whereas they will have no share in the allures of the hereafter.'

We have spoiled ourselves in every way. The need to embellish

our homes with beautiful draperies, luxurious sofas and expensive furniture does nothing but spoil us. May Allāh Most High enable us to adopt the lifestyle of the Master of Both Worlds ﷺ and make us from among his true followers.

The Master of Both Worlds ﷺ commanded, 'Be still, O Uhud!' and the mountain settled. He supplicated for rain, and it rained. Likewise, the Master of Both Worlds ﷺ supplicated for it to cease with the words, 'O Allāh! Let the rain fall around us (where it is needed, i.e. on the pastures) and not upon us.'

The rain has troubled you at *ṣalāh* times as well as it has at other moments. May Allāh Most High provide you with facilities before next year's ceremony so that the students and teachers experience ease and comfort of every kind therein.

The Blessings of the *Darse Nizāmī*

The book we are initiating today forms part of the *Darse Nizāmī*. You will notice that religiosity in the Islamic and Arab countries is on the wane. In those countries, the old seminaries of *ḥadīth* and *tafsīr* no longer remain.

In contrast, in our countries (India, Pakistan and Bangladesh), the *Darse Nizāmī* course, that lasts anywhere between seven to ten years, is taught here and varies from place to place. Here in the UK, it is taught as a six-year course. The initial years concentrate on the topics of morphology (*ṣarf*) and syntax (*naḥw*); thereafter, books on Islamic jurisprudence (*fiqh*) are taught followed by the study of prophetic traditions (*ḥadīth*) and Qurānic exegeses (*tafsīr*). The middle years include the study of various topics on the Arabic language such as rhetoric (*balāghah*), prose (*nathar*) and poetry (*naẓam*). The final year focuses solely on the study of ḥadīth. This enables the students to forge a strong bond with the sublime person of the Master of Both Worlds ﷺ.

The Selection of the Six Authentic Books of Ḥadīth (*Ṣiḥāḥ Sittah*)

Six books are deemed the most authentic from the many collections of ḥadīth. These have been selected for the final year of ḥadīth study. From them (The Authentic Six), *Ṣaḥīḥ al-Bukhārī*, as the shaykh previously mentioned, is the most authentic book after the book of Allāh أصح الكتب بعد كتاب الله صحيح البخاري. From the vast array of books worldwide - collections of ḥadīth in particular - the most authentic book after the Holy Qur'ān is Imām Bukhārī's ﷺ *Jāmiʿ* and *Ṣaḥīḥ* collection, the study of which we will initiate today.

Imām Bukhārī's ﷺ Orphanhood

Imām Bukhārī ﷺ was born towards the end of the 2nd century in the region of Samarqand and Bukhara. He was raised an orphan. To display his omnipotence and manifest his commands, Allāh Most High often decrees that the upbringing of great personalities should be one of orphanhood.

The Master of Both Worlds' ﷺ State of Orphanhood

The Master of Both Worlds ﷺ never saw his father. The death of his mother, Sayyidah Āminah ﷺ, occurred in the wilderness on the return journey from Madinah Munawwarah. The Noble Prophet ﷺ, then a little child of just six years, was with her at the time. A child of this age longs for his mother at every moment. Separation from the mother, albeit momentarily, is something a child of six years of age finds distressing. Where did Sayyidah Āminah ﷺ breathe her last? She did so in the desolate wilderness, with the only adult accompanying them, her maid Umm Ayman ﷺ. The Noble Prophet ﷺ would refer to Umm Ayman ﷺ as his mother. Why? The mother had become the beloved of Allāh Most High in the desolate wilderness of Arabia. How must this six

year old have felt upon realising that his mother's shade no longer remained with him? But ponder over the Almighty's favour and the protection He afforded him! When he was finally brought to Makkah Mukarramah, his grandfather, ʿAbd al-Muṭṭalib, became his guardian.

Supplicating for Rain Through the Blessings of His Radiant Face

At the time, they were going through drought, and the inhabitants of Makkah Mukarramah faced worrying times. His grandfather, ʿAbd al-Muṭṭalib, led everyone to the Kaʿbah, and stood the Messenger of Allāh ﷺ, then a six or seven year old child, at the front, and beseeched Allāh Most High, 'O Allāh, we are undoubtedly sinful, and we deserve to be deprived of rain. Our actions justify your punishment; nonetheless, O Allāh, we ask you to send rain upon us for the sake of this beautiful, radiant face [of the Master of Both Worlds ﷺ], otherwise it will wither due to the lack of water.'

The narration relates that the heavens opened up as soon as the grandfather, ʿAbd al-Muṭṭalib, supplicated through the blessings of the radiant face of the Messenger of Allāh ﷺ. The world witnessed this miracle of the Noble Prophet ﷺ when he was just six or seven years old.

When the Noble Prophet ﷺ was in his youth and under the guardianship of his uncle, Abū Ṭālib, the same scenario unfolded once more when a famine hit the region. As before, Abū Ṭālib took the Messenger of Allāh ﷺ to the Kaʿbah and repeated the words of his respected father, ʿAbd al-Muṭṭalib, 'O Allāh, we ask you to send rain upon us for the sake of this beautiful, radiant face [of the Master of Both Worlds ﷺ].' Thus, it began to rain immediately.

I am relating this because at this point in time, the *Ghayr Muqallid Salafīs* (those who do not adhere to a particular school of *fiqh* and choose to follow the literal meaning of ḥadīths) are actively propagating their ideologies. They are opening centres everywhere, with money pouring in from all directions. They are working away,

trying to mislead our young generation with comments such as "This is associating partners with Allāh (*shirk)*," "This is a religious innovation (*bidʿah*)," "The *Ḥanafī*s are deviated," "The *Shāfiʿī*s have strayed," "Such and such is wrong," "Offer *ṣalāh* with feet [wide] apart!" "There is no need to offer *ṣalāh* wearing a hat (*topī*)," and so forth. This is how our youngsters are misled [from the right path].

For example, this is the common way of supplicating in our areas; 'O Allāh we supplicate you through the intercession of Shaykh al-Ḥadīth Muḥammad Zakariyyā ؒ,' 'O Allāh, we supplicate you through the intercession of *Pīrane Pīr* to bestow us with.' But, they remark, "This is a religious innovation!" Yet, Allāh Most High was petitioned for rain through the intercession of the sublime person of the Master of Both Worlds ﷺ. His intercession was sought and the supplication was made in this way.

Supplicating for Rainfall Through the Blessings of Sayyidunā ʿAbbās ؓ

After the demise of the Noble Prophet ﷺ, another famine hit the region. This time, it was during the caliphate of Sayyidunā ʿUmar ؓ. With the Noble Prophet ﷺ not among them anymore, Sayyidunā ʿUmar ؓ led the people out, and stood the Noble Prophet's ﷺ uncle, Sayyidunā ʿAbbās ؓ, at the front, then supplicated, 'O Allāh, the Messenger of Allāh is not in our midst anymore, but we do have his uncle, ʿAbbās, living amongst us. We implore you through his name and supplicate using him as an intermediary. O Allāh, send down rain upon us.' As a result, it began to rain immediately. This story is recorded in *Ṣaḥīḥ al Bukhārī* whose ḥadīths these people claim to accept.

So Why Do They Object to Supplicating Allāh Most High with the Intercession of the Pious?

When you claim to follow the ḥadīths of *Ṣaḥīḥ al-Bukhārī* and you say, 'We act upon all these ḥadīths,' then this ḥadīth actually

appears in *Ṣaḥīḥ al-Bukhārī.* If supplications were made through the intercession of Sayyidunā ʿAbbās ﷺ and [prior to him] the Noble Prophet ﷺ, then why should the pious saints not be used as intermediaries when supplicating Allāh Most High? Moreover, Allāh Most High answered their plea as it rained afterwards. Otherwise, Allāh Most High would have sent a command, or an angel would have called out from the unseen that 'O ʿUmar! This is akin to polytheism (*shirk*) and is an act of religious innovation (*bidʿah*).'

Now, the *Ṣaḥīh al-Bukhārī*, which is the most authentic book after the book of Allāh, forms part of the *Darse Nizāmī* syllabus. The book was compiled by Imām Bukhārī ﷺ, who was raised as an orphan. His father had passed away, so who brought this child up? It was the mother.

The Mother's Supplication and its Acceptance

It was ordained by Allāh Most High that Imām Bukhārī ﷺ face trial after trial and be overwhelmed with difficulties. He lost his eyesight in his infancy due to an illness, which compelled his mother to constantly implore Allāh Most High, 'O Allāh, you have blessed me with a son whose vision was fine. You have now taken back his eyesight. O Allāh, please restore it.' Consequently, Sayyidunā Ibrāhīm ﷺ appeared in her dream. He solaced her and said, 'Allāh has heard your supplication and pleas; he has restored your son's eyesight.' When Imām Bukhārī's ﷺ mother woke up from this blessed dream of hers, she awakened him and found that his eyesight had in fact been restored.

Imām Bukhārī ﷺ Memorises Books by the Age of Sixteen

After the miraculous restoration of his eyesight, and as he grew older, Imām Bukhārī ﷺ began to study under the local Ḥadīth scholars (*muḥaddithīn*). It has been reported that by the age of sixteen, he had already memorised the Ḥadīth collections of ʿAbdullāh

ibn Mubārak ﵀ and of many others.

It was at this age that Imām Bukhārī ﵀, together with his brother and mother, travelled for *ḥajj*. After completing the *ḥajj*, his mother and brother went back, whilst he decided to stay there. From that point onwards, he began acquiring ḥadīths in earnest by attending the lectures of as many scholars as possible while in Makkah Mukarramah and Madinah Munawwarah. In his quest for ḥadīth, he travelled to Basra, Kufa and many other places. He met Imām Aḥmad ibn Ḥanbal ﵀ and acquired ḥadīths from him too. It is said he began writing [books] at the age of eighteen.

The Compilation of *Ṣaḥīḥ al-Bukhārī* and its Approach

When writing *Ṣaḥīh al-Bukhārī*, Imām Bukhārī ﵀ sought guidance from Allāh Most High (*istikhārah*) on any ḥadīth he wanted to include as part of his collection. If Allāh Most High decreed, Imām Bukhārī ﵀ would add it to his [written] collection. He would take a bath and offer two *rakʿahs* of non-obligatory prayer (*nafl*) before writing each ḥadith. He took a bath and offered two *rakʿahs* as many times as the number of ḥadīths found in *Ṣaḥīḥ al-Bukhārī*.

Look at the popularity granted to it by Allāh Most High that twelve to thirteen centuries after its compilation, it is still studied in every corner of the globe. In contrast to other books of ḥadīth, the *Ṣaḥīh al-Bukhārī* enjoys widespread acceptance.

Completing (*Khatam*) the *Ṣaḥīḥ al-Bukhārī* at Times of Hardship

Just as we tend to complete a recitation of the Holy Qur'ān in times of hardship, the saints of the past used to attach great importance to the completion of *Ṣaḥīḥ al-Bukhārī* during such times.

Back in Saharanpur, whenever a calamitous event happened and when faced with adversity, an announcement would be made, 'Today, the completion of the Holy Qur'ān will take place. Those

who cannot read *Ṣaḥīh al-Bukhārī* will recite the Holy Qur'ān, whilst the students of ḥadīth will read chapters of *Ṣaḥīh al-Bukhārī*.' *Ṣaḥīh al-Bukhārī* is also divided into thirty chapters and each student would read one full chapter. The entire collection used to be read and thereafter, Allāh Most High would be supplicated.

As a result of Imām Bukhārī's ﵀ painstaking efforts, Allāh Most High ordained widespread popularity for the book.

Circumstances Surrounding Imām Bukhārī's ﵀ Death and His Supplication (*Duʿā'*)

As well as completing this book, I wish to tell you about the final moments of Imām Bukhārī's ﵀ life. For some reason, Imām Bukhārī ﵀ was troubled, akin to how the scholars of today are harassed, at the hands of the government. He supplicated against the governor who was subjecting him to gruelling ordeals. This supplication was accepted and the tyrant met a bad fate.

Nonetheless, Imām Bukhārī ﵀ was given no respite, and so he supplicated:

اللهم ضاقت عليّ الارض بما رحبت فاقبضنى اليك

O Allāh, the world has become narrow for me despite its vastness. Call me to you.

In what state must he have been to utter these words? To put it differently, the world you have created is indeed vast. A person may flee from the land wherein he suffers, to anywhere he thinks would be safe. Yet I have travelled from Bukhara to Naysapur, but have been forced to return. I then went to live in Khartang, but nowhere seems to accommodate me. Thus, I beseech you, O Allāh! Call me to you.

The Master of Both Worlds Awaits

Soon after Imām Bukhārī ﵀ supplicated, he died. A saint says, 'I had a dream that at the exact moment of Imām Bukhārī's death, the Messenger of Allāh ﷺ was waiting, anticipating his arrival.'

Imām Bukhārī's ﵀ Dream Prior to its Compilation

Biographers of Imām Bukhārī ﵀ have reported that he had a dream prior to writing his *Ṣaḥīḥ*. He saw himself fanning flies away that were irritating the Noble Prophet ﷺ who was resting. A dream interpreter explained the dream, saying, 'You will go on to separate the sound ḥadīth from the false ones and will organise them all. The interpretation became a reality and Imām Bukhārī ﵀ compiled the most authentic traditions of the Noble Prophet ﷺ in this collection of his.

So, this saint saw in his dream that the Noble Prophet is anticipating someone's arrival. He approached the Noble Prophet ﷺ and asked, 'O Messenger of Allāh, it appears that you are waiting for someone.'

The Noble Prophet ﷺ replied, 'Yes. I am waiting for Muḥammad ibn Ismāʿīl al-Bukhārī to arrive.'

Later, he was informed of Imām Bukhārī's demise. When he enquired as to when exactly he had died, he was told at such a time on the day of ʿĪd al-Fiṭr. After confirming that this was correct, he recalled, 'The moment of Imām Bukhārī's death was also the precise moment in which I dreamt of the Messenger of Allāh ﷺ awaiting his arrival.'

The Martyrdom of King Fayṣal

When King Fayṣal was martyred, a friend of mine, Bother Anwar from England, had a dream that the Noble Prophet ﷺ was waiting for King Fayṣal.

May Allāh Most High decree for us such closeness to the Noble Prophet ﷺ.

Ḥadīth *Musalsal bi 'l-Awwaliyyah*

I will read two ḥadīths to you. To initiate the study of this book, I will read the opening ḥadīth from it, but before that, I will read the ḥadīth *Musalsal bi 'l-Awwaliyyah* which I referred to in last year's ceremony.

I will read the very first ḥadīth which Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ heard out of the many thousands he went on to hear from the Noble Prophet ﷺ. When Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ' ؓ students initiated ḥadīth study with him, he stated, 'First and foremost, I will narrate to you that ḥadīth which I myself heard from the Messenger of Allāh ﷺ before any other.' This process [of relating the ḥadīth *Musalsal bi 'l-Awwaliyyah*] has continued to such an extent that when I began the study of *Ṣaḥīḥ al-Bukhārī* by Shaykh Zakariyyā ؒ, he initiated its study by reading the very first ḥadīth Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ heard from the Messenger of Allāh ﷺ. It is this ḥadīth I will read first before the opening ḥadīth of the book.

عن عبد الله بن عمرو بن العاص رضى الله عنهما ان رسول الله صلى الله عليه وسلم قال الراحمون يرحمهم الرحٰمن تبارك وتعالى ارحموا من فى الارض يرحمكم من فى السماء

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ narrates that the Noble Prophet ﷺ said: The merciful ones. Allah Most High shows mercy to them. If you show mercy to those on the earth, the One in the heavens will show mercy to you.

Another narration on the same subject states:

ارحموا ترحموا

[If you] show mercy [to others] then you yourselves will be shown mercy.

We have unfortunately detached ourselves from our [Islamic] teachings. If there is anyone in this world who is anguished by the stern nature and bad manners of someone, then it is the wife and children! If the husband shows no mercy, then how can we expect him to receive Allāh Most High's merciful glance?

Who should we then begin with? It is our family members. Our attitude towards them should be gentle, exude warmth and they should be addressed lovingly. The children and wife shouldn't be living in constant fear.

If we adopt the teachings imparted by the Messenger of Allāh ﷺ in this ḥadīth within our homes, then the atmosphere in our homes will be completely different. It will be transformed into a veritable paradise. May Allāh Most High let this happen.

حدثنا الحميدى عبدالله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصارى قال اخبرنى محمد بن ابراهيم التيمى انه سمع علقمة بن وقاص الليثى يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر قال سمعت رسول الله صلى الله عليه و سلم يقول انما الاعمال بالنيات و انما لكل امرئ ما نوى فمن كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه

22

The Home of the King of the Prophets ﷺ

سرورِ کون ومکاں، محبوبِ رب العالمیں
میرے آقا ساقیِ کوثر شفیع المذنبیں

خواجۂ کونین اور گھر میں فقط نانِ جویں
اور کہیں یہ بھی میسر میرے آقا کو نہیں

عظمتِ قرآں کا پرتو ان کا رخسارِ حسیں
شوکتِ کعبہ کا نقشہ ان کی زلفِ عنبریں

آپ کا اسم گرامی دلنواز و دل نشیں
آپ کا ذکرِ مبارک جاں فزا و جد آفریں

اے خوشا صلی علیٰ ان کا جمالِ دل نشیں
روحِ ایماں روح دل روح نظر روح یقیں

جو بہاریں ہیں یہاں وہ باغِ جنت میں نہیں
ارضِ طیبہ بے گماں ہے رشکِ فردوسِ بریں

اس کے اک ذرے کی قیمت گلشنِ جنت نہیں
یہ مدینے کی زمیں ہے، یہ مدینے کی زمیں

تھے ابوبکر و عمر عکس جمالِ ہم نشین
مصطفیٰ کے جانشیں اور آج تک ان کے قریں

مرتبہ عثمان کا کیا ہو سکے مجھ سے بیاں
وہ تو ذو النورین ہیں، ان کا کوئی ثانی نہیں

کہہ رہی ہے اہل ملت سے یہ شانِ حیدری
ظلمتِ شب سے سحر کا نور دب سکتا نہیں

(مفتی نسیم احمد صاحب فریدی)

A Story of a Companion

I recall a story concerning a Companion who used to do business in Madinah Munawwarah. He would sit with his bundle of goods outside a stranger's house. He once knocked on a door and asked the female Companion (*ṣaḥābiyyah*) inside, 'If you permit me, I would like to sell my goods from outside your front door.'

She replied though, 'Me and my husband do not get along, so if I grant you permission he will come along and move you away. But I have an idea! Come back at a time when my husband returns home.'

This story helps us realise the extent to which Allāh Most High has granted women an innate ability to control men. Women know men better than the men know themselves. That is why a verse of the Holy Qur'ān warns:

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

No doubt, the guile of Satan is feeble (Qur'ān 4:76).

As soon as you recite *Lā ḥawla walā quwwata illā bi 'llāh* upon evil

thoughts crossing your mind, Satan's scheming will be of no avail. On the other hand, what does the Holy Qur'ān say about women?

إِنَّ كَيْدَكُنَّ عَظِيمٌ

The guile of you women is indeed great (Qur'ān 12:28).

The guile of women was highlighted in the story of Sayyidunā Yūsuf ﷺ and the word 'great' was used to describe it, whereas Satan's conniving was described as 'feeble.'

Thus, the female Companion asked him to come back later. He therefore hung around and when the husband returned, knocked on the door. Both of them went to answer the door. The trader put his request but, this time, to both husband and wife. After hearing it, she hastily remarked, 'Out of so many houses, is my house the only one you could find? Why don't you go and ask someone else for permission?'

The husband immediately interrupted and said, 'What difference does it make if he sits outside our house.'

Hearing this, the female Companion said, 'Very well! It's your house. Give it to whoever you wish, bring whoever you want inside and let them sit outside.' She said nothing more, and went back inside, ensuring that the Companion got his wish.

The Lifestyle of the Master of Both Worlds ﷺ

Let us reflect on the lifestyle of the Master of Both Worlds ﷺ. The blessed room in which he lived with Sayyidah ʿĀ'ishah ﷺ contained a bed. The room wasn't big enough for the Noble Prophet ﷺ to offer *ṣalāḥ* whilst Sayyidah ʿĀ'ishah ﷺ was sleeping. For this reason, the narration describes how, when the Messenger of Allāh was standing in *ṣalāḥ* or bowing in *rukūʿ*, she would be lying in front of him with her legs outstretched. She would do this since the Messenger of Allāh ﷺ would remain busy throughout the night with Tahajjud prayers.

But when performing the prostration, the Messenger of Allāh ﷺ would momentarily pause and nudge the foot of Sayyidah

ʿĀ'ishah ﷺ, so she could withdraw her feet and thus allowing him to prostrate.

In terms of furniture, the room contained only two items. One was a bed, that had a wooden base, that the Messenger of Allāh ﷺ stood on whilst offering ṣalāh and this occupied most of the space in the room. This meant there was not enough empty space in the room for ṣalāh to be offered [on the floor].

The second item was a wooden chair with steel legs. So, besides a bed and a chair there was no other furniture in the room. We enjoy decorating our homes with curtains, nets and so forth which the women of the house like to replace every few months. The Noble Prophet's ﷺ home had one curtain made of coarse fabric hung on the opening of the main entrance whose sole use was to prevent people from getting a glimpse of anyone inside. This was the home of the Messenger of Allāh ﷺ and these were its contents.

Yawm al-Aswadayn

What was the state of the Noble Prophet's ﷺ food and drink? In both the boys' Darul Uloom and the girls' Darul Uloom we commemorate a day which we call *Yawm al-Aswadayn* (the day of the two black things: of water and dates). We remind them of the words of Sayyidah ʿĀ'ishah ﷺ where she says, 'Two to three months would pass without our stove being lit. It would stay cold because nothing was cooked.' When she was asked as to what they ate [to sustain themselves], she replied, 'The two black things, i.e. dates and water.'

We put out dates and nothing else for the students in both darul ulooms. For a period of twenty-four hours, they can have the dates whenever they want so that they can experience for a day how the Noble Prophet ﷺ must have spent his entire life. In contrast, we struggle to spend even a single day like this.

The Final Days of the Noble Prophet's Life

The incident involving Sayyidah ʿĀ'ishah during the Noble Prophet's final days contains a great lesson for us. Now and then, we ought to compare the choice of exquisite dishes and delicacies that make up our spreads with the circumstances of the Messenger of Allāh in the last week of his life. Knowing this, the extravagance on our spreads ought to make us cry.

Sayyidah ʿĀ'ishah says that two to three days prior to the demise of the Messenger of Allāh, she was forced to go around to the neighbours, weeping away and pleading, 'My beloved, My master is ill. Our home is covered in darkness. There is no oil in my lantern to light it, please drop some oil in.'

The State of Our Extravagance

This was how the Master of Both Worlds lived. This was the state of the food, drink and the furniture in his home, and for all to see is the extravagant nature of our lives. Even the kings of the past will not have lived in luxury like that which we enjoy in our homes today. We have reached the pinnacle of overindulgence, and if anyone can pull away the human being from this mire of exorbitance, then it is, without a doubt, the woman.

The man can go out with [*tablīgh*] *jamāʿah* a thousand times, undertake thousands of struggles against the carnal self, seeking ways to defeat it (*mujāhadah*) - but if he hopes to transform the atmosphere of the home he will fail. Only the woman can do this.

I have related stories describing the unique qualities Allāh Most High has blessed the woman with, and despite the innate quality of physical weakness found in them, some of their achievements are unparalleled, and even men have been unable to achieve what they have achieved. My request to you is to go out and transform your households and your outlooks.

Shamā'il al-Tirmidhī is a book written by Shaykh Zakariyyā. It deals with all spheres of the Noble Prophet's life from his

birth till his demise. More specifically, it includes detail of the food and drink he consumed, his clothing, his lifestyle, and many of the things I have mentioned with regard to his eating habits and [modest] furniture in his home. Keep this book with you, and don't just keep reading it over and over again yourself. Read it to your children too and endeavour to transform your lives so that we make progress in relinquishing the Western lifestyle and outlook that is deeply ingrained in us, and go on to embrace, adhere to and love the Noble Prophet's ﷺ way.

و آخر دعوانا ان الحمد لله رب العالمين

23

The Madinan Life of the Benefactor of the Universe ﷺ: A Challenge

فأدركهم فى ذاك رحمة ربنا
وقد أوجبوا منه أشد المعاتب

فأرسل من عليا قريش نبيه
ولم يك فيها قد بلوه بكاذب

ومن قبل هذا لم يخالط مدارس
اليهود ولم يقرأ لهم خط كاتب

فأوضح منهاج الهدى لمن اهتدى
ومنّ بتعليم على كل راغب

وأخبر عن بدء السماء لهم و عن
مقام مخوف بين أيدى المحاسب

وعن حُكم رب العرش فيما يعنهم
وعن حِكم تُروى بحكم التجارب

(اطيب النغم)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلَا هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّی اللّٰهُ تَعَالٰی عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

اَمَّا بَعْد: فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم. ﴿لَقَدْ كَانَ لَكُمْ فِى رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ﴾

May Allāh Most High accept this institute and may He allow it to benefit the ummah, the Muslims and Islam itself. May He ordain for many more institutions like this one to be established. May this transpire rapidly, and may Allāh Most High create the means for this to happen.

I used to visit Oldham frequently because both Oldham and Rochdale were on the way to Yorkshire. The M62 motorway was constructed much later on, but in those days (around 1968), when we travelled to Yorkshire, we followed the A62, and it ran via Oldham. [In winter], when the gap between prayer times was considerably short, we used to stop over in Oldham for one *ṣalāh* whilst another *ṣalāh* would be offered in Rochdale.

Shāh Maqṣūd, who was affiliated to me through the pledge of allegiance (*bayʿah*), used to live in Oldham. His state was quite good. He was here for some time too, but I stopped coming over once the motorway was constructed.

I have returned here after a very long time. On my way here, I asked Shaykh Kamāluddīn, and was quite disappointed to learn that although Oldham boasts a Muslim population of around twenty-five to thirty thousand Muslims, yet together, you have not been able to establish a single school. Moreover, Shaykh Asʿad Madanī رحمه الله used to visit this town every year and the topic of his lectures was also about establishing Islamic schools. I was quite upset after learning that there is not a single Muslim school here in Oldham. Forty years have passed! And forty years is a very lengthy period of time.

A Comparison with the Pure Life of the Master of Both Worlds ﷺ

There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

Let us evaluate and compare this forty year period which has been spent in search of livelihood. Muslims inhabited Oldham and they obtained everything. Back home, they built mansions and purchased plots of land - this is in addition to the luxurious houses they have built over here. If there is one thing they have failed to build, then it is a school! This cannot be attributed to a lack of awareness or encouragement, as saints like Shaykh Madanī رحمه الله have time and again warned you [of the consequences of not building Muslim schools] and have emphasised to you the need of establishing them.

Let us compare this to the pure life of the Leader of Both Worlds ﷺ, the Illustrious Master, the Chief of Madinah, the Pride of Both Worlds ﷺ! The Noble Prophet ﷺ emigrated from Makkah Mukarramah. Can you imagine the level of aggression he must have faced that compelled him to emigrate! Upon reaching

Madinah Munawwarah, the first thing the Noble Prophet ﷺ did was to establish a brotherhood (*niẓām al-mu'ākhāt*) between the Emigrants (*muhājirīn*) and the Helpers (*anṣār*). A Companion from the Helpers was required to assist an Emigrant whose well-being he was made responsible for. This was done because the Emigrants had relinquished their assets in Makkah Mukarramah and had arrived with nothing.

Each and every Helper yearned for, prayed, wished and ultimately requested the Messenger of Allāh ﷺ stay with them. He continued his journey, and with requests coming from all directions, he smiled and said, '[My camel] is under orders from Allāh. It will stop only where Allāh commands it to stop, and only at that place where He chooses for me to stay.'

Just as Qaysar was the title of Roman kings and Kisrā that of Persian kings. Tubbaʿ was the title used for Yemeni kings. After learning through the previous books and scriptures that the Last Prophet's arrival was imminent, the king of Yemen [before the Noble Prophet's ﷺ era] instructed for houses to be built in anticipation of this, and for his support and assistance. These houses were built for those who anticipated his imminent arrival and held a desire to relocate there so that when he does arrive they could welcome him.

Ultimately, the camel stopped, as commanded by Allāh Most High, outside the home of Sayyidunā Abū Ayyūb al-Anṣārī ﷺ. At the time, Sayyidunā Abū Ayyūb al-Anṣārī ﷺ was accommodating one of the houses built by Tubbaʿ.

The First Priority

After making arrangements for the Emigrants, the first thing the Noble Prophet ﷺ did was build a *masjid*. He himself purchased the land for it. The Muslims slowly settled once the Messenger of Allāh ﷺ had made living arrangements for the Emigrants. Some received a permanent residence, whilst others were given a temporary abode.

The Second Year

The pagans of Makkah Mukarramah remained hostile towards the Muslims. After pondering on the indigent and distressing state of the Muslims, the Noble Prophet ﷺ decided to confront Abū Sufyān, who at the time was returning [from Shām] with a commercial caravan. Abū Sufyān's passing was understood to be imminent, so he thought that why not ask him to return the wealth and assets that they had been forced to leave behind in Makkah Mukarramah.

The Messenger of Allāh ﷺ travelled from Madinah Munawwarah with the intention of asking Abū Sufyān about the property of the Emigrants that had been seized. This happened in the second year of migration. In the first year, the Messenger of Allāh ﷺ had worked on constructing a *masjid* and made arrangements for the Emigrants.

In the second year, the Noble Prophet ﷺ set out to meet and talk to Abū Sufyān. Seeing that the Noble Prophet ﷺ was on his way to meet Abū Sufyān, the entire body of Emigrants gladly joined in. They travelled unarmed, and because their sole intention was to question Abū Sufyān, they did not organise themselves as an army would. However, Abū Sufyān learned of their intentions, so before they crossed paths, he took a diversion - knowing too well that giving them accountability would not be easy.

Abū Sufyān also sent a messenger to Makkah Mukarramah who, upon reaching there, cried, 'Help! Help! The Muslims are on their way. Abū Sufyān has fled but needs your help!'

The Makkans, with a strong, fully armed force of a thousand men departed. It so happened that the two groups met at Badr. The scene was set, with the huge Makkan army and the band of Muslims looking at each other. But, as I said, what was the reason behind the Muslims going there? It was to remind the Makkans of their distressing circumstances and, moreover, to have discussions about those assets of theirs that had been seized.

What state were the Muslims in? How many were they? They had just two horses, six suits of armour and eight swords. How many mounts did they have? Two horses. That, and six suits of armour,

along with a total of just eight swords. Yes. How many swords? Just eight in total! A poet encapsulates this wonderfully:

تھے جن کے پاس دو گھوڑے چھ زرہیں اور آٹھ شمشیریں
بدلنے کو آئے تھے وہ دنیا بھر کی تقدیریں

Those who had two horses, six suits of armour and eight swords.
They came to change the destinies of the whole world.

They clashed and you all know the end result. Deep down, the Makkans knew it too, but their arrogance and disdainful pride acted as a barrier. The surviving remnants of the Makkan could not even take their dead back with them. They were thrown down the well of Badr. After returning [to Makkah], the unbelievers prepared themselves for battle again.

The Battle of Badr occurred in the second year of Migration.

The Third Year

They were emphatically beaten, but still they did not come to their senses. The third year after Migration now began and the pagans of Makkah Mukarramah made preparations like never before. This time, where did they march to? They headed towards Madinah Munawwarah, and a battle was fought in the vicinity of Mount Uhud.

You are aware that some Muslims made the mistake of disobeying the Noble Prophet's ﷺ direct orders, resulting in the loss of Muslim life, and ultimately encouraged the unbelievers to strike them with a second attack. The Makkans, however, suffered a significant number of casualties too.

This time, on their return to Makkah Mukarramah, they thought to themselves, 'At Badr, we were a strong unit of 1000 men, against a paltry number of just 313 predominantly unarmed Muslims. The following year, we spent a whole year in preparation and went in with a force of three thousand men, yet still the battle ended in a stalemate?'

The Battle of Uhud took place in the third year of Migration.

Fourth Year

The pagans of Makkah Mukarramah thought deeply about how they had gathered and spurred on the people of Makkah Mukarramah - including those from the suburban areas and the nearby tribes - resulting in two battles, still they failed miserably at Badr and were unable to exact revenge at Uhud.

With this in the back of their minds, they launched a campaign of an extraordinary nature. They visited each and every tribe around and delivered inflammatory speeches, provoking fanatical zeal by vowing in the names of Lāt and ʿUzzā. In this way, they prepared meticulously and with men from the whole of Arabia swelling up their numbers, they attacked Madinah Munawwarah. The result was the Battle of the Trench (Khandaq), which is also called the Battle of the Allies. The Makkans had travelled with their allies and confederates. In which year did this happen? It was in the fourth year after Migration.

In the first year, the *masjid* was built. In the second year, the Battle of Badr took place and was followed by the Battle of Uhud in the third year. The fourth year was witness to the Battle of the Trench.

Allāh Most High is the safeguarder of this religion. Despite their united efforts, the whole of Arabia failed to deplete the handful of Muslims. And when Allāh Most High sent a powerful storm, they fled the battlefield without looking back. At this juncture, the Messenger of Allāh ﷺ announced that from today, fear and threat for you has ended forever, with the words:

الآن نغزوهم ولايغزوننا

From now on, we will attack them and they will not attack us.

The Fifth Year

An expedition known as The Expedition of Rags (*Dhāt al-Riqāʿ*) occurred in the fifth year after Migration. Because of the prophecy, 'but we will attack them,' this battle, which has been given an astonishing name, has no parallel in the chartered history of world battles and wars. The Muslim army trekked through thorny paths, rocky land and the desolate wilderness barefooted, because they had no footwear.

The Respected Companions ﷺ say, 'Because of all the walking, our feet were badly injured.' They bandaged them up and continued walking, so the expedition came to be called *Dhāt al-Riqāʿ*. Which year did this happen in? It happened in the fifth year after Migration.

The Sixth Year

Dhāt al-Riqāʿ set in motion a series of actions prophesied by the Noble Prophet ﷺ, with the words, 'But we will attack them.'

A year later, in the sixth year, the Noble Prophet ﷺ left for Hudaybiyyah. After showing just a glimpse of their potential, they returned. When the Makkans realised that there was nothing they could do to inhibit Muslim progress, the sound-minded individuals from them accepted Islam.

The Seventh Year

Now, in line with the prophecy, 'We will attack them,' the [relentless] pace of action was maintained. Safeguarding the city of *īmān*, the city of Islam, the city of knowledge, Madinah Munawwarah, became a priority. When did the Battle of Khaybar take place? It took place in the seventh year after Migration.

Eighth Year

Once Madinah Ṭayyibah had become a safe haven, then for the purification [from unbelief] of the centre of the whole world, the centre for all the prophets, Makkah Mukarramah, a peaceful advance was all that was needed by the Noble Prophet ﷺ.

It has been narrated that besides the intimidation on show from the odd stone thrower, the Muslims marched through Makkah Mukarramah [without facing any resistance], conquering it as they went along. In which year did this take place? Makkah Mukarramah was conquered in the eighth year after Migration.

The Noble Prophet ﷺ, when convinced that Madinah Munawwarah and Makkah Mukarramah are safe, and there is no longer anybody from the whole of Arabia who could raise an eyebrow at Islam, he challenged the world. *Allāhu akbar*!

The Ninth Year

Which people are laying down the gauntlet to the world? If you study the life of the Noble Prophet ﷺ and the Respected Companions ﵃, you will realise that despite conquering Makkah Mukarramah, the Noble Prophet ﷺ and his Respected Companions ﵃ were still forced to tie stones to their stomachs. They endured hunger, and a dearth of clothing meant that some of them did not even have a sheet to cover their upper bodies - whilst most had to be content with using a single sheet to cover the entire body. Rarely would you have come across someone wearing two sheets. If so, then he would become quite famed for this.

There was a time when the majority of Muslims made their way to the *masjid* on foot. At the same time, the odd individual who owned a car became well-known in the community. People would refer to him as, 'The One Who Owns a Car.' Similar was the position of Dhū 'l Bajādayn.

There is a narration that once, the Noble Prophet ﷺ remarked, 'Who amongst you possesses two sheets?'

The Conquest of Makkah Mukarramah occurred in this state.

Now, in this state of indigence, the Noble Prophet ﷺ planned to challenge the entire world. Who was the challenge aimed at? It was aimed at kings and rulers. The Noble Prophet ﷺ had already sent letters inviting them towards Islam. He then set out for Tabuk, to challenge the Roman Empire, and as on a previous occasion, his goal was achieved without the need to engage in battle. The Romans, fully aware that the Messenger of Allāh ﷺ had prepared a force of ten thousand people, could not muster the courage to engage them in battle. How could they? They knew that they were facing a true prophet, and above all, the results of the conflicts between the Muslims and the other Arabs for the past ten years were known to them.

The Tenth Year

Once the whole world had seen the truth of Islam, in the tenth year, the Noble Prophet ﷺ performed the Farewell Pilgrimage (*ḥajjat al-wadāʿ*). Allāh Most High announces:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي

Today, I have completed your religion for you, and have finished blessing you (Qur'ān 5:3).

In the eleventh year after Migration, the Messenger of Allāh passed away from this world.

In the last ten minutes, I have related to you a brief account of the Noble Prophet's ﷺ life after Migration. How many years was the Noble Prophet ﷺ given after Migration? Just ten years! And in that period, Islam flourished throughout the world. Who were the people that gave it fame? The same people who had been deprived of basic necessities such as food and clothing.

Muḥammad Ibn Muqātil ﵀

Just yesterday, we read the narration حدثنا محمد ابن مقاتل قال حدثنا عبد الله. Muḥammad ibn Muqātil ﵀ is the student of ʿAbdullāh ibn Mubārak ﵀. I would like to relate a few brief stories about him. He is a teacher of Imām Bukhārī ﵀ and this narration was related from him by Imām Bukhārī ﵀. He was a judge in a place called al-Ray. [In those days], scholars, imāms and judges were paid fixed salaries by the government.

Ḥātim al-Aṣamm ﵀

Ḥātim al-Aṣamm ﵀ was a saint who was an adherent (*murīd*) of Shaykh Shaqīq Balkhī ﵀. He spent more than thirty years in the company of his shaykh. One day his shaykh decided to test him.

He asked, 'O Ḥātim, you have stayed with me for so many years. What have you gained? Have you even achieved anything?'

Ḥātim replied, 'Yes. I have learnt eight principles from you in this time.'

'*Allāhu akbar*! You have spent thirty years in my company and claim to have learnt only eight principles!'

No sooner had he begun to explain them than the shaykh started becoming extremely pleased.

At one point, he remarked, 'Not only has the Holy Qur'ān emphasised this principle, but all the previous books have repeatedly stressed the principle that you have just mentioned.'

The eight principles is a lengthy topic in itself.

Imagine how fine a jewel he will have become after spending thirty years in the company of his teacher! What strengths he must have gained! What spiritual heights he must have reached! You will get an idea of this from a story of his.

Whilst on a *ḥajj* journey, someone invited him for a meal. Once they had finished eating, the host said to Ḥātim al-Aṣamm ﵀ and those in his company, 'You should rest; I am going to visit an ill person.'

Ḥātim al-Aṣamm ﷺ asked, 'Who exactly is ill?'

'The judge of our city, al-Ray, who is also a scholar,' replied the host.

Upon hearing this, Ḥātim al-Aṣamm ﷺ said, 'Visiting the sick is *sunnah*, [we will come too].'

She Saw Paradise in this World

My respected mother once visited a woman who was sick back in South Africa. As she walked through the city on the way back, what had previously been shops, roads and a market familiar to her even when she made her way to the ill woman, became splendid gardens as far as the eye could see, filled with flowers and plants which she wandered through. With a concerned look, my mother said to her friend, 'We have lost our way! We've ended up in someone else's garden!'

The woman replied, 'Aunty! This is the shop of such and such a person, that car belongs to so-and-so, and this house belongs to such and such.'

My mother told me, 'I would walk a bit and then stop, saying that we had taken the wrong route. But my friend adamantly carried on moving, pulling me along with her.'

My mother added that the moment she stepped onto the porch of our house the scene ended. Her senses were also intact. She asked me, 'O Son, what was I seeing? At times, jinn carry people away and show them extraordinary things, or they affect people. Even till today, I have been unable to comprehend what really happened. I am a healthy woman and mentally sound.'

Māshā Allāh, although my mother is ninety years old, she is still very alert and can recall things without difficulty. So, what really did happen? I explained through the words of the ḥadīth where the Noble Prophet ﷺ says, 'The one who visits the sick is in a garden of Paradise.'

It is said regarding such a person that a garden of Paradise will be

reserved for him after his death. I said that 'Allāh Most High showed you the garden of Paradise in this life due to your visit to the sick.'

A Story of Ḥātim al-Aṣamm ﵀

Ḥatim al-Aṣamm says, 'I told him that I would accompany him, since visiting the sick was *sunnah*.' Upon reaching the destination, he discovered that the judge was living a life of royal splendour. His grand palace was surrounded with gardens and parks. Guards had been posted so that entry was possible only after permission had been granted.

Instead of showing asking about his health and welfare, Ḥātim al-Aṣamm ﵀ said to Muḥammad ibn Muqātil, 'Would you answer my questions?'

The Judge said, 'Yes, you may ask.'

'From whom did you acquire this sacred knowledge?'

In reply, he mentioned a few names.

So, Ḥatim al-Aṣamm ﵀ asked, 'From whom did they acquire it?'

The judge replied, 'From the Respected Companions ﵃.'

'From whom did the Respected Companions ﵃ acquire it?'

'From the Messenger of Allāh ﷺ.'

Ḥātim al-Aṣamm ﵀ continued, 'Who did the Messenger of Allāh acquire it from?'

The judge answered, 'Jibra'īl ﵇.'

Just as verses of the Holy Qur'ān would be revealed, a narration informs us that within the collection of ḥadīths, there are Ḥadīth Qudsīs - ḥadīths which contains the words of Allāh Most High, often communicated via Jibra'īl ﵇, and paraphrased by the Noble Prophet ﷺ. Hence, the Noble Prophet ﷺ acquired sacred knowledge from Jibra'īl ﵇.

Finally, Ḥātim al-Aṣamm ﵀ asked, 'And from whom did Jibra'īl ﵇ acquire it?'

The judge said, 'From Allāh Most High.'

He then admonished him, 'So where within the entire body of sacred knowledge that you have acquired through this chain do

you find the virtues of living in opulent splendour, in grand palaces and of acquiring wealth like that which you have accumulated in the form of huge palaces made up of hundreds of rooms for a single human being to enjoy?'

The judge didn't reply, instead he bowed his head in shame and fell even more ill. Paying heed to the admonishment he thought, '*Allāhu akbar*! This is an angel who has come to warn me of the world I'm immersed in. I am lying at death's door, with my feet dangling in my grave.'

A Miracle (*Karāmah*) of Shaykh al-Islām Madanī ﵀

Shaykh Sayyid Asʿad Madanī ﵀ delivered a lecture at our darul uloom on his final visit to this country. On top of the many visits he has made to grace our conferences, he has delivered speeches at the darul uloom on dozens of occasions. Our saints do not approve of [lengthy] introductions, so we too avoided this habit.

Consequently, whenever I introduce him, I do not say much. When the shaykh attended the darul uloom during his final visit, I was relating a few anecdotes of Shaykh al-Islām Ḥusayn Aḥmad Madanī ﵀ to the students, especially concerning his visit to my village of Narolī when I was still a child.

On his way out, after finishing his speech, Shaykh Asʿad Madanī ﵀ stopped just before leaving the *masjid* and related a story to us. He said, 'I remembered a story during your speech about a prominent scholar in a certain village in Uttar Pradesh. He had formed a good bond with my father [Shaykh al-Islām Ḥusayn Aḥmad Madanī ﵀] and would visit him frequently. He had given a pledge of allegiance (*bayʿah*) to him and was also his student. He fell extremely ill and my father kept himself informed about his welfare.'

'The son of this scholar once wrote to my father, saying "I inform you of some sorrowful news. My father does not have many days left to live. It is as though he has already placed one foot in the

grave. At nightfall, we do not know whether he will live to see the next day. His health has deteriorated and he is terminally ill."

"Yet a grave concern of ours is that in contrast to his whole life, whenever we are with him, he asks, 'How is that business doing?' 'How much income do you receive from such and such.' 'A loan of so much was given to such and such - has he repaid it yet?' We are saddened by his state of affairs in his final and most critical moments. The love of the world is at the forefront of his heart and mind."'

So, this was the letter his son wrote to Shaykh al-Islām Madanī ﵀ complaining about the father.

Shaykh Sayyid Asʿad Madanī ﵀ then said, 'As soon my father read the letter, he made his way to the train station after delivering his lecture that day. Seeing that the shaykh was intending to travel, several scholars joined him. Ultimately, a group of scholars led by Shaykh al-Islām Madanī ﵀ reached the house of the scholar.

Upon reaching there, besides meeting and greeting the residents of the house, the shaykh remained silent. He neither delivered a speech on asceticism (*zuhd*) in order to rebuke him, nor did he narrate a ḥadīth. Rather, he lowered his neck, and soon the entire congregation noticed the sound of *dhikr* emanating from the roof, walls, windows, doors and every other part of the house. This was a miracle that manifested from the shaykh. Thereafter, the shaykh ate a little food and left.'

'His son wrote a letter of appreciation and therein he added, "Since that day he has immersed himself in the remembrance of Allāh (*dhikr*) to such an extent that now, we have to ask him about his bodily needs of food and drink and about heeding the call of nature."

The spiritual blessings of Shaykh al-Islām Madanī ﵀ completely obliterated the mention of this world from the man's tongue.

Another Story of Ḥātim al-Aṣamm ﵀

When Ḥātim al-Aṣamm ﵀ asked Muḥammad ibn Muqātil ﵀ whether he had read any virtues on accumulating wealth and

occupying palaces, it had a profound effect on him. His illness became much worse. He became the talk of the town because this brought a sudden change in him. From that point onwards, he always remained conscious of Allāh Most High - all due to Ḥātim al-Aṣamm's ﷺ words. When he left the house, the public recognised him as someone quite extraordinary. They were told that he had spent thirty years in the company of Shaqīq Balkhī ﷺ. How much spiritual power must Allāh Most High have blessed him with that with just a few words, he brought about a transformation in Muḥammad ibn Muqātil?

A request was then put forward to him, 'If it does not inconvenience you, especially as we are on this journey of *ḥajj*, then at a distance from our route, there is another erudite saint and scholar called Ṭanāfasī, whose life is even more lavish than what you have seen here.'

Ḥātim Aṣām ﷺ agreed to meet him.

Upon reaching there, he said to Ṭanāfasī, 'I am an illiterate non-Arab, who while travelling for *ḥajj,* intends to ask you a question.'

Ṭanāfasī, who was lying down, sat up and said, 'You may ask.'

Ḥātim al-Aṣamm ﷺ told him, 'My *ṣalāh* is improper.'

Not a Single Prostration Which could be Relied Upon

Shaykh Muḥammad ʿUmar Pālanpūrī ﷺ once wrote to Shaykh Zakariyyā ﷺ. Towards the end of the letter, he requested supplications and added, 'O Shaykh, my condition is so terrible that of all the *ṣalāh*s I have offered in my life, I have little hope that any will be accepted.'

The shaykh asked for the reply to be written with the words, 'Shaykh, You cry over your *ṣalāḥ*s, whereas I do not have even a single prostration that can be relied upon.'

Hence, Ḥātim al-Aṣamm ﷺ said, 'My *ṣalāh* is incorrect, and I am unfamiliar with the rulings of purification. I am going to perform ablution (*wuḍū*) before you, so that you may correct me.'

For this purpose, he asked for water to be brought to him, and after receiving it, he washed his hands once, twice, thrice, and then instead of gargling his mouth he washed his hands for a fourth time. Seeing this, Ṭanāfasī said, ‘No! No! This is the wrong manner!’

Ḥātim al-Aṣamm ﷺ asked, ‘What exactly is wrong.’

Ṭānāfasī explained, ‘You are wasting water.’

Ḥātim al-Aṣamm ﷺ having created the opportunity, pounced, ‘What about the palaces you have built? You categorise washing the hands in ablution for a fourth time as wasting water, and say that washing more than three times is improper. If this is the case, what category do these palaces and extravagances fall under?’

Ḥatim al-Aṣamm ﷺ found much fame in Arabia. When he travelled to Baghdad, even Imām Aḥmad ﷺ came to meet him.

It Seems Like the City of Pharaoh

He reached Madinah Munawwarah in this state. He stood, crying, in the middle of the street, shouting loudly, ‘Where have you brought me?’

Upon being told that he was in Madinah Munawwarah, he exclaimed, ‘No! No! No! This can’t be Madinah Munawwarah? It seems like the city of Pharaoh.’

Only the few companions of his caravan who were with him knew of his ascetic state, so the general public in the gathering exclaimed, ‘*Lā ḥawla walā quwwata illā bi ’llāh*! How dare you denigrate Madinah Munawwarah to this degree?’

He was arrested and taken into custody by the police. The governor asked Ḥātim al-Aṣamm ﷺ, ‘What is your explanation?’

He replied, ‘You are the governor, a Muslim and well-educated. Let me ask you? Did the Respected Companions ﷺ reside in this city or not?’

He answered, ‘They did.’

‘Did the Messenger of Allāh ﷺ stay in Madinah Munawwarah? Did he have a house here?’

The governor replied, ‘Yes.’

Thereafter, Ḥātim al-Aṣamm ﷺ remarked, 'Can you show me the palaces of Sayyidunā ʿUthmān Ghanī ﷺ? Where are the palaces of Sayyidunā ʿUmar and Abū Bakr ﷺ? Point towards the palace of the Messenger of Allāh ﷺ? It is after seeing these palaces and grand buildings that I said, 'It seems like the city of Pharaoh.'

The governor quickly realised that this man was of a remarkable nature. In short, Ḥātim al-Aṣamm ﷺ, the mentor of Muḥammad ibn Muqātil, was an ascetic of this level.

Master of Both Worlds ﷺ Deprived of Food

I began to relate this story on the mention of حدثنا محمد بن مقاتل. Both Muḥammad ibn Muqātil and ʿAbdullāh ibn Mubārak are from Mirwaz.

Imām Bukhārī has reported a ḥadīth through this chain of narration (*sanad*) in which the Noble Prophet ﷺ says, 'I return home to my family, hungry for something to eat. Upon finding a date lying on the bed, I pick it up, but immediately a thought crosses my mind, 'What if it has been set aside for charity (*ṣadaqah*)!' And so, I put it down.'

The Master of Both Worlds ﷺ was Deprived of Basic Provisions

Sayyidah ʿĀ'ishah ﷺ says, 'We would see three new moons [three months would pass] and the stove would not have been lit even once [to cook a meal] in the house of the Messenger of Allāh.'

The narrator of this ḥadīth asked, 'What would you and the Messenger of Allāh ﷺ eat?'

She replied, 'The two black things.' i.e. water and dates - the supply of which was still scarce.

Sayyidunā ʿAlī ﷺ says, 'I was overcome with extreme hunger and thought about what to do as the house was empty and there was nothing to eat. The Messenger of Allāh's daughter was hungry too.'

'I subsequently went to the orchard of a Jew and offered to draw

a few buckets of water from a well and irrigate the land with it. I asked what he would give in exchange. The Jew agreed to give a few dates in exchange for this service.'

Not for a moment did his circumstances engender any sympathy, that since he is hungry and thirsty, he should be helped, not forced to work to earn a few dates.

He further says, 'I drew a few buckets [from the well] and received a handful of dates for doing so. Seeing that they were enough, I left.'

This is how they survived on dates only.

I mentioned earlier that in the ninth year, where did the Noble Prophet ﷺ travel to? He went on the expedition of Tabuk and set his sights on challenging the world leaders. And here we are in Oldham, unable to set up a single school! *Innā li 'llāhi wa innā ilayhi rājiʿūn*! May Allāh Most High forgive this grave crime of ours.

In this regard, the community of Oldham is not the only culpable party. To a lesser degree, all the Muslims of the surrounding areas are also to blame! The Muslims throughout Britain and then the globe are responsible! With the world experiencing vicissitudes, the closer you are to the affected area, the more responsibility you have towards them. May Allāh Most High forgive this crime of ours. May He grant us the intelligence to understand the current circumstances and the essential needs for the preservation of our future generation. May He enable us to fulfil their responsibilities. Recite *durūd sharīf* as we will now supplicate.

اَللّٰهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ
بَارِكْ وَ سَلِّمْ

24

Paradisal Strength in This World for the Dweller of the Highest Paradise ﷺ

و شق له جبريل باطن صدره

بغسل سواد بالسويداء لازب

وأسرى على متن البراق الى السماء

فيا خير مركوب وياخير راكب

وشاهد أرواح النبيين جملة

لدى الصخرة العظمى و فوق الكواكب

(اطيب النغم)

الحمدُ لله كَفٰى وَ سلامٌ علٰى عِبَادِهِ الَّذِيْنَ اصطَفٰى اَمَّا بَعْد:

Allāh Most High created the human beings as well as all the other creations. Besides the apparent blessings Allāh Most High has conferred upon his creation, millions more go unnoticed by the naked eye. Neither are these abundances perceptible nor are they intelligible without reflection.

Allāh Most High has given man a body which consists of hands, feet, nose, ears, heart, brain etc. On first inspection, it appears to have been given limited strength. For example, the eye is an incredible optical instrument but is unable to see everything at any one time. The eyes need light to see or to function properly; and therefore, it is unable to see anything in pitch darkness. It has difficulty seeing things very far away, and it is necessary that things are at a reasonable distance in order for them to be seen. Similarly, it has problems defining objects or reading texts which are placed very close it. The eye is an organ which only functions properly after certain conditions are met.

Likewise, the ear has the capability of sensing sound and collecting information, but it too will only function properly once certain conditions pertaining to its functionality are met. Again, it is unable to pick up sound that is too loud and is in very close proximity to the ear, or sound that is coming from a far distance.

Power Defying Rules and Notions

All these faculties appear to have their limits, but my friends, after assessing the texts of the Holy Qur'ān and ḥadīths, and by reflecting on the lives of the Noble Prophet ﷺ, his Respected Companions ﷺ, the Followers (*tābiʿīn*) and the pious figures, we come to realise that the strength [of the faculties] which Allāh Most High has bestowed us with is boundless. They have been granted phenomenal power, and can therefore make the human being a possessor of unlimited strengths. It is possible for the eye to see things far away. The ear can defy the rules and notions of listening and is able to detect sound from a great distance.

The Noble Prophet's ﷺ Faculty of Vision

When the Noble Prophet ﷺ returned from the journey from Makkah Mukarramah to Jerusalem (*isrā'*) and the ascension to the heavens (*miʿrāj*) and announced that during the night he had been taken to the seven heavens and shown Heaven and Hell and all that they contain, Sayyidunā Abū Bakr al-Ṣiddīq ﷺ without hesitation affirmed his faith in this journey. Thus, he earned the title of the Verifier of the Truth (*Ṣiddīq Akbar*). Abū Jahl, on the other hand, was the first amongst the unbelievers to reject this proclamation.

The whole episode caused a great deal of commotion and the unbelievers saw it as an opportune time to throw questions at the Noble Prophet ﷺ. They said, 'We are not in a position to verify or reject the claims you make before us about your journey to the seven heavens or the things you witnessed, but since your journey supposedly includes travelling from Makkah Mukarramah to Bayt al-Maqdis and from there to the heavens, then can you inform us of the exact whereabouts of our caravan travelling on the same route? Also, how many doors are there in the Bayt al-Maqdis Masjid? Furthermore, how many windows do the eastern and western sides have?'

Their questions were foolish ones, since a person walking on

one footpath does not pay attention to who or what is walking on the opposite side, or where that person is from. Likewise, you have been coming here for years on end. If you were asked how many doors and windows make up this building, you will be unable to do so, despite having visited this place on thousands of occasions.

However, their aim was to falsify the Noble Prophet ﷺ at every instance - we seek refuge in Allāh from this - hence the reason behind such absurd questions. Like I mentioned, though, Allāh Most High has given the eye potency to see things at an immeasurable distance.

The Noble Prophet ﷺ, standing among the pagans of Makkah Mukarramah, supplied them with the most accurate information, as Allāh Most High had removed the veils of the unseen. He told them where their caravan had halted, provided names of certain individuals who had gone to look for a lost camel, and named an individual who at that time was riding a camel. Ultimately, he gave a comprehensive account of their movements.

Also, the Noble Prophet ﷺ has told us that Allāh Most High displayed before him the Masjid of Bayt al-Maqdis. Due to this, the Noble Prophet ﷺ counted the number of doors and windows fixed on its eastern and western sides. Therefore, he was able to provide the most accurate information to the unbelievers on this matter. Allāh Most High has placed incredible power in the eye, as the phenomenal power he deposited into the eye of the Noble Prophet ﷺ goes to show. This favour of Allāh Most High was passed down from heir to heir, so you will come across thousands of stories which describe how the saints were able to see things at a great distance.

Sayyidunā ʿUmar's رضي الله عنه Power of Hearing

Likewise, in relation to the topic of hearing [from a very long distance], once, on a Friday, as Sayyidunā ʿUmar رضي الله عنه was delivering the sermon for the Jumuʿah prayer, he made an astonishing cry, He called out:

يا سارية الجبل! الجبل

O Sāriyah! The mountain! The mountain!

After the prayer, the Companions ﷺ asked him about this unusual cry of his during the sermon. Sayyidunā ʿUmar ﷺ replied, ‘I have dispatched an army to Iran and its commander-in-chief is Sāriyah.’

At the time, a battle was raging in the city of Nahawand, but standing on the pulpit in Madinah Munawwarah, Sayyidunā ʿUmar ﷺ was able to see events unfolding in Iran. He revealed, ‘Allāh displayed the whole scene before me, and I became aware of their situation. I saw that Sāriyah and the Muslim army were concentrating their efforts on events in front of them, and the enemy had sent troops from the other side of the mountain. Had Sāriyah and the Muslim army continued in this manner and not paid attention to the developments taking place behind them, then they would have been staring at defeat. That is why I shouted from here, ‘O Sāriyah! The mountain!’ meaning, be vigilant of what’s happening behind the mountain. Accordingly, Sayyidunā ʿUmar ﷺ witnessed the developments from afar and not only that, but his voice reached all the way to Iran without the help of any medium or wireless technology.

Allāh Most High has endowed us with extraordinary strengths. The glut of favours bestowed upon the Noble Prophet ﷺ in the form of miracles were, due to the blessings of his sublime self, transferred to his ummah in the form of extraordinary acts (*karāmāt*).

The Noble Prophet’s ﷺ Grappling Power

The Noble Prophet ﷺ says:

اعطيت قوة اربعين رجلا فى البطش والجماع

I have been given the strength of forty men in grappling and intercourse.

When Rukānah, the renowned wrestler of Arabia, was invited

towards Islam, he said to the Noble Prophet ﷺ, 'I will embrace Islam if you are able to wrestle me to the ground! In the present day, there is none within the whole of Arabia who is capable of achieving this feat and defeating me; but if you are a true prophet then it is not beyond you.' Consequently, the Noble Prophet ﷺ wrestled him to the ground.

Thus, the Noble Prophet ﷺ stated, 'I have been given the strength of forty men in grappling and intercourse.' These men referred to are not of this world, but the Ḥadīth scholars relate that the Noble Prophet ﷺ was given the strength equal to forty men of Paradise, and in Paradise, a man will be given the strength of one hundred men of this world. Therefore, in reality, the Noble Prophet ﷺ was endowed with the strength of four thousand men [of this world]. So, I related the incident of how the veils were removed, enabling the Messenger of Allāh ﷺ to see the Bayt al-Maqdis all the way from Makkah Mukarramah.

The Noble Prophet's ﷺ Strengths - A Fascinating Theory

A ḥadīth of the Noble Prophet ﷺ states:

انی لَأراکم من وراء ظهری

I see you from behind me.

He forewarned the Respected Companions ﷺ not to always assume that just because he walks ahead of them, he is unable to hear or is unaware of the conversations taking place behind him. By the words 'I see you from behind me,' he informed them of his ability to see what is happening behind him, just as he is able to see developments taking place in front of him.

The Ḥadīth scholars have advanced various explanations in this regard, but Shaykh Zakariyyā ﷺ has offered a fascinating insight by saying that Allāh Most High will grant every soul of Paradise the ability to see in every direction at any one time. As I mentioned

earlier, one is able to see things if some prerequisites are met, i.e. if they are in front of a person and at a suitable distance; however, as dwellers of Paradise, we will be able to see in all four directions at once.

Hence, when the Noble Prophet ﷺ entered Paradise on the night of *miʿrāj*, he, at that time, was awarded all the blessings of Paradise with which he returned back to this world. Among them was the blessing of the power of seeing and just as this was not taken back from him, the strength of grappling and intercourse which he also obtained from Paradise remained with him.

Friends, we ought to ponder on the blessings we have been bestowed with from Allāh Most High and should seek to manifest them. These blessings are manifested only by remembering Allāh Most High abundantly, as the Holy Qur'ān states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيرًا

O believers, remember Allāh abundantly (Qur'ān 33:41).

Sayyidunā ʿAbdullāh ibn ʿUmar رضي الله عنه says that the human is commanded to remember Allāh Most High in every position. Every human will always be in one of three postures: standing, sitting or lying down. That is why Allāh Most High says:

الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Those who remember Allāh standing and sitting, and (lying) on their sides (Qur'ān 3:191).

May Allāh Most High grant me and you this ability.

و آخر دعوانا ان الحمد لله رب العالمين

25

The Ḥusaynī way: 'He Sacrificed His Head but Refused to Put His Hand in the Hand of Yazīd'

چمن میں باد صبا مدتوں میں آئی ہے
بہار روٹھ گئی تھی منا کے لائی ہے

ہمیں نے دارورسن کے طلسم توڑے ہیں
ہمیں نے ظلم وستم کی جبیں جھکائی ہے

نہ ہونے دیں گے چراغ وفا کی لَوٗ مدھم
قسم لہو کی شہیدوں کے ہم نے کھائی ہے

وہ راہرو جنہیں منزل سے اپنی پیار نہ تھا
نئی حیات انہیں رستے میں چھوڑ آئی ہے

لہو سے دل کے بنائے ہیں اس کے نقش ونگار
عروس عہد وفا ہم نے جب سجائی ہے

(مولانا امداد صابری رحمۃ اللہ علیہ)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ، صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

اَمَّا بَعْد: قال النبى صلى الله عليه وسلم الراحمون يرحمهم الرحمٰن تبارك وتعالى ارحموا من فى الارض يرحمكم من فى السماء ، وفى رواية ارحموا ترحموا

This is the pure ḥadīth of the Master of Both Worlds ﷺ that is narrated by Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رضي الله عنه at the beginning of his *Al-Saḥīfah al-Ṣādiqah*. He heard thousands of ḥadīths directly from the Messenger of Allāh ﷺ, committed them all to memory, and also preserved them in writing. He named this compilation *Al-Saḥīfah al-Ṣādiqah*. He says that this was the very first ḥadīth he heard from the Messenger of Allāh ﷺ.

I have read this ḥadīth so that the girls completing the *Ṣaḥīḥ al-Bukhārī* continue the successive system of reading this ḥadīth first (*Musalsal bi ’l-Awwaliyyah*) before listening to any other ḥadīth from me. When I began studying *Ṣaḥīḥ al-Bukhārī* under Shaykh Zakariyyā رحمه الله, he started with this very same narration.

May Allāh Most High accept these students, and accept their

parents efforts and those of their families. May He make this graduation a blessing for the progeny to come till the Day of Judgement. May He make the graduating (female) students and their families a means of safeguarding the faith of our offspring till the Day of Judgement. And may He accept their teachers and bestow those who assist and support the *madrasah* with vast rewards. May He bless them in body and wealth and also protect them from trials of all kinds.

The Virtue of Compassion

In the narration I have read to you, the Noble Prophet ﷺ discusses the virtue of compassion. It asks us to be compassionate and mild natured as opposed to being hard-hearted, and tells us that Allāh Most High showers His mercy upon the tender-hearted: الراحمون يرحمهم الرحمٰن تبارك وتعالى. When this becomes a predominant quality in one, that is when his concern is not what others do, but he pays attention to that which is required of him. His mentality becomes such that he says, 'The Noble Prophet ﷺ was merciful and compassionate, and I too should tread the same path.'

He remains entirely unruffled by what others perpetrate.

Avenging an Injustice

The opposite of mercy is hard-heartedness. Hard-heartedness exists and manifests itself in many different forms, oppression being one of them. Specific chapters have been dedicated to this topic, mentioning the consequences and warnings against it.

When one person oppresses another, the oppressed could choose to adopt the approach of Sayyidunā ʿĪsā عليه السلام, who taught us that 'if someone slaps you on one cheek, offer the other cheek too.'

This is to suggest that 'perhaps you are not satisfied with one slap, so here is the other cheek.'

Our Sharīʿah has different approaches instead of just one manner [of offering the other cheek], especially since Allāh Most High

has created people of different dispositions. That is why if after one slap the aggressor is not content, the victim may present the other cheek. This is permissible in Sharīʿah, and for doing so, he will be rewarded.

However, the Holy Qur'ān states:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا

The recompense of evil is evil like it (Qur'ān 42:40).

The condition that the response of the victim has to be the same as the original injustice he was made to suffer is clearly defined for one who wishes to take revenge. One cannot truly appreciate the eloquence of the Holy Qur'ān! Setting his eyes on the part of the verse, 'is evil like it,' a biased critic of the Holy Qur'ān would exclaim at once, 'Is this your Sharīʿah! Is this your Islam! Does it teach you to retaliate to stone throwing with stone throwing and swears with swears?' We reject this criticism by saying that justice requires equilibrium, and yes, the Holy Qur'ān says that if one is inclined to take revenge he may do so provided that his response is proportionate. That is why the Holy Qur'ān has termed it as an 'evil like it' and not 'retribution'.

The Holy Qur'ān with the word 'like it' instructs the person who is inclined to take revenge by punching or slapping someone who has punched or slapped him, not to exceed the equitable limit. For example, responding to a punch thrown at you softly like a child's, by unleashing a punch that breaks someone's tooth is not 'like it.' Even though they are the same in form, i.e. in terms of number of punches thrown, the force used by the victim is excessive. The Sharīʿah has allowed various approaches when dealing with oppression.

Sayyidunā Ḥusayn's ‎رضي الله عنه‎ Head Was Decapitated but it Refused to Bow

Sayyidunā Ḥusayn ‎رضي الله عنه‎ was in the plain of Karbala, totally unarmed and surrounded by little children and women. He remained with

his head held high and refused to bow even the slightest. He taught a lesson to the rest of humanity to come till the Day of Judgement. Although bowing the head prior to it being severed was one option, Sayyidunā Ḥusayn ﷺ could foresee that amongst the people to come till the Day of Judgement would be tyrants and autocratic rulers, hence humanity would always be subjugated and forced to bow and submit to them and be tyrannised. For this reason, he allowed his head to be severed but did not allow it to bow before the oppressors.

If you read history subsequent to Sayyidunā Ḥusayn's ﷺ martyrdom, you will learn that the perpetrators became noticeably more hostile towards those who they deemed to be supporters of Sayyidunā Ḥusayn ﷺ. However, the tyrants lived in a constant state of fear, for they were scared of the masses uniting to avenge the death of Sayyidunā Ḥusayn ﷺ. Upon seeing ten people gathered on a street corner, fearing that they could well be Sayyidunā Ḥusayn's ﷺ supporters, they would arrest and imprison them.

Imām Aʿẓam Abū Ḥanīfah ﷺ and Imām Mālik ﷺ

That is why Imām Aʿẓam Abū Ḥanīfah ﷺ and Imām Mālik ﷺ supported Sayyidunā Ḥusayn ﷺ and the *Ahl al-Bayt* throughout their lives, even though it came at the expense of being imprisoned, tortured and subsequently martyred. They held firm to their principal of not surrendering to a tyrant.

For example, during Imām Aʿẓam Abū Ḥanīfah's ﷺ whole life. he was antagonised by a dozen or so rulers, imprisoned and even poisoned. It wasn't all because he turned down the post of judgeship and refused to succumb to any pressure! The underlying reason for the government to antagonise him was because he was an advocate of the *Ahl al-Bayt*.

Imām Mālik ﷺ faced a similar fate. I mentioned in my speech over at Madinatul Uloom that not only was he imprisoned due to his stance on the issue of divorce under duress (*ṭalāq al-mukrah*), but his shoulders were dislocated from its joints. Two wrestlers

were called and one of them forced his arm upwards and the other forced him down with his legs until his shoulders were dislocated. Imām Mālik ﷺ spent the remainder of his days with both arms by the side. Despite the torture and merciless persecution, these great individuals laid down their lives and did not yield to oppression. Why? This is because Sayyidunā Ḥusayn ﷺ and the *Ahl al-Bayt* after him had taught them not to yield [to the demands of tyrants].

Mūsā Kāẓim ﷺ and Caliph Mahdī

The tyrants were of the highest order. Mahdī was the first to arrest Mūsā Kāẓim ﷺ, who was from the *Ahl al-Bayt*. He was arrested on the basis of mere suspicion and jailed.

Sayyidunā ʿAlī ﷺ visited Mahdī, the Imām of the Believers (*amīr al-mu'minīn)* and Caliph in his dream and rebuked him, 'O tyrant! Did you not even think for a moment that you are from the Banū ʿAbbās and he is from the lineage of ʿAlī, and that we are the offspring of two brothers, Abū Ṭālib and ʿAbbās!'

The Abbasid rulers were descendants of Sayyidunā ʿAbbās ﷺ. He then recited the verse of Sūrah Muḥammad:

وَتُقَطِّعُوْا اَرْحَامَكُمْ

You sever your ties of kinship (Qur'ān 47:22).

Sayyidunā ʿAlī ﷺ censured him for being heedless of their relations and on suspicion imprisoning Mūsā Kāẓim ﷺ.

Mahdī woke up in the middle of the night and ordered his minister to bring Mūsā Kāẓim ﷺ to him. What tyrants they were! Despite being admonished by Sayyidunā ʿAlī ﷺ in the dream and being forced to release him, he threatened, 'I am releasing you, but you must promise not to revolt against us.'

Mahdī had no regard for Mūsā Kāẓim's ﷺ nobility, esteemed person and piety. Overcome by the intoxication of governance and doubts, he asked Mūsā Kāẓim ﷺ, 'You will not revolt against us anymore will you?'

He had no choice but to release him, and so, Mūsā Kāẓim ﵀ became more renowned than ever before.

Mūsā Kāẓim ﵀ and Hārūn Rashīd

After Mahdī, came Hārūn Rashīd. What a colossal kingdom he reigned over! It has been written that on one occasion, he saw a cloud above him in the sky, so he addressed it:

امطری حیث شئت فسیأتینی خراجك

Let your rain fall wherever you wish, your produce will still come to me.

What a vast kingdom he must have had to be able to make such a grand claim by challenging a cloud to go wherever it wished to send down its rain because eventually the produce of the land on which it would open up to release rain will come to him!

Despite this, Hārūn Rashīd became unsettled when he saw Mūsā Kāẓim's ﵀ followers gathering around him. He feared the consequences of him speaking out against the government, so he imprisoned him. Within a few nights of imprisoning him, Harūn Rashīd dreamt that an Abyssinian is stood at his head with a sword and threatened him, 'Are you releasing him, or shall I use the sword on you?'

As soon as Hārūn Rashīd awoke, he ordered for Mūsā Kāẓim ﵀ to be brought to him without delay. Upon arriving, Mūsā Kāẓim ﵀ said, 'It seems as if you want to release me. I saw the Messenger of Allāh ﷺ in the first portion of the night, and he said, 'O Mūsā, why don't you supplicate with these words: یا سامع کل صوت، یا سائق کل شیئ.'

This supplication is three to four lines long.

'I repeated these words after the Messenger of Allāh ﷺ in the dream and repeated them again upon awakening. At the same time, I found your representative stood by me. This is the effect of the supplication that the Messenger of Allāh instructed me to recite.'

Therefore, due to this exclusive spiritual attention received by the *Ahl al-Bayt* from the Master of Both Worlds ﷺ, they became

fearless and were not overawed in any way by the oppressive and tyrant rulers. Whereas the slightest noise that comes from a mouse's movement makes our hair stand on end. No matter where in the world they were, whether in a prison or on the battlefield confronting the enemy, they walked the earth undaunted.

Ḥusaynī Blood

Once, Shaykh Asʿad Madanī ﵀ came here like he did every year. He used to spend a night in my house at darul uloom. I once said to him, 'Shaykh, this time round you really made us cry.'

He smiled and asked, 'Why, and how?'

I replied, 'When we heard about your imprisonment when you travelled to Andhra Pradesh (AP) to assess the situation of the area, which was experiencing [political] turmoil.'

He laughed a lot at what I said. The shaykh then gave an account of what happened:

'The story was actually like this (he opens his briefcase). The Muslims were being persecuted, and so I phoned the provincial government to inform them that I would like to tour the area. The authorities refused to grant permission. Then I phoned them a second time - this time - to inform them that I would be travelling to tour the region.'

Look at the Ḥusaynī blood! He was a descendant of the Messenger of Allāh ﷺ (*sayyid*).

'Their reply was that they were not responsible for my security. I rebuked them for saying this, 'When have I asked you to be responsible for my security? My security is with me!'

When I got off at the station unaccompanied, the officials asked, 'Where are your guards?'

'You will not be able to see my guards, nor am I able to see them. He is with me and He is my sole protector. He is Allāh,' is what I told them.

He further added, 'During my tour, I kept this briefcase with me at all times. It held my revolver for which I was legally licensed.'

There are only two options. One is of Sayyidunā ʿĪsā ﷺ: Presenting the other cheek to the aggressor after receiving a slap; and the other is that of Shaykh Asʿad Madanī ﷺ, meaning, why stay totally unarmed and hand over oneself to the oppressive tyrants? At least I can take out a few before they kill me.

He explained that this was why he carried his revolver with him.

'They found the revolver after searching me, and fearing the worst in an already hostile environment, they imprisoned me.'

Now, though the lion was imprisoned, they found themselves in a difficult situation. Within a few hours of his arrest, the government began to receive orders for his release. However, the shaykh told them, 'I won't accept such a low profile release.'

Thereafter, the shaykh orchestrated a rally for thousands of Muslims in order to eliminate the fear and dread that had entered the Muslim mind.

Similar developments took place during the turmoil in Bombay. When there was civil unrest in Bhiwandi, he telephoned the provincial government offices, informing them of his plans. They also insisted he could not travel. The shaykh then phoned his colleagues in Bombay where the *Jamʿiyyah* offices are managed by scholars and other staff to notify them that he was going to head towards Bombay soon. They pleaded with him not to travel for the sake of Allāh because of the increasingly unstable situation and anything could happen.

The shaykh replied, 'That is all very well, but I have already decided to travel.'

Shaykh Badr al-Dīn writes in his book titled, *Mere Ḥaḍrat, Mere Bare Ḥaḍrat, Mere Murshid*: 'There was a knock on my door the following day. I peeped through the top part of the window, as the situation was so dire that one could not even risk opening the door. Leaving the house was just not possible. In the end, nobody went to receive the shaykh.

In such volatile circumstances, Shaykh Asʿad Madanī ﷺ caught a taxi and arrived at Shaykh Badr al-Dīn's house. He says that the shaykh toured the entire region. The government continued to advise against all travel in the region but that did not deter him.

He continued to travel despite the fact that the authorities took no responsibility for his safety when he initially informed them of his intentions to tour the region.

He responded to this in determined fashion, 'A single bullet is enough to kill Asʿad, and Asʿad will die only once, for death strikes only once!'

This is Ḥusaynī blood! Be it Sayyidunā Ḥusayn, Mūsā Kāẓim or Shaykh Asʿad Madanī himself, they taught future generations till the Day of Judgement that bowing before the tyrants is an insult to the truth and tantamount to complicity in oppression. It is undoubtedly assisting the tyrants in their persecution of others, as they are often encouraged to oppress others after they have successfully oppressed you.

Sayyidāh Uthaylah

I would like to relate to our students and teachers an incident involving the female Companion Sayyidah Uthaylah. Somebody was killed and the victim initially lied about the circumstances but in his last moments admitted that the tribe of Banū Rāshid were responsible.

The heir of the deceased came to the Messenger of Allāh and complained, 'O Messenger of Allāh, one of our men, ʿĀmir ibn Marqash, has been murdered. Prior to dying, he claimed that the Banū Rāshid were responsible for his death.'

The Noble Prophet called the Banū Rāshid. Sayyidunā Rāshid, who, in the days of ignorance (*jāhiliyyah*), was called Ẓālim (oppressor) but this name was changed by the Noble Prophet after his acceptance of Islam, to Rāshid, was summoned before the Noble Prophet and asked, 'Did you kill ʿĀmir ibn Marqash?'

'No,' he replied.

Here, the Noble Prophet told him, 'You may not have killed him but your daughter, Uthaylah, did.'

Sayyidunā Rāshid, totally astonished, asked, 'My daughter killed him?'

He returned to his daughter and she confirmed, ‘What the Messenger of Allāh ﷺ said is nothing but the truth.’

She now presented herself before the Messenger of Allāh ﷺ in person and gave a full account of what had happened. She said, ‘The truth of the whole matter is that I took the camels for grazing when a man from their tribe, namely ʿĀmir came up to me. The wind lifted the veil from my face and he was able to see my face. He then advanced towards me and attempted to charm and seduce me. But seeing that I spurned his advances, he finally became intent on raping me.’

The students and teachers should note that Uthaylah ﷺ is young, alone and in the wilderness, but knew how to defend herself, safeguard her chastity and protect her honour and faith.

She explained, ‘I pushed him to the ground and sat on his chest. And after gaining full control over him, I said to him, ‘I can kill you if I want to right away, but I will let you go. Will you try doing this again?’

“No,” he promised.’

‘I let him go after that. However, Satan ensnared him a little while later, and so he returned and perpetrated the same actions; Once more, I wrestled him to the ground and he again promised not to commit this act again. This happened three times, that I gained control over him, sat on his chest and took a promise off him. He still did not refrain and returned for a fourth time.’

She further says, ‘It is then that I took a stone and struck him hard on his head and left. It is quite possible that he died due to the injuries suffered from this.’

Some people passing by from his tribe saw him lying there injured, so they asked him, ‘Who did this to you?’

‘That she-camel,’ he lied, as he was ashamed to say that a young woman had beaten him up and left.

‘The she-camel is tied up over there and this blood-stained stone is right here,’ one of them remarked.

He said, ‘No! Just take me home.’

Afterwards, before he died, he told them that Uthaylah from the Banū Rāshid tribe had given him the deadly blow with the stone.

Take a look at the justice administered by the Messenger of Allāh ﷺ. The principle in such circumstances is:

من قتل دون ماله و عرضه فهو شهيد

Whosoever is killed protecting his wealth and honour is a martyr.

He also told Sayyidah Uthaylah ؓ and her father that they were blameless and that Sayyidah Uthaylah's ؓ actions in order to protect her chastity were appropriate.

It is Islam that teaches compassion. However, which approach does one adopt when facing those who are unjust and tyrannical? The whole history of the *Ahl al-Bayt* is filled with answers to this. I related to you the most recent chapter of this history stretching back over many centuries, which is that of Shaykh Asʿad Madanī ؒ. I quoted him earlier, 'A single bullet is enough to kill Asʿad, and Asʿad will only die once! Why fear a bullet!'

He put his life at risk not to protect his own life or wealth; rather, it was to defend the poor Muslims who were being massacred and burnt alive that he decided to roam around the markets of Bhiwandi.

May Allāh Most High eliminate oppression from the face of this earth and guide the oppressors. May He soften the hearts of the tyrants. May Allāh Most High protect the *masjid*s, *madrasah*s and *maktab*s. May He protect the *dīn* and *īmān* of our future generations. I would like to expand on this, since it's a thought-provoking topic, but the actual gathering (*jalsah*) is scheduled for the women.

Therefore, we should really wrap things up quickly by supplicating and exit so that they may begin their program.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ.
وَاَنَّ اَعْمَالَ بَنِىْ اٰدَمَ وَقَوْلَهُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ اَلْقِسْطَاسُ اَلْعَدْلُ بِالرُّوْمِيَّةِ
وَيُقَالُ اَلْقِسْطُ مَصْدَرُ الْمُقْسِطِ وَهُوَ الْعَادِلُ وَاَمَّاالْقَاسِطُ فَهُوَ الْجَائِرُ.

حَدَّثَنَا اَحْمَدُ بْنُ اشْكَابٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ
اَبِى زُرْعَةَ عَنْ اَبِى هُرَيرَةَ رَضِيَ اللهُ تَعالٰى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ
سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمَانِ، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِى الْمِيزَانِ،
سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْمِ

26

Specific Guidance for ʿĀshūrāʾ Given by the Grandfather of Ḥasanayn ﷺ

ساز دل پہ نغمۂ نعتِ پیمبر گائے جا
عشق کے آتش کدہ کو اور بھی گرمائے جا

دل پہ گذرانی ہے ڈالی بار گاہِ نور میں
لولوئے ناشفتہ چشمِ خونچکاں برسائے جا

ہجر کی تاریک راتیں اس پہ یہ غم کی گھٹا
اپنی کرنوں سے اسے ماہِ مبیں چمکائے جا

جانے والے جا چکے طیبہ کو ہم دیکھا کئے
خوشنما ذوق طلب تڑپانا ہے تڑپائے جا

وائے ناکامی الجھ کر رہ گئے تارِ حیات
سبز گنبد کے مکیں سلجھانا ہے سلجھائے جا

تیرا دل اور ان کا غم یہ بھی تو ہے ان کا کرم
ہو مبارک تجھ کو عارف شوق سے غم کھائے جا

(مولانا ابو الوفاء عارف شاہجہانپوری رحمۃ اللہ علیہ)

الحمدُ لله كَفٰى وَ سلامٌ علٰى عِبَادِهِ الَّذِيْنَ اصطَفٰى اَمَّا بَعْد

While discussing Shaykh Zakariyyā ﵀ on my way with both respected imāms, I said to Shaykh Ādam, ‘We only fully began to appreciate that part of our life and time spent in the company of Shaykh Zakariyyā ﵀ and the blessings it brought after his demise.’

No matter how big a calamity befell us, due to the blessings of the shaykh’s presence amongst us, we remained unperturbed and stout-hearted, nor was there any sorrow, grief or sadness. It was a life full of heavenly blessings just as the Holy Qur’ān states regarding the dwellers of Paradise:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

There shall be no fear on them nor shall they grieve (Qur’ān 2:112).

We sensed this permanently due to the deeds of those who were blessed with sacred qualities and spirituality amongst us, hence ‘There shall be no fear on them nor shall they grieve.’

Regardless of how devastating an adversity or calamity humanity was beset with, the lives of these saintly figures was one of outward deeds. The world is empty of such figures. Nearer to the Day of Judgement, there will be a dearth of truly great men. We were guided by them in each and every step we took.

What Is *Sunnah* to Begin with when Eating

A (*tablīgh*) *jamāʿah* from an Arab country was once sat at the spread and their *amīr* asked Shaykh Zakariyyā ﵀, ‘Some are of the opinion that one should start a meal by drinking water, whilst others say it is *sunnah* to start with something sweet. It is also said that to begin with salt is *sunnah*. Hence, eating which food at the beginning should we assume as *sunnah*?’

Now, the actual question was about the food one should consume before anything else.

Starvation is *sunnah*

In reply, the shaykh began to cry and replied to the question in that state. He wept, ‘Starvation and going without any food, is *sunnah*.’

This answer reduced the entire gathering to tears. Before them were various delicacies and varieties of foods and the reality that starvation is that which is *sunnah* really touched them.

The shaykh then said, ‘They bore hunger upon hunger. Sayyidah ʿĀ’ishah ﵂ states, ‘We would see three new moons [i.e. three months would pass] and the stove would not have been lit once in that time.’

When she was asked how they had sustained themselves in that period she replied, ‘The two black things, i.e. dates and water and sometimes on a little milk gifted from the *Anṣārī* neighbours.’’

A Narration Regarding ʿ*Āshūrā*’

I was remembering the day of ʿ*Āshūrā*’ today. I spent so many ʿ*Āshūrā*s in the company of the shaykh during my twenty year period with him. There are enough stories [pertaining to the shaykh] regarding this day that a small book could be written. There are very few amongst us who will be familiar with this ḥadīth on ʿ*Āshūrā*’.

Regarding 10th Muḥarram, the Master of Both Worlds ﷺ

states, ‘He who spends abundantly on his family on the day of *ʿĀshūrā’*, Allāh will grant him abundantly in his sustenance (food, drink and clothing) throughout the year. It is such a day that if one endeavours to provide food to his family and fulfils the maintenance and so forth plentifully, then he will see the blessings (*barakāt*) of this in his sustenance and everything else throughout the year.

The Gift of *ʿĀshūrā’*: A Practice of Shaykh Zakariyyā ﵀

That is why the year in which we studied the *Ṣaḥīḥ al-Bukhārī* under Shaykh Zakariyyā ﵀, we saw that it was his practice to distribute money in his house to the children, daughters, grandsons, granddaughters and everybody else just as we distribute gifts on ʿĪd. The gift of *ʿĀshūrā’* was something they received every year. Feasting with an abundance of food and drink was witnessed. Also, the shaykh would ask for a [rupee] coin to be brought for every *Dawrat al-Ḥadīth* student.

The shaykh gave me the bag of money to distribute among my peers, and after I had finished doing so, he said, ‘Okay, you take one as well.’ After I took one coin, he said, ‘Take one more.’

Many Obligatory Acts (*Farḍ*) Neglected for the Sake of a Non-obligatory (*Nafl*) Act

Once, during the penultimate year (*Mishkāt),* I observed the fast of *ʿĀshūrā’*. On occasions, due to fasting, when I don’t get to drink tea in the morning, I tend to develop a headache. Consequently, I suffered from the same fate where a severe headache forced me to bed. I fell asleep and therefore was unable to fulfil the responsibility of pushing the shaykh’s wheelchair, assist him on the way to the *masjid* and serve him tea after the *ʿAṣr* prayer gathering. Ultimately, I missed all these duties.

Noticing my absence, the shaykh asked, ‘Where is Yusuf?’

Now, as I did not present myself even after ʿIshā’ prayer, he sent someone to search for me who found me sleeping. When I presented myself in front of the shaykh, he said, ‘You have neglected many obligatory acts just to fulfil a non-obligatory act.’

One should draw a comparison between the *nafl* or *sunnah* fast he intends to observe and the possible repercussions it may have on the performance of the obligatory acts. If one fears that it may well have an adverse effect, then the undertaking of the non-obligatory act should be abandoned.

How Much Reward Have You Sent (*Īṣāl al-Thawāb*) to the Martyrs of Karbala

Likewise, the shaykh was once staying at *Madrasat al-ʿUlūm al-Sharʿiyyah* during his stay in Madinah Munawwrah. During the course of dictating to us what to write in his letters, he asked, ‘How much reward have you sent (*īṣāl al-thawāb*) for the martyrs of Karbala?’

Now, if each one of us should asks ourselves just how much reward we have sent to them. On this day, Sayyidunā Ḥusayn ؓ was martyred. Those who are grandfathers, maternal and paternal, will know how beloved their children and grandchildren are to them. The Master of Both Worlds ﷺ had engagements of his own and being the Leader of the Universe and Leader of the Prophets meant that he had a constantly demanding schedule concerning worldly and religious affairs.

Love for Grandchildren: A Way (*Sunnah*) of the Noble Prophet ﷺ

Sayyidah Faṭimah al-Zahrā’ ؓ says in a ḥadīth, ‘The Noble Prophet ﷺ, [despite his engagements], would visit her children regularly.

On one occasion, on his way home from the market, the Noble

Prophet ﷺ stopped at Sayyidah Faṭimah’s ﵂ house and called from outside, ‘Where is the little one?’

Sayyidah Faṭimah ﵂ replied that she would get him ready, and then smartened him up by washing his face and putting a necklace of cloves around his neck, which is used for fragrance as well as its beautifying aspect. When she presented him, the Noble Prophet ﷺ put him on his shoulder and took him in his lap. Sayyidunā ʿUmar and Sayyidunā Abū Bakr al-Ṣiddīq ﵄ were also with him.

Most Resemblance to the Noble Prophet ﷺ

With them being a part of him, some sort of resemblance with the Noble Prophet ﷺ was expected. Even so, I once mentioned back in Darul Uloom in the last ten days of Ramaḍān, that there were also those who somehow bore a striking resemblance with the Noble Prophet ﷺ but were not in any way related to him. After Sayyidah Faṭimah al-Zahrā’ ﵂, Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﵄ bore a close resemblance to the Noble Prophet ﷺ. Seeing this resemblance, Sayyidunā Abū Bakr al-Ṣiddīq ﵁ commented, ‘O Messenger of Allāh, he resembles you and not his father.’

Seventeen Patches on Sayyidunā ʿUmar’s ﵁ Clothing

Friends, we are covered in so many blessings! Allāh! To what extent are we receiving the copious bounties of Allāh Most High! Yet, far too often, we are drowning in complaints. Our tongues whinge while our hearts bemoan and feel the need - despite enjoying comfort in one house - to acquire a second and third home, and the extent of our clothing is immeasurable. Has anyone from amongst us ever reached a point where he has been forced to wear patched up clothes?

The clothing of Sayyidunā ʿUmar ﵁ was patched up in seventeen different places. This frugality was chosen at a time when the riches of the world were amassed in heaps in Masjid Nabawī. [He

had exercised a piety that forgoes even lawful pleasures], hence he would not leave anything aside for himself and lived in voluntary poverty, which meant that he gave away everything that came his way.

The Condition of the Home of the King of Both World's During His Mortal Illness

During the Noble Prophet's ﷺ mortal illness, his Chaste Wives ﵅ saw that the Noble Prophet ﷺ was severely ill and that it was his desire to spend his last few days with Sayyidah ʿĀ'ishah ﵂ where he would be more at ease. Due to this aspect, they decided to give up their turns and granted him permission to do so. Now, whilst the Noble Prophet ﷺ was in Sayyidah ʿĀ'ishah's ﵂ room, she was forced to leave the room at night time and roam around neighbouring houses crying and pleading to the women, 'The Messenger of Allāh ﷺ is ill and darkness covers our home. Please pour some oil into this lantern!'

The Wish and Supplication of Shaykh Abū'l Ḥasan ʿAlī Miyā Nadwī ﵀

Once, Shaykh Abū 'l-Ḥasan ʿAlī Miyā Nadwī ﵀ held a seminar at Nadwatul Ulama, Lucknow. Sovereigns and dignitaries from Islamic countries and representatives of theirs were invited to this programme. Just as the messengers and prophets of Allāh have enemies, His saints too have adversaries. And so, someone printed a poster accusing them of inviting important figures so that they would receive a large donation.

The shaykh was fully cognizant [of political manoeuvres] and upon becoming aware of these allegations, he interrupted the programme and displaying the poster before the very audience, announced, 'It is being claimed that the principal reason for inviting these dignitaries is so that Nadwatul Ulama becomes a beneficiary of large donations from Islamic governments and

subsequently becomes very prosperous. Far from it! Far from it! This thought has not even entered our minds. Rather, I constantly supplicate for Allāh Most High to develop in our houses at the time of our deaths a situation similar to that of the Master of Both Worlds ﷺ whereby Sayyidah ʿĀ'ishah ﵂ was forced to go around the neighbouring houses crying and pleading, 'The Messenger of Allāh ﷺ is experiencing illness and our home is enveloped in darkness. Please pour some oil into this lantern!''

Not forgetting the lack of oil and a lamp which led to the darkness in the blessed house, they did not even have food to eat. As I have already mentioned, three months would pass and neither would the stove be lit in the home nor any food be cooked; They're clothing was also threadbare. None of the absolute necessities were anywhere to be seen in their homes. What do we consider the most basic provision and the first and last requirement and necessity of life? Water - even that was scarce!

No Water to Drink

Once, the Master of Both Worlds ﷺ heard incessant crying from the house of Sayyidah Faṭimah ﵂, so he made his way there and asked, 'What is the matter?' He was told that the children were crying due to thirst. *Allāhu akbar*! *Allāhu akbar*! Have we ever faced such a situation?

I stated that we are recipients of ample blessings. We have the capacity to enjoy whatever food and drink we crave! We can wear whatever we desire! Yet, the ingratitude on display by us is unthinkable.

Therefore, the Noble Prophet ﷺ said, 'Search for it.' But, after the efforts proved to be of no avail, the Noble Prophet ﷺ sat them in his lap and to quench their thirst and settle them down, he placed his blessed tongue in the child's mouth reminiscent to how a child is given a dummy or a bottle to suck.

There are hundreds of miracles pertaining to just water that manifested from the Noble Prophet ﷺ. At times, in the midst of

an army of thousands, the Noble Prophet ﷺ would say, ‘If anyone of you has any water, then bring it here.’

A Companion on one occasion presented a very small amount equal to a mouthful of water. As the Noble Prophet ﷺ dipped his hand into it, water began to flow from between his fingers. Likewise, sat in his lap, these children drank water by sucking the blessed tongue of the Messenger of Allāh ﷺ.

Friends, we claim our affiliation with Islam and claim to have love for the exalted self of the Noble Prophet ﷺ, and it is nothing but that!

During the course of today, how many times have we actually remembered Sayyidunā Ḥusayn رضي الله عنه? How much reward have we sent for him (*īṣāl al-thawāb*)? Have we even shed a single tear? As soon as the anniversary date of an accident or tragedy, or of the death of a father, brother or beloved arrives, the whole household mourns that person and marks the anniversary by mentioning the incident time and again. They without fail remember and recall the date, detail and time of their mother’s or father’s demise. We, on the other hand, claim to love the Noble Prophet ﷺ, but are ignorant of the history concerning his beloved, Sayyidunā Ḥusayn رضي الله عنه. And what a magnificent history it is!

سر داد، دست نہ داد در دستِ یزید

He sacrificed his head but refused to put his hand in the hand of Yazīd.

He Sacrificed His Head but Refused to Put His Hand in the Hand of Yazīd

He offered his head but refused to put his hand in the hand of Yazīd. Demands were being made from him for some time to pledge allegiance at the hands of the ruler of his time, Yazīd. Sayyidunā Ḥusayn رضي الله عنه said, ‘That is not possible!’

In the end, he sacrificed his head but refused to put his hand in the hand of Yazīd. In fact, he did not even offer his head; if anyone

is left in any doubt that he offered and bowed his head for severing before the tyrants, then he is mistaken; rather he held his head high giving out an emphatic message that 'you might slay me, destroy me and decapitate my head, but it shall never bow before a tyrant.'

سر داد، دست نہ داد در دستِ یزید

He sacrificed his head but refused to put his hand in the hand of Yazīd.

What an important day! What significance it holds! Yet those who laud the Noble Prophet ﷺ are totally unfamiliar with this history! The Noble Prophet ﷺ possessed so much love for these children. Sayyidunā Ḥusayn رضي الله عنه was only seven years old at the time of the Noble Prophet's ﷺ demise.

Prior Knowledge of Sayyidunā Ḥusayn's رضي الله عنهما Martyrdom

Due to his love [for these children], the Noble Prophet ﷺ had received details from the *al-Mala' al-Aʿlā* prior to this event unfolding, just as detail regarding the entire humanity (of those who were present, and absent as well as of those who were to come [in the future]) was imparted to him. Hence, he was informed of Sayyidunā Ḥusayn's رضي الله عنه martyrdom.

On one occasion, the Noble Prophet ﷺ was showing his affection towards them when he suddenly became sad. When asked about his sudden change of mood, he replied, 'Jibra'īl عليه السلام came and informed me, 'This son of yours will be martyred in the path of truth,' and he also presented to me the soil taken from the spot on which this will happen.'

The Dream of Sayyidunā Ibn ʿAbbās رضي الله عنه

Sayyidunā ibn ʿAbbās رضي الله عنه states, 'During 10th Muḥarram I fell asleep. Subsequently, I dreamt that the Messenger of Allāh ﷺ is extremely sorrowful and grief-stricken, holding a bottle filled with

blood. I woke up suddenly, perturbed at the sight of having seen the Messenger of Allāh ﷺ in this state. And so, I thought deeply as to why he was so devastated.

‘Later on, upon receiving the news from Karbala of Sayyidunā Ḥusayn’s martyrdom, I remembered this dream of mine. When I enquired about the detail pertaining to his martyrdom from the news bearer, it came to light that the time of seeing the dream wherein the Messenger of Allāh ﷺ was holding a bottle of blood coincided with the moment that Sayyidunā Ḥusayn ؓ was martyred.’

A Practice of Completing a Whole Qur’ān Daily for the Martyrs of Karbala

Have we ever shared the grief of the Noble Prophet ﷺ and mourned the loss of his beloved in such tragic circumstances. Neither have our hearts grieved at this loss, nor has a tear ever rolled down our cheeks. We have expressed no pity in regard to this matter! Moreover, the careless comment must have been made that ‘this is a practice of others - the Shīʿah’s!’ *Lā ḥawla walā quwwata illā bi ’llāh*!

So, during our stay in Madinah Munawwarah, Shaykh Zakariyyā ؒ once asked on 10th Muḥarram, ‘How much reward have you sent for the martyrs of Karbala (Sayyidunā Ḥusayn ؓ and the *Ahl al-Bayt*?’

There was an echo of silence, so he said, ‘Upon sighting the new moon of Muḥarram, until today, I have completed one Qur’ān recitation every day for these martyrs of Karbala. I have been observing this practice in Muḥarram every year.’

The Practice in the First Ten Days of Dhū ’l-Ḥijjah

This was his practice in the first ten days of Dhū ’l-Ḥijjah too. When he was in India, on sighting the moon on the first of Dhū ’l-Ḥijjah, he would cry immensely, and would also hum poetry:

سنا ہے کہ کل تیرے در پے ہجوم عاشقاں ہوگا
سنا ہے کہ کل تیرے در پے ہجوم عاشقاں ہوگا

We hear that your desirous shall gather in throngs at your step tomorrow.
We hear that your desirous shall gather in throngs at your step tomorrow.

We are here in India whilst the *ḥājī*s and the visitors are gathering at your house (*Baytu ʾllāh*). With them constantly on his mind, he used to spend the first ten days of Dhū ʾl-Ḥijjah crying.

Additionally, he would stop eating a full day prior to the offering of sacrifice (*qurbānī*), relying solely on *pān* (betel leaves) and occasionally on tea but would not eat food. Why did he abstain from food (a day before ʿĪd)?

He would say that the *qurbānī* is hospitality extended from Allāh Most High; therefore, if one prepares for it by remaining hungry in anticipation of this feast, he will eat with an added appreciation whilst aware of its significance.

May Allāh Most High enable us to appreciate these blessed days. May He bestow for us true love for the Noble Prophet ﷺ. May Allāh Most High forgive the violation of the rights of the *Ahl al-Bayt* and any injustices on our part.

و آخر دعوانا ان الحمد لله رب العالمين

27

The Maternal Grandfather ﷺ of Ḥasanayn and The Martyrs of Karbala رضي الله عنهم

الٰہی رحم کن، خم ہے ترے آگے جبیں میری
مدد فرما، خدائے رحمت للعالمیں میری
فقط تیرے بھروسے پر ہے دنیائے یقیں میری
دواؤں سے طبیعت رو بصحت ہے نہیں میری
طبیعت مضطرب ہے اب کہیں لگتی نہیں میری

سوا ترے سنے گا کون، رب العالمیں میری
تمنا زندگی میں اور اب کوئی نہیں میری
فقط درخواست اتنی ہے مرے دل کے مکیں میری
دیارِ پاک ہوتا اور ہوتی یہ جبیں میری
خدا کی رحمتوں سے زندگی ہوتی حسیں میری

محبت کی علامت ہے یہ نسبت کا کرشمہ ہے
بڑی قسمت سے مجھ کو درد یہ آقا نے بخشا ہے
طبیعت شاداں ہوتی ہے جب یہ درد اٹھتا ہے
کوئی سمجھا نہیں اس درد کو یہ درد کیسا ہے
دواؤں سے شفا ہرگز نہیں ہرگز نہیں میری

سفر طے ہو مرا بس ان کی رحمت کی پناہوں میں
زمین و آسماں، شمس و قمر، سب ہوں گواہوں میں
درودِ پاک ہو وردِ زباں ہر وقت راہوں میں
علاج اس کا فقط یہ ہے کہ طیبہ ہو نگاہوں میں
دیارِ قدس میں اشکوں سے تر ہو آستیں میری

(اشرف مالوی)

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

Friends, this is a ḥifẓ al-Qur'ān ceremony. May Allāh Most High accept the graduating student. May He make him and his progeny prosper in the knowledge of Qur'ānic sciences. May he be a means of forgiveness and salvation for his family, his teachers and the *madrasah*. *Āmīn*.

This is a system which has been in operation for around 1500 years. Over a period of twenty-three years, the Holy Qur'ān was revealed to the Master of Both Worlds ﷺ during various moments and in different places, such as the vast lands of Arabia, whether it be Makkah Mukarramah or Madinah Munawwarah.

Allāh Most High has taken the responsibility of protecting the Holy Qur'ān on Himself. He states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

We, Ourselves, have sent down the Dhikr (the Qur'ān), and We shall protect it (Qur'ān 15:9).

If you wish to see how He fulfils this promise of His then look no further than the *ḥāfiẓ* for whom we have held this ceremony.

A Lamp Is Lit by Another Lamp

A lamp is lit by another lamp. I can still recall that thirty-five years ago, there was only one *madrasah* for the purpose of ḥifẓ al-Qur'ān throughout Bradford. Shaykh Luṭf al-Raḥmān used to run it in Howard Street, and now and then, he would organise a ceremony when someone completed the memorisation of the complete Qur'ān. On one particular occasion, many scholars attended the ceremony and Shaykh Sālim, son of Shaykh Qārī Muḥammad Ṭayyib ﵀, delivered a speech. At that time, it was hard to imagine that Qur'ānic classes to this degree would be established throughout the land, and that so many scholars and *ḥafīẓ*es would be produced. Back then, only two or three places had ḥifẓ al-Qur'ān arrangements in place, namely Dewsbury, at the place where I was serving as an imām in Bolton, and perhaps a couple more places.

Memorising the Qur'ān

However, Allāh Most High manifests the miracle of the Holy Qur'ān despite the world heading rapidly towards the Day of Judgement. Day and night, upheavals (*fitnah*s) of a new kind, whether they be religious, political or ethnic, rear their ugly heads. Propaganda and conspiracies against Islam and the Holy Qur'ān used to take place behind closed doors in the past; but now this is happening in the open. A challenge of sorts to the Muslims exists. Although the Muslims today do not live their lives as is expected of them, you will witness that the memorisation of the Holy Qur'ān is becoming prevalent throughout the world.

The System of Memorising the Holy Qur'ān In Saudi Arabia

I remember that within Saudi Arabia itself, an affluent man from Pakistan established a *madrasah* for the memorisation of the Holy Qur'ān.

When you enter the Masjid Ḥarām whilst on your *ḥajj* and *ʿumrah* trips, you will witness for yourselves thousands of students engaged in the memorisation of the Holy Qur'ān all at one time. An affluent man of Pakistan laid the foundations for this, and thereafter, the Rābṭah adopted this system. This is a spectacle of Allāh Most High that we continue to witness: انا نحن نزلنا الذكر وانا له لحافظون

Friends, it is our misfortune that we have not recognised the magnificence of the Holy Qur'ān. Similarly, we have failed to recognise the lofty status, rank or the rights of the Noble Prophet ﷺ. These two treasures are such that despite verbal declarations, Muslims are very distant from them.

How Much Reward Did We Send (*Īṣāl al-Thawāb*) to the Martyrs of Karbala on the Day of *ʿĀshūrā'*

I mentioned on the occasion of *ʿĀshūrā'* in Masjid-e-Noor, Manchester, that my master, Shaykh al-Ḥadīth Muḥammad Zakariyyā Muhājir al-Madanī ؒ once asked us attendants on this date, 'Today is the day of *ʿĀshūrā*' – How much of a reward have you sent for the martyrs of Karbala?'

We remained quiet as we never seemed to avail ourselves of this opportunity. Never do we free ourselves for such things. Indeed, our tongues make declarations, but we are very far from putting them into practice. We are distant from the exalted being of Allāh Most High, just as we are from recognising the rights of the Master of Both Worlds ﷺ. Likewise we are not any closer to knowing and recognising the magnificence of the Holy Qur'ān.

The Practice of Shaykh Zakariyyā ﷫ from 1st Muḥarram to 10th Muḥarram

Seeing the brooding silence of his attendants, the shaykh began to weep and said, 'I have been completing a Qur'ān a day for the martyrs of Karbala since 1st Muḥarram.'

Through speeches classifying a lot of practices as a religious innovation (*bidʿah*) and through promoting deep repugnance and extreme despise for such practices, we have lost many things and *Āshūrā'* is one of them. *Āshūrā',* the day on which Sayyidunā Ḥusayn ﷜ was martyred, was in fact blessed even prior to his martyrdom. But we will probably deem remembering him, talking about him and sending him rewards as an act of religious innovation on this day.

Sayyidah Umm Salamah's ﵂ Dream on the Day of *ʿĀshūrā'*

Sayyidah Umm Salamah ﵂ dreamt that the Master of Both Worlds came to her, but his hair was covered in dust and his beard in soil. She worryingly asked him, 'O Messenger of Allāh, what is the matter?' He replied: شهدت قتل الحسين 'I have witnessed the death of Ḥusayn.'

Later on, Sayyidah Umm Salamah ﵂ received the news that Sayyidunā Ḥusayn ﷜ had been martyred.

The Dream of Sayyidunā Ibn ʿAbbās ﵄

Sayyidunā ibn ʿAbbās ﷜ states, 'I dreamt that the Messenger of Allāh ﷺ is stood with a bottle of blood in his blessed hands. When I asked him regarding it, he revealed, "It is the blood of Ḥusayn and his companions."'

He says, 'I became extremely distressed. I noted the day and date in which I saw this dream, and we subsequently received the news that Sayyidunā Ḥusayn had been martyred.'

Sayyidah Umm Faḍl, who was the wife of Sayyidunā ʿAbbās ﷛ and the mother of Sayyidunā ʿAbdullāh ibn ʿAbbās ﷛ says, 'Once I went to the Messenger of Allāh and seeing me crying he asked, 'What is the matter?'

Still crying, I said, 'O Messenger of Allāh, I have seen a dream.'

When the Noble Prophet ﷺ asked her to relate it, she said, 'I cannot relate it. What I saw was really disturbing. It troubles me to do so.'

After the Noble Prophet ﷺ insisted, she said, 'I dreamt that one of your organs, a part of your blessed body, is placed in my lap.'

Hearing these words, the Noble Prophet ﷺ smiled and explained, 'Your dream is blessed: تلد فاطمة الابن 'It imparts the glad tiding of Fāṭimah giving birth to a son.'

In other words, you saw him now [before his birth], in your lap taking the form of my organ.

Sayyidah Umm Faḍl further says, 'I was extremely overjoyed by this interpretation, especially since the dream was quite ghastly, striking fear into my heart. However, my fears were allayed by the pleasing interpretation and glad tiding which it bore. Once my sadness became a forgotten thing and I felt a spell of delight, the Messenger of Allāh ﷺ stated, 'Umm Faḍl! Fāṭimah will give birth to a son, but my ummah will kill him.''

Here, the Noble Prophet ﷺ prophesied the martyrdom of Sayyidunā Ḥusayn ﷛ before his blessed birth just as he had related in great detail before the Respected Companions ﷛ the events that are to unfold before the Day of Judgement.

The Respected Companions ﷛ have said that one day the Messenger of Allāh ﷺ informed them of all the signs that are to occur before the Day of Judgement. After leading them in prayer, he ascended the pulpit and addressed them until the next prayer. He then alighted from the pulpit and after leading another prayer, ascended the pulpit once again and resumed his address. The Noble Prophet ﷺ did this throughout the day [covering many *ṣalāh*s] and as a result, informed them of all the incidents that are to occur till the Day of Judgement.

Sayyidunā Ḥusayn ﷛ had not even graced this world with his

presence, but the Noble Prophet ﷺ foretold his arrival and indicated his end. He was tasting martyrdom in Karbala but, Sayyidah Umm Salamah ﵂ and the Companions were being shown the blood of Sayyidunā Ḥusayn ﵁ in Madinah Munawwarah.

Friends, every account, sign and letter of this faith of ours is truthful. The Holy Qur'ān and the ḥadīths offer such detailed accounts of everything that there is no need for any Muslim to be disconcerted whatever the situation. If there was anyone who really was to be troubled, then it would have been no other than the Noble Prophet ﷺ because he was fully aware of what was to unfold after the birth of Sayyidunā Ḥusayn ﵁.

Remaining Content with the Decrees of Allāh Most High

Whatever the circumstances the world is currently mired in and the way it is taking its course, we ought to say all the time:

رضينا بالله رباً وبالاسلام ديناً وبمحمد نبياً ورسولا

I am pleased with Allāh as my Lord, with Islam as my religion, and with Muḥammad as a Prophet and Messenger.

We should acknowledge and say, 'O Allāh, whatever state You keep us in, whatever happens, You are the Creator of this world and everything is your creation. Therefore, You may influence it as You wish; and we have no right to object.'

The Master of Both Worlds, Leader of the Prophets ﷺ, was made aware of all details in relation to his grandson Sayyidunā Ḥusayn ﵁ prior to his birth. Just as the Noble Prophet has already informed us of the events that are to unfold before the Day of Judgement. The world is taking its course accordingly – so why question Allāh Most High?

Objections and Complaints

We are very distant from Allāh Most High because of one detestable quality of ours. What is that quality? It is objecting! We begin to complain to Allāh Most High reminiscent to a child who you often see petulantly insist on having sweets, foods and clothing it wants. When denied these things, this child assumes, 'My mother and father are stopping me from having these things when the kitchen is stocked up!' But despite all the insisting and continuous crying, why do the parents of this child prevent him from having what he wants? They do so, knowing that the welfare of the child is in withholding what it craves.

We seem to complain bitterly to Allāh Most High regarding ourselves, our house, family, children and work. Complain bitterly is what we do all the time! Never content on owning one place of accommodation, we ask for Allāh Most High to provide us with a second and a third house, or a bigger house. We may own one car but will plead for a nicer model. He has granted us good health that we are able to walk, eat and drink effortlessly, yet we still constantly protest. May Allāh Most High grant us refuge from the evil of whining and complaining that has become part of our disposition. This detestable quality has distanced us from Allāh Most High.

The Blessed Practice of the Master of Both Worlds ﷺ at the Demise of His Son

The Noble Prophet ﷺ was granted detailed knowledge relating to this world; however, as humans, shedding tears in the face of adversities, unfortunate circumstances and during moments of sadness, is natural. Thus, during the final moments of his son Sayyidunā Ibrāhīm's رضي الله عنه life, the Noble Prophet ﷺ immediately entered the house. The child, Sayyidunā Ibrāhīm عليه السلام, was placed into his lap. Seeing him breathing his last, tears flowed from the blessed eyes of the Noble Prophet ﷺ. At this moment, a Companion asked, 'And you cry as well, O Messenger of Allāh?'

In other words, he is supposed to be a means of providing comfort and solace to the ummah.

The Noble Prophet ﷺ replied, 'These tears point towards a grieving heart and sadness. However, we will bridle our tongues from complaining against Allāh Most High and instead, we will say:

لِلّٰهِ ما اَخَذَ وَ لَهُ ما اَعْطىٰ وَكُلُّ شَيْءٍ عِنْدَهُ لِاَجَلٍ مُّسَمّىٰ

Belongs to Allāh that which He has taken, and that which He has given; and everything in His possession has a prescribed lifetime.

The teaching of the Noble Prophet ﷺ is that Allāh Most High granted him a son who belonged to Him when he was given. Allāh Most High is now taking him back as he still belongs to Him, then what right do we [the ummah] have to object?

Friends, we must recognise the greatness of Allāh Most High and the magnificence of His Messenger ﷺ. We must become acquainted with the rights he has over us, as we are very far from fulfilling those rights.

We Need to Share in the Noble Prophet's ﷺ Grief

In relation to this, as was previously stated, the day of *Āshūrā'* came and went whilst we were inebriated in our state of enjoyment. Not once did the thought that this day is the day on which the beloved grandson of the Noble Prophet ﷺ was martyred cross our minds. Never did we feel the need to share the overwhelming grief the Noble Prophet ﷺ was absorbed in. On the contrary, enjoying a sumptuous living and gratifying our appetites and tastes has left us with no time for this. May Allāh Most High forgive this grave crime of ours. May He enable us to fulfil the rights of the Noble Prophet ﷺ.

The Miracle of Memorising the Holy Qur'ān

Friends, I mentioned earlier that the Holy Qur'ān is a very precious asset and treasure. Undoubtedly, this child who has completed the memorisation today will have exerted himself and so will his teachers; however, the memorisation of the Holy Qur'ān is not a result of his efforts or those of his teachers, it is the miracle of the Holy Qur'ān.

Were it for his industry and endeavours that he managed to commit it to memory then I say that you should give this same child a book written in a language he understands and subsequently ask him to memorise a tenth of what he used to memorise from the Holy Qur'ān daily. He will fail to commit it to memory verbatim; furthermore, he will not be able soundly preserve even that which he has managed to memorise. He will subsequently forget it. If the memorisation of the Holy Qur'ān is solely due to his strong memory, then he should also be able to memorise other texts without difficulty, yet he is unable to do so. That is why it is nothing but a miracle of the Holy Qur'ān.

Memorising the Holy Qur'ān in Three Months Alongside University Studies

We have a teacher in our darul uloom named Ḥāfiẓ Aḥmad. His son is a speaker (*khaṭīb*) at Glasgow Jāmiʿ Masjid. He once sent a young man with a letter to me which read, 'He has memorised the whole Qur'ān in three months.'

Being a university student he would have attended university, and would have had countless other responsibilities. He would have occupied himself in the usual chores and tasks just like any other person. But he still managed to complete the memorisation of the Holy Qur'ān in just three months!

A Blind Person Memorised the Holy Qur'ān in Just Three Months

A couple or so years ago, blatant propaganda was spread against our *maktab*s (evening classes in Islamic subjects). During that period, I delivered a speech in London and explained that children within *maktab*s are inspired and encouraged towards [implementing and learning] the Holy Qur'ān. They are places wherein our children study. Exactly what extremes are perpetrated in the *maktab*s that could be used as an excuse to create an overtly negative portrayal of *masjid*s and *madrasah*s?

As an example, I told the audience that a few months ago, a young, blind student here in London completed the memorisation of the Holy Qur'ān in just three months! A blind student! Someone would recite a few verses to him and he would commit them to memory reminiscent to how a tape records and stores sounds and voices that are articulated to it. This is a miracle of the Holy Qur'ān.

May Allāh Most High make us flourish with [the knowledge of] Qur'ānic sciences. Due to the blessings of the Noble Prophet's ﷺ supplication in favour of Ibn ʿAbbās رضي الله عنهما, (اللهم علمه الكتاب والحكمة) 'O Allāh, Bestow on him knowledge of the Qur'ān and teach him wisdom,' Allāh Most High blessed him with the knowledge of its sciences. Likewise, may Allāh Most High grant us this wealth which is the Holy Qur'ān, ordain for us its memorisation and bestow for us the knowledge of its sciences. *Āmīn.*

Within the Respected Companions رضي الله عنهم, Allāh Most High created individuals having drastically different proclivities and appetites. Regarding ibn ʿAbbās رضي الله عنهما, the Companions deemed him proficient in every aspect of the Qur'ānic sciences, hence the titles, 'Commentator of the Qur'ān' (*mufassir al-Qur'ān*), 'Scholar of this Nation (*hibr al-ummah*)', and 'The Sea of this Nation' (*baḥr al-ummah*)', were ascribed to his name. Take for example the dreams I related to you, where [in one of them] Sayyidunā ibn ʿAbbās رضي الله عنهما himself narrates how he dreamt that the Noble Prophet ﷺ visited him whilst holding a bottle of blood. The result of the supplication, 'O Allāh, bestow him with knowledge of the Qur'ān and teach

him wisdom,' meant that he became a bearer of all these sciences.

It has been written that from amongst the Respected Companions ﷺ, ibn ʿAbbās ﷺ was considered amongst the great imāms in interpreting dreams. Being a Muslim in this particular field is not a prerequisite. It has been written that Abū Jahl was the most prolific interpreter of dreams in his day and age.

Sayyidah Ṣafiyyah's ﷺ Dream and its Interpretation

After the Noble Prophet ﷺ married Sayyidah Ṣafiyyah ﷺ, he noticed a mark on her cheek, so he asked, 'What is this, O Ṣafiyyah?'

She replied, 'O messenger of Allāh, not long ago I dreamt that the moon drew close and fell into my lap. The next morning, I related this dream to my father (who was a Jew), but on hearing my words, he lashed out at me and remarked, 'You want to be married to Muḥammad on whom people are bringing faith in Madinah and whose religion is spreading! You want to take him into your lap! You dream of taking him into your lap!'

Allāh Most High made it happen that the mark on her face was still visible and the moon actually came into her lap in the form of the Noble Prophet ﷺ through marriage.

Sayyidunā Abū Bakr al-Ṣiddīq ﷺ Was an Expert Interpreter of Dreams

The father of Sayyidah ʿĀ'ishah ﷺ, Sayyidunā Abū Bakr al-Ṣiddīq ﷺ, was an expert interpreter of dreams. Imām Bukhārī ﷺ has reported a lengthy narration regarding interpretations in the 'Book of Dreams' (*kitāb al-taʿbīr*). The ḥadīth states that the Noble Prophet ﷺ began to interpret a dream, but Sayyidunā Abū Bakr al-Ṣiddīq ﷺ said, 'O Messenger of Allāh, grant me permission to interpret it.' He was granted permission and he subsequently explained it. But, when he asked, 'O Messenger of Allāh, How did you find the interpretation?' the Noble Prophet ﷺ replied, 'You have got part

of it right, but you have made an error in the other part.'

Sayyidunā Abū Bakr ﷺ asked, 'Where did I err?'

He asked the Noble Prophet ﷺ to inform him of what was right in it and what was wrong, and seeing his determination [asking by Allāh's name] to find out where he had erred, the Noble Prophet said, 'Do not take oath[and ask] O Abū Bakr!'

Sayyidah ʿĀ'ishah's ﷺ Dream and its Interpretation

Sayyidunā Abū Bakr ﷺ was an expert interpreter of dreams in his time. Sayyidah ʿĀ'ishah ﷺ once related, 'O father, I saw an astonishing dream today. I saw three moons in my house.'

He replied instantaneously, 'The three most superior people on the face of the earth at this time will enter your house.'

Hence, after the demise of the Noble Prophet ﷺ, Sayyidunā Abū Bakr's ﷺ interpretation came to fruition. Sayyidah ʿĀ'ishah's ﷺ room became the burial place of the first moon that is the esteemed self of the Noble Prophet ﷺ. After their deaths, Sayyidunā Abū Bakr ﷺ and Sayyidunā ʿUmar ﷺ were also buried there.

A Dream Regarding the 'Imām of the Dream Interpreters', ʿAllāmah Ibn Sīrīn ﷺ and its Interpretation

On a similar par, the 'Imām of the Dream Interpreters', ʿAllāmah Ibn Sīrīn ﷺ was also an expert interpreter of dreams. Once, someone came to him and said, 'I saw a dream last night and during it I was commanded to come and relate it to you.'

At the time, Ibn Sīrīn ﷺ was consuming food but said, 'You may relate the dream.'

The individual said, 'I saw someone announcing, دخل القمر في الثريا 'The moon has entered the Pleiades (*thurayyah*).''

A Dream and its Interpretation

One of our teachers at Darul Uloom is Shaykh Sufi Tahir Sahib. I once told him about a dream I had one night. This was when Muftī Sayyid ʿAbd al-Raḥīm Lājpūrī ﷺ was still alive.

Reminiscent to how beggars in India roam around and call out, Muftī Sayyid ʿAbd al-Raḥīm Lājpūrī ﷺ in the dream was also walking around in a village with a bag hanging from his neck and calling out, Darul Uloom Lajpur!'

Sufi Sahib must have related this dream of mine at home, because later that evening, Shaykh Faḍl Ḥaqq, his brother, who is also the Principal of Jamea Al Kauthar came to me and with a smile said, 'If you have time on your hands then I would like to show you a place we intend to purchase.'

Upon reaching there, I asked him, 'Sufi Sahib may have already related the dream to you?'

He replied, 'Yes, he did.'

So true is Islam that despite not having even a vague notion and inkling that Shaykh Faḍl Ḥaqq will have ear-marked a place for purchasing, an angel displayed before me the scene where Muftī Sayyid ʿAbd al-Raḥīm Lājpūrī ﷺ is walking the streets and calling out, 'Darul Uloom Lajpur!' In the end, this darul uloom under his patronage was established as he, Shaykh Faḍl Ḥaqq, hails from Lajpur.

In a similar fashion, the caller was shouting out, 'The moon has entered the Pleiades'

The caller also instructed him, 'Go and inform Ibn Sīrīn of what you have heard from me!'

Immediately upon awakening in the morning, he went to Ibn Sīrīn and informed him of the dream.

Ibn Sīrīn ﷺ was consuming food at the time, but as soon as he was informed, it brought him to a complete standstill, and his hand momentarily paused, and due to the tremble [created in his body] by the news, let go of the morsel he was holding in his hand. This news changed his mood completely. He then said, 'Will you repeat the words communicated to you in the dream?'

The informer repeated the whole dream.

At the same time, the womenfolk came rushing to him and enquired, 'What is the matter? What has made you leave the food and subsequently transformed your state completely?'

He replied, 'This individual dreamt that someone was calling out, 'The moon has entered the Pleiades'. It indicates towards my death as the moon in the dream symbolises me.'

At that time, he was enlightening the entire world. He was a distinguished Ḥadīth scholar and students from around the world attended his classes in order to listen to ḥadīths transmitted by him. Thus, he was represented by the moon in the dream. Now, the word *tharā* is translated as 'soil', signifying that the moon is soon to descend from the skies and meet with the soil. He also ascertained via the mechanisms and instruments used in the field of interpreting dreams that he only had seven more days to live. As predicted, Ibn Sīrīn ﵀ passed away seven days later.

Ibn ʿAbbās' ﵄ Astonishing Interpretation of a Dream

I mentioned that Sayyidunā Ibn ʿAbbās ﵄ was an expert interpreter of dreams. Someone once came to him and said, 'I dreamt that I was drawing a bucket of water from a well. Upon pulling the bucket up, I saw that it was two thirds full.' Sayyidunā Ibn ʿAbbās ﵄ said, 'Glad Tidings! Your wife is expecting.' The Companion began laughing, 'Strange! How did you determine this? I was in receipt of my wife's letter just today wherein she tells me that she is pregnant.'

Ibn ʿAbbās ﵄ said, 'Shall I tell you more? Six months of her pregnancy have already passed with three months now remaining.'

As foretold by Sayyidunā ibn ʿAbbās ﵄, a child was born at this man's house three months later.

The man asked, 'How did you determine this? How did you evaluate the timescale?'

Often, a dream does not carry any signs, symbols or clues in it, which

would point towards the interpretation; but it is [possessing the skill to interpret dreams] that is a gift from Allāh Most High. Sometimes, a meaning is established through pointers found in the dream. So, he replied, 'The well represents your wife. Furthermore, you pulled up a bucket and the word for 'bucket' in Arabic is دلو, thus if you read it backwards, it reads ولد, which in Arabic means 'boy'; and the water which filled two thirds of the bucket indicated towards the elapsing of two thirds of the pregnancy.'

May Allāh Most High endow this child with knowledge of the Qur'ānic sciences. May He protect our *madrasah*s from the evil-eye. There are attacks on our *masjid*s from every direction, may He protect them as well as our *madrasah*s and *maktab*s. *Āmīn*.

28

Two Practices After Fajr Prayer of the Leader of the Prophets ﷺ

آج جب میں نے ان آنکھوں سے مدینہ دیکھا
ذرے ذرے میں نہاں ایک خزینہ دیکھا

روضۂ سرورِ عالم کی ضیاؤں کی قسم!
میں نے مہتاب کے ماتھے پہ پسینہ دیکھا

ارضِ طیبہ کے یہ ذرے ہیں کہ مہ پارے ہیں
ہر قدم پر زر و گوہر کا دفینہ دیکھا

آپ کے در پہ جو جھک جائے، وہی سب سے بلند
جس طرف آنکھ اٹھی، عرش کا زینہ دیکھا

ان کے دامانِ محبت سے جو وابستہ ہیں
بحر آلام سے پار ان کا سفینہ دیکھا

دیکھنے کے کوئی قابل ہے تو یہ شہرِ حسیں
کچھ نہ اِن آنکھوں نے دیکھا، جو یہی نہ دیکھا

ایک دیرینہ تمنا ہوئی پوری بزمی!
شکر صد شکر کہ میں نے بھی مدینہ دیکھا

(خالد بزمی)

الحمدُ لله كَفٰی وَ سلامٌ علٰی عِبَادِہِ الَّذِیْنَ اصطَفٰی اَمَّا بَعْد

TO REMAIN SEATED ON the prayer mat after Fajr prayer and deal with two specific matters in conjunction was among the practices of the Noble Prophet ﷺ. One such practice was that whenever the female Companions (*ṣaḥābiyyāt*) had a need, they would send their children to the Noble Prophet ﷺ with a pot of water. At times, the Noble Prophet ﷺ would pray and blow in it, and on other occasions, he would dip his fingers into the water. Even this latter one alone, if they brought it into use for the intended purpose, Allāh Most High would fulfil their need. If it was intended for a sick person, he would be cured, whilst the person who drank the water for the fulfilment of a need would also achieve success.

Interpretation of Dreams

Another practice of the Noble Prophet ﷺ was to relate the dream he had seen during the night. He would also ask the Respected Companions ﷺ:

هَلْ رَاٰی اَحَدٌ مِنْکُمْ رُؤیا؟

Did any of you have a dream last night?

So if anyone had seen a dream he would narrate it, and the Noble Prophet ﷺ would interpret it.

Istikhārah and Dreams

Nowadays, the first thought that comes to our minds after performing *Istikhārah* (a practice of asking Allāh Most High to guide one to the right decision concerning any affair) is, 'What dream did I have?' This is an improper approach because with regards to dreams, it is extremely important to have a temperament free from anxieties, and a mind free from thoughts. We are ever so weak that whether the need of ours is of a religious, worldly, bodily or domestic nature, so much so that if one of us intends to sell a shop of his, the thought as to how he could find ways of selling it and the tension surrounding it consumes his heart and mind twenty-four hours a day. This shop and how to attract a buyer for it is what bothers his mind. He is stressed because of it. Be it in the presence of visitors or even during *ṣalāh*, his mind will drift away to this perceived problem of his. Hence, it is vitally important in *Istikhārah* for the mind to be free from any disquiets; and whatever he sees thereafter, will require an interpretation.

The Reality of Our Dreams

Ninety-nine percent of our dreams are an outcome of our thoughts and imaginations. Neither is there a need to dwell on them, nor do they require an explanation. A dream that requires an interpretation is of that person whose mind is free from anxiety.

Only yesterday, I related a dream of an individual who saw a minaret of Masjid Nabawī collapse. It is a true dream, since how can we imagine that one's mind would be occupied with such the satanic thought of a minaret of Masjid Nabawī collapsing? This dream is indeed an inspiration from an angel, who reveals it to one with the permission of Allāh Most High.

We pray the *Īmān Mufaṣṣal*:

اٰمَنْتُ بِاللهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللهِ تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْت

I believe in Allāh, His angels, His books, His messengers, in the Day of Judgement, and that fate - good and bad - is from Allāh and in the life after death.

What is fate (*taqdīr)*? Allāh Most High has stored each and every detail concerning us in the *Al-Lawḥ al-Mahfūẓ* (Preserved Tablet) - irrespective of whether we consider the decreed as something of benefit to us or perceive it as harmful. Information about every step that we will take in our lives has been written therein.

The angel, upon reading its content, informs us of what is to unfold. It doesn't matter if the occurrence is related to our households, religious or worldly affairs, or whether it is regarding someone else or an event which is to unfold in any part of the world. Sometimes it is communicated to us very clearly and is termed as *Ru'yāh Jaliyyah*. This sort of event manifests itself just as it was shown to have been taking place in the dream. The other type is known as *Ru'yāh Khafiyyah*. This is when the angel tries to impart information of events to occur, indefinably and through hints.

A Dream of Imām Mālik ﵀

Imām Mālik ﵀ possessed such ardent love for Madinah Munawwarah, its blessed land and its soil that he became highly determined to die in this blessed city. He even hesitated to travel for *ḥajj* thinking, 'What if I set foot outside Madinah Munawwarah and death strikes, hence depriving me of a death in the blessed city?' Whilst still occupied in this thought, he dreamt that the Noble Prophet ﷺ was gesturing with his blessed hand, with all five fingers open. He began to think of what it could possibly denote, 'Does

that mean I will live for another five hours, five days, five weeks, five months or five years?'

The Interpretation of Imām Mālik's ﷺ Dream

Imām Mālik ﷺ thought deeply and could not make out whether the indication was towards five days, five weeks or five years. In the end, he went to a dream interpreter. It is not for everybody to explain dreams. Although, he was a disbeliever, Abū Jahl was an expert interpreter, so too was Sayyidunā Abū Bakr al-Ṣiddīq ؓ from amongst the Respected Companions ؓ.

Imām Mālik ﷺ asked the interpreter to explain his dream.

He at once said, 'It is among the five matters which Allāh alone possesses knowledge of. The Holy Qur'ān mentions these matters:

اِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ ، وَ يُنَزِّلُ الْغَيْثَ، وَيَعْلَمُ مَا فِى الاَرْحَامِ، وَمَا تَدْرِيْ نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِيْ نَفْسٌ بِاَيِّ اَرْضٍ تَمُوْتُ اِنَّ اللهَ عَلِيْمٌ خَبِيْر.

Surely, it is Allāh with whom rests the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. And no one knows what he will earn tomorrow and no one knows in which land he will die. Surely, Allāh is All Knowing, All Aware (Qur'ān 31:34).

So, the portion of the verse 'and no one knows in which land he will die' indicates that the knowledge of the place and time of one's death remains exclusive to Allāh Most High; nobody else knows this. Your dream does not allude to years, months, days or hours, since its knowledge has not been given to anyone by Allāh Most High. But what it suggests is that what you are worried about is ultimately from the unseen things which only Allāh Most High has knowledge of. He alone knows where a person will die.'

Therefore, sometimes, the angel makes one aware of the matters recorded in the *Al-Lawḥ al-Mahfūẓ* explicitly, but largely, it is by way of hints and implications.

May Allāh Most High enable us to follow the *sunnah* of the Noble Prophet ﷺ.

و آخر دعوانا ان الحمد لله رب العالمين

29

Dedicating a Night and Day, Once a Week, to the Seal of Time and Place ﷺ: The Night and Day of Jumu‘ah

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاّ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

اَمَّا بَعْد: فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم.

﴿وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِين. اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّنَذِيْرًا﴾

صدق الله مولانا العظيم.

It is the eve of Friday. It is an extremely blessed night. Those who have been given an upbringing in India will have sensed the importance of this night in their houses. As soon as the night of Friday dawned on us and the caller to prayer (*mu'adhdhin*) prepared to call the *adhān* of Maghrib, I would see frankincense (*louban*) and agarwood (*ʿūd*) burnt at my [maternal] grandfather's house. This is how this particular night was received and welcomed. Back then people prepared for the blessed moments and accorded them their due importance. I observed all of this in my childhood. These practices gradually diminished. Sadly, these practices were washed away in the torrent dubbed as 'Refuting Religious innovations' (*bidʿah*), when in reality, they should have been spoken of as

our distinctive qualities.

Reciting Sūrat al-Kahf on a Friday

The Noble Prophet ﷺ has laid emphasis on the recitation of Sūrat al-Kahf on a Friday by discussing the various rewards through a number of narrations. Some narrations stress the importance of reciting it during the day of Jumuʿah in general, whilst others make a specific mention of the reward for those who recite it before the Jumuʿah prayer and that of those who recite it anytime after Jumuʿah prayer but before sunset; However, more reward is assured for those who recite this *sūrah* before Jumuʿah prayer. Therefore, those who wish to attain this higher reward should endeavour to recite it during this time.

Fifty to a hundred copies of booklets alone with Sūrat al-Kahf printed in them were kept in all the *masjid*s for individuals who had not yet read it from dawn till they came to the *masjid*. These individuals, upon remembering, would voluntarily, help themselves to the booklets containing Sūrat al-Kahf from the window ledge of the *qiblah* wall and would sit leaning against it and recite from it. An announcement for people to assemble for its recitation was never made, nor was anyone invited to join the people reading it. People would assemble of their own accord. *Tadāʿī* [which is frowned upon] is when people are invited to assemble at a prearranged time.

The recitation of Sūrat al-Kahf on a Friday is a virtuous act and the implementation of an important *sunnah*.

The administrators of the *masjid* merely arranged for the printing of numerous copies of Sūrat al-Kahf and placed them in the *masjid*. Those who wished to read it did so and upon hearing the words of the *adhān* brought the reading to a close and sat in the rows. Those who found space in the first row would sit in the first row, and those for whom this was not possible would sit leaning against the wall of the *qiblah* and complete the recitation of this particular *sūrah* in that manner.

The Recitation of Sūrat al-Kahf disappears in the name of Religious innovation (*Bidʿah*)

I just do not know what they later perceived as *tadāʿī* and *bidʿah* that they washed away the recitation of Sūrat al-Kahf in the torrent of refuting religious innovations. Nowadays, You'll rarely see anyone reciting it, whereas before, each and every worshipper endeavoured to recite Sūrat al-Kahf before Jumuʿah prayer.

One Should Avoid Being Stern

This is how the night of Friday was received at our place. I was thinking of a topic to speak on, and at the spread during discussion, I said to Shaykh Sulaymān that strictness which is adopted in some areas of jurisprudence is not healthy and should be avoided.

Do Not Relate Contentious Issues

I render a piece of advice to students of our darul uloom. In Mauritius, you will find that the *masjid*s are of two types: One will duly encourage the work of *tablīgh* and are considered our *masjid*s, but some *masjid*s condemn it and do not allow this to happen. Scholars who visit our *masjid*s from India, Pakistan and so forth condemn and refute the beliefs, views and attitude of those who disapprove the work of *tablīgh*. Therefore, speeches are delivered against them. I forbid the students from adopting this attitude. They should never deliver speeches refuting or condemning them.

These Issues Are Very Delicate

Why? The rulings and issues regarding which our beliefs differ are highly intricate and delicate. Knowledge of the Unseen (*ʿilm al-ghayb*), for example, is one matter. The uneducated from them will have presumably promoted this understanding since the books

written by their seniors explain that the knowledge of the unseen given to the Noble Prophet ﷺ was not 'absolute' (*dhātī*), rather, the knowledge of the unseen he received is known as ʿ*aṭā'ī* (granted by Allāh Most High). So, where is the dissimilarity?

We acknowledge that Allāh Most High's knowledge of the unseen is absolute and exclusive to Him (*dhātī*). And whatever knowledge He bestowed the Master of Both Worlds ﷺ with, he came to know of it, and what he did not receive from Allāh Most High is the portion which he did not possess any knowledge of. The topic on 'Knowledge of the Unseen' is one of such issues.

Regard for the Respect of the Master of Both Worlds ﷺ

I stress to the students that it is quite possible that if you deliver a speech in some place and touch upon this delicate and complicated topic, the audience could misinterpret your point and due to their limited understanding, utter or believe something unbefitting regarding the esteemed person of the Master of Both Worlds ﷺ. In that instance, the speech will have an effect quite opposite to that intended. It would be even graver if they utter something that constitutes disbelief (*kufr*).

The magnificence and honour of the Noble Prophet ﷺ holds an extremely high position. After Allāh Most High, to inculcate the greatness and eminence of the Master of Both worlds ﷺ into the heart is an obligation. Expressing his greatness by means of words and actions is also an obligation.

Likewise, the topic regarding the 'Human Nature' (*bashariyyah*) of the Noble Prophet ﷺ is another delicate issue. One should approach the subject of the Noble Prophet's basic needs and human requirements with extra caution, since blundering even in the slightest or uttering something disrespectful and unsuitable concerning the sublime person of the Noble Prophet ﷺ whilst speaking on this subject may well be tantamount to *kufr* and one could end up losing his *īmān* due to this. I instruct my students to

refrain from indulging in these matters when they go anywhere, as it eventually creates a harsh disposition.

Objectivity Even in Issuing Judicial Decrees (*Fatwās*)

It is imperative to sustain a balance when issuing judicial decrees (*fatwā*s) pertaining to any sect or in opposition to any disorder. If the Muslim jurist is not of a highly sensitive disposition, then he will not be able to establish objectivity.

Observance of the Night and Day of Jumuʿah and Reciting *Durūd Sharīf* Abundantly

This blessed night ought to be observed and embraced just as our elders used to do. If one was to accumulate ḥadīths regarding the virtues of the night and day of Jumuʿah just from one book, then he will end up with at least a dozen or two ḥadīths merely from Shaykh Zakariyyā's ﷺ *Faḍā'il Durūd Sharīf*. [So overwhelming is the number of ḥadīths on this topic]. It wouldn't be deemed beyond anyone to compile a collection of forty authentic narrations (*arbaʿīn*) on this very same topic. The command emanating from the blessed tongue of the Master of Both Worlds ﷺ regarding invoking blessings and peace upon him on the blessed night and day of Friday is one of immense virtues, blessings and mercies. The command is for discharging a huge obligation.

The Love for the Master of Both Worlds ﷺ Is an Obligation Above All Obligations

We have recognised the commandments of Islam, in the sense that we are conscious of prayer (*ṣalāh)*, fasting (*ṣawm)*, pilgrimage (*ḥajj)*, obligatory charity (*zakāh)*, obedience to parents and so forth being obligatory and thus endeavour to avoid any shortcomings in these

aspects. However, an obligation greater than the ones listed is love for the Master of Both Worlds ﷺ.

We Ought to Inspect Our Hearts

What is required of us is that we inspect our hearts and gauge to what extent we love the Master of Both Worlds ﷺ, and how much of it we have actually earned. We should regularly measure and inspect our hearts for this purpose. With great care and priority we set the alarm for Fajr, fearing that if we do not wake up, we will miss the *ṣalāh* and an obligation. We observe this greatly! Yet, have we inspected our hearts even once to determine whether we actually even have any love for the Noble Prophet ﷺ or not?

For this, we should remain conscious of that verse of the Holy Qur'ān which contains an acid test and criterion by which we can weigh and measure the love we possess and whether it has grown or not. The yardstick by which we can ascertain this aspect is simple. Neither does it require one to attend the company of a shaykh and have his heart checked, nor does one need a spiritual mentor to determine this love of his.

One should not need to engage in study to understand the times of the five daily prayers. If you were to tell a dweller of a jungle, 'Offer the Fajr prayer so many minutes before sunrise and pray Ẓuhr when the sun declines from its zenith,' then he will understand all the timings with no trouble without having to enrol at a school.

A Scale for Measuring and weighing Love

In the same way, to check whether or not we even possess in our hearts any love for the Master of Both Worlds ﷺ - and if so how much - Allāh Most High in the verse beginning قل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم وعشيرتكم (Qur'ān 9: 24) has given us a measure.

Firstly, the various human relations whom a person loves are mentioned in the first segment of this verse, and through the

segment following it, وأموال اقترفتموها وتجارة تخشون كسادها ‘and your clan and the wealth you have earned and the trade you apprehend will recede’, the Holy Qur’ān points out that trade is the best method of earning wealth. In truth, a person loves both wealth and trade. This precedes the portion, ومساكن ترضونها ‘and the homes you like’ which describes how this wealth, once acquired, is then spent and invested in the way of erecting mansions and places of abode.

The Qur’ānic verse asks us to place the love of all the things detailed therein in one scale, i.e. parents, fathers, grandfathers, grandmothers (paternal and maternal), and their offspring through whom we came into this world and whose love is embedded within our hearts. Moving on, it mentions our brothers and sisters before making reference to the remaining relatives. It then makes reference to material possessions such as trade and houses. Finally, it asks us to place our love for all the enlisted things in one scale and the love we have for Allāh and His Messenger ﷺ in another.

What a Severe Tone!

Then see which scale outweighs the other! If the scale that contains the love of Allāh and His messenger ﷺ is outweighed by the other scale, then what a severe tone [of warning] Allāh Most High has adopted – this sort of harshness in tone is not even used for those who neglect *ṣalāh*! He says:

فَتَرَبَّصُوْا حَتّٰى يَأْتِيَ اللهُ بِأَمْرِهِ

Wait until Allāh comes with His command, i.e. punishment (Qur’ān 9:24).

This is where we ought to establish this scale in our hearts and honestly ask, ‘Do we possess love for the Noble Prophet ﷺ in our heart?’

We are, at present, sat amongst a gathering of people. At times, it happens that whilst sat in such a gathering, one remembers a promise that he had made of meeting someone. The ill come to mind. If a mother, son or a daughter is ill, then it is them who

occupy the mind; or, perhaps the thought of a friend or a vital need envelops the heart and mind. Subsequently, the heart wishes to fulfil the desire of either visiting the mother or daughter. Now, let us think! Do we ever remember the Noble Prophet ﷺ the way we remember a loved one? Can our love for the Noble Prophet ﷺ be equal to the rush and urgency we show when opening our shops at eight o'clock in the morning? Has it ever awoken us from our sleep or made us frantic in a similar manner.

Allāh Most High Has Left Us to Decide

Friends, we must ponder over this in good conscience. Every individual will have to place on his heart the scale that Allāh Most High has determined for us and decide how much love his heart possesses for Allāh and His Messenger ﷺ.

As I stated earlier, Allāh Most High is not asking us to visit a *muftī* or a shaykh to decide on this aspect for us. This is a decision each individual will have to make for himself. He wants us to decide whose love takes precedence in our heart!

Corroboration from Shaykh Gangohī's ؒ and Shaykh Thānawī's ؒ Speech

Previously, I used to say this of my own accord during speeches, but today, after sleeping at Banā Ṣāḥib's house, whilst reading through speeches of people like Shaykh Gangohī ؒ and Shaykh Thānawī ؒ, I noticed that they too have echoed in their speeches what I have been saying and deemed love for the Master of Both Worlds ﷺ as obligatory (*farḍ*).

We Should Be Stricken by Remorse upon Neglecting this *Farḍ*

I mentioned earlier that there is hope of forgiveness when it comes to the obligatory (*farḍ*) acts. The ḥadīths regarding one who neglects *ṣalāh*, fasting and *zakāh* are overwhelming, However, there is hope that Allāh Most High will give up His rights and that which is His due (*ḥuqūqu ʼllāh*) and subsequently forgive them. On the contrary, on this matter [of holding one dearer than Allāh and His Prophet ﷺ], Allāh Most High warns:

فَتَرَبَّصُوْا حَتّٰى يَأْتِيَ اللهُ بِأَمْرِهِ

Wait until Allāh comes with His command, (i.e. punishment) (Qur'ān 9:24).

The Noble Prophet ﷺ has himself stated:

لايؤمن احدكم حتى اكون احب اليه من ولده و والده والناس اجمعين

None among you is a [true] believer until I become more beloved to him than his father, his children, and all people.

This ḥadīth is a commentary of the aforementioned verse in that if the family, children and kinfolk and all of mankind are dearer and more beloved to a person than the Messenger of Allāh ﷺ, then how can he be classed a believer. His *īmān* has been negated by the words لايؤمن.

Three Conditions of a Companion (*Ṣaḥābī*)

That is why I related that this particular obligation is above all other obligations as our *īmān* hinges on it. Why does it take precedence over other obligations?

A Companion once entered the court of the Messenger of Allāh ﷺ. During lectures, I say to the students that this Companion is famously known for three things: القائل والبائل والسائل

He, at one time, wandered into the *masjid* and urinated. Later, he went on to famously supplicate with the words:

اَللّٰهُمَّ ارْحَمْنِىْ وَمُحَمَّدًا وَلَاتَرْحَمْ مَعَنَا اَحَدًا

O Allāh, have mercy upon me and Muḥammad, and no one else along with us!

This same Companion also enquired:

مَتٰى السَّاعَةُ يَا رَسُوْلَ اللهِ

When will the Hour be established, O Messenger of Allāh?

The Noble Prophet ﷺ replied by asking him, 'What have you prepared for it?'

The Companion said, 'I haven't prepared for it by performing lots of prayers or fasts or giving in charity, but I love Allāh and His Messenger.'

Here, the Noble Prophet ﷺ did not rebuke him for being so candid about his laxity in *ṣalāh,* fasting *and zakāh*. Rather, the Noble Prophet ﷺ commended him for what he said and further stated:

اَلْمَرْءُ مَعَ مَنْ اَحَبَّ

A person will be with whom he loves.

Or [he said],

اَنْتَ مَعَ مَنْ اَحْبَبْتَ

You will be with those whom you love.

In other words, since you love me you will be with me on the Plain of Resurrection, meaning the love one embeds in his heart for the Master of Both Worlds ﷺ will undoubtedly benefit him on the Day of Judgement, *Inshā Allāh*.

Allāh Most High Changed His Law for the Love of the Noble Prophet ﷺ

So virtuous and blessed is the love for the Messenger of Allāh ﷺ that Allāh Most High amended his law in regard to it. The verdict for a person who dies as a polytheist (*mushrik*) is clearly defined:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَن يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَن يَّشَآءُ

Surely Allāh does not forgive that a partner is ascribed to Him, and He forgives anything other than that for whomsoever He wills (Qur'ān 4:48).

Disbelief (*kufr*) and polytheism (*shirk*) are, no matter what, unforgivable sins. However, so significant is this love for the Noble Prophet ﷺ that Allāh Most High changed such a vital directive of his.

Abū Ṭālib's Love and Goodwill

The Master of Both Worlds ﷺ states that after the death of his grandfather, ʿAbd al-Muṭṭalib, his uncle, Abū Ṭālib, took up the responsibility of his upbringing. His loving approach towards the Noble Prophet ﷺ meant that after his death, he was spared the same punishment as those who died as polytheists. He has been made to wear shoes of fire. He was always protective towards him, and due to this, the Messenger of Allāh ﷺ constantly requested Abū Ṭālib to accept *imān* right till the very end. However, he refused to profess his faith in Allāh and His Messenger ﷺ.

Even Abū Lahab, who was the Noble Prophet's ﷺ hostile enemy, benefited from this love. The blessed birth of the Noble Prophet ﷺ took place at Sayyidah Āminah's ؓ house.

Our strictness has reached such levels that once I said *Ḥaḍrat* before the name of the respected mother of the Noble Prophet ﷺ, Sayyidah Āminah ؓ, so after the speech, a scholar approached me and asked, 'Was she a Muslim according to you?' *Lā ḥawla walā quwwata illā bi 'llāh al-ʿAlī al-ʿAẓīm*! What a ridiculous question!

Just as Allāh Most High changed His law for Abū Ṭālib due to his love for the Noble Prophet ﷺ, He did so here as well.

Ponder on just how great a thing this love is that Allāh Most High decided to change his law. Yet, has there ever been or ever will be an adversary like Abū Lahab?

Stationed on Mount Ṣafā, the people of Makkah Mukarramah, the next of kin and all the relatives of the Noble Prophet ﷺ gazed at him lovingly and deferentially. But, as soon as he proclaimed the message of the oneness of Allāh and called them to Him, Abū Lahab reacted:

تَبًّا لَكَ أَلِهٰذا جَمَعْتَنَا

May you perish! Is this why you have gathered us all?

From that day onwards, he became a menace for the Messenger of Allāh ﷺ and until he died left no stone unturned in his efforts to persecute and harm him.

He was the archenemy of the Noble Prophet ﷺ. However, he had a slave girl, namely Thuwaybah, who was also the foster mother of the Messenger of Allāh ﷺ and had breastfed him. That is why when Durrah bint Ḥamzah رضي الله عنها was presented to him [for marriage], he excused himself, saying, 'Although she is the daughter of my uncle, and marrying her is allowed, Thuwaybah suckled me as well as her (i.e. Durrah's) father, Ḥamzah, thus making me her foster uncle. That is why I cannot marry her.'

So, when Thuwaybah came to know that Āminah رضي الله عنها had given birth to a child, she rushed to her master, Abū Lahab, and imparted the glad tidings to him, 'You have been granted a nephew. Allāh has blessed your deceased brother's home with the birth of a baby boy.'

On receiving this news, he gestured towards the slave girl with his finger, as if to say, 'You may leave. You are a free woman!'

Even this Much Love Profited Abū Lahab

If it were a dream related by anyone amongst us, then we would have been subjected to laughter and ridicule. But, this narration in

taʿlīq form has been related by none other than Imām Bukhārī ﵀. This leaves little scope, if any, for anyone to deny its authenticity.

Imām Bukhārī ﵀ confirms that someone who saw Abū Lahab in a dream asked him, 'How were you dealt with?'

Abū Lahab replied:

I am given water because of this.

'On that instance when Thuwaybah brought the glad tidings of the birth of the Messenger of Allāh, I expressed my happiness by freeing her with a gesture made with my finger. I am subjected to punishment and surrounded by fire, but water sprinkles out of this finger (pointing towards the area of skin between his index finger and thumb) once I put it in my mouth.'

We can imagine the punishment administered to the dwellers of Hell on the one hand, and we have water arrangements being made on the other, hence the words 'I am given water to drink from this.' If a polytheist and staunch enemy of the Muslims such as Abū Lahab profits from the little love he showed for the Noble Prophet ﷺ, then if we change our outlook, will this love not benefit us?

As I mentioned earlier, Allāh Most High will transform our state. All that is required from us is that we establish a scale, remain conscious of it and continually repent on our neglect in discharging this obligation. Then see how Allāh Most High's favours descend! We ought to make the Noble Prophet ﷺ dearer to us than our selves, children, worldly possessions and everything else.

Here arises a question: Whether the Noble Prophet ﷺ ever comes to know about the love we have for him. The answer to this is that Allāh Most High makes the Noble Prophet ﷺ aware of that person and the abundant love he possesses for him. Upon being informed of this, the Noble Prophet ﷺ extends a gracious glance towards that person's heart from his blessed grave.

Shaykh ʿAyn al-Quḍāt's Dream and His Travelling to Tarkeshwar

Shaykh Mūsājī Mehtar ﵀, who was a very highly ranked saint of the Naqshbandī order, lived in Tarkeshwar. Just as he had never travelled to Lucknow in his life, Shaykh ʿAbd al-Ḥayy Lucknowī ﵀, the Ḥadīth scholar of Lucknow, had never travelled to Tarkeshwar. Travelling there was a far-fetched reality, and he hadn't even heard of the place.

One day, as per habit, Shaykh ʿAyn al-Quḍāt, who was a student of Shaykh ʿĀbd al-Ḥayy ﵀, arrived for the lectures and said, 'O Shaykh, I had a very strange dream last night. I saw the Messenger of Allāh ﷺ.'

Seeing the Noble Prophet ﷺ in a dream is a blessing and great favour of Allāh Most High - something His pious servants often experience.

Seeing the Noble Prophet ﷺ in a Dream

A dream involving the Noble Prophet ﷺ is truly a great honour! Every believer wishes to see the Noble Prophet ﷺ in his dreams. May Allāh Most High, through his grace, enable us to experience it time and again.

Different Individuals Seeing Sayyidunā ʿĪsā ﵇ in Their Dreams

Just as it is a great honour to see the Noble Prophet ﷺ in a dream, seeing other prophets in a dream is also a great honour.

Of late, not one or two individuals, but several people from England and a person from Toronto [Canada] consulted me regarding their dreams. All the six to seven dreams mentioned seeing Sayyidunā ʿĪsā ﵇. These individuals reported seeing ʿĪsā ﵇ present at various locations. Whilst penning the explanation of these dreams, I wrote: '*Innā li 'llāhi wa innā ilayhi rājiʿūn*! Your dream

indicates that Christianity and Christians will gain prevalence.' And it so transpired.

That is why seeing the Master of Both Worlds ﷺ in a dream is a great honour. However, interpretation from dream to dream differs.

Here, Shaykh ʿAyn al-Quḍāt began relating his dream to Shaykh ʿAbd al-Ḥayy Lucknowī ﵀. He said, 'Shaykh, I saw the Master of Both Worlds ﷺ in a dream today. He instructed me, "Travel from Lucknow to Delhi and from Delhi to Bombay. After boarding the train, get off at Keym station."

The Noble Prophet ﷺ then told him to walk a certain number of miles on foot after which he would reach a particular village which boasts a Jāmiʿ Masjid, behind which will be a neighbourhood. At this point in the dream, Shaykh ʿAyn al-Quḍāt was shown Shaykh Mūsājī Mehtar's ﵀ face in the dream and was told, 'Pledge your allegiance (*bayʿah*) to this shaykh as he lives in this locality.'

After listening to this, Shaykh ʿĀbd al-Ḥayy ﵀ said, 'Why hesitate? Embark on this journey with the name of Allāh.'

He travelled as instructed. He reached Tarkeshwar and asked for the Jāmiʿ Masjid and reached the locality behind it. Shaykh Mūsājī ﵀ turned out to be exactly the same as he saw him in the dream. He found him to be in the locality as foretold, putting out fodder for some bulls. After having had a good look at him in the dream, he was sure that this man was indeed Shaykh Mūsājī Mehtar ﵀. He approached him, saying, '*Assalāmu ʿalaykum*.'

Shaykh Mūsājī ﵀ smiled and said, '*Wa ʿalaykum al-salām*. So, you have arrived here after having seen the dream?'

I say, just by making the slightest of effort, we can become the endeared ones of the Noble Prophet ﷺ and can establish a profound connection with him. In this story, both Shaykh ʿAyn al-Quḍāt and Shaykh Mūsājī ﵀ were foretold of events to happen through dreams.

Friends, you ought to establish this scale and inspect it routinely, whilst endeavouring as much as you can in regard to discharging

this obligation. It is only then that Allāh Most High will shower his favours upon you.

و آخر دعوانا ان الحمد لله رب العالمين

30

The Seal of the Prophet: Allāh's Messenger, Muḥammad

بڑھاپا ہے چلا ہوں سوئے طیبہ
لرزتا لڑکھڑاتا سر جھکائے
گناہوں کا ہے سر پر بوجھ بھاری
پریشاں ہوں اسے اب کون اٹھائے

کبھی آیا جو آنکھوں میں اندھیرا
تو چکرا کر قدم بھی ڈگمگائے
کبھی لاٹھی کبھی دیوار پکڑی
کبھی پھر بھی قدم جمنے نہ پائے

نہ بیٹا ہے نہ پوتا ہے نہ بھائی
کوئی گھر کا نہیں جو ساتھ جائے
مگر چلتا رہوں گا دھیرے دھیرے
دَیا والا میری نیّا لکھائے

نہیں کچھ آرزو اب واپسی کی
وہیں رکھے خدا واپس نہ لائے
وہاں جا کر کہوں گا گڑ گڑا کر
سلام اس پر جو گرتوں کو اٹھائے

سلام اس پر جو سوتوں کو جگائے
سلام اس پر جو روتوں کو ہنسائے
سلام اس پر جو اجڑوں کو بسائے
سلام اس پر جو بچھڑوں کو ملائے

سلام اس پر جو بھوکوں کو کھلائے
سلام اس پر جو پیاسوں کو پلائے

(حضرت مولانا مفتی محمود حسن صاحب گنگوہی رحمۃ اللہ علیہ)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلاَ هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لاّ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى اللهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا.

THIS IS A CEREMONY for the completion of *Mishkāt al-Maṣābīḥ*, and here, we will also initiate the teaching of *Ṣaḥīḥ al-Bukhārī*. May Allāh Most High accept the teachers and students. Through the blessings of these noble undertakings, may He establish peace and calm throughout the whole world and eliminate adversities and tribulations. The final ḥadīth of *Mishkāt al-Maṣābīḥ* upon which the book will end will be read. The author has chosen this particular ḥadīth to conclude his book, and it reminds me of the ending of the Injīl (Bible).

The Seal of the Master of Both Worlds ﷺ

The grandson of the Master of Both Worlds ﷺ, Sayyidunā Ḥasan ibn ʿAlī ؓ, wished to have a seal made for himself. This need arose

because he was frequently required to write to kings, leaders, deputies and rulers. Similarly, when the Leader of Both Worlds ﷺ wrote letters to the kings and leaders of the world, the Companions suggested, 'O Messenger of Allāh, if letters are sent to the kings and leaders in the same manner that they are sent to the tribes and chieftains, then they would not deem them worthy of reading. In line with their principles, it is imperative that the letters sent for their attention are sealed.'

The Noble Prophet ﷺ took this advice of theirs and had a ring made on which the words محمد رسول الله were inscribed.

Our Imām [in *fiqh*] is Abū Hanifāh, and we are *Ḥanafī*s. Allāh Most High has granted the four schools of thought, i.e. *Mālikī*, *Ḥanafī*, *Shāfiʿī*, and *Ḥanbalī* worldwide acceptance. They have prevailed in every corner of the globe from the early centuries [of Islam] up until this day. The social upheaval (*fitnah*) of *salafiyyah* is a later occurrence; whenever it has reared its head in the past, it has died out.

Ibn ʿArabī Mālikī ؒ and Salafiyyah

I was relating how a certain Ibn ʿArabī ؒ hails from Spain. There are two famous Ibn ʿArabīs: One is a Ḥadīth scholar (*muḥaddith*) whilst the other one is known as Ibn ʿArabī Ṣūfī – the Imām of the Ṣūfis. Both are figures of contention. From Ibn ʿArabī's era till today, there has been a group intent on incriminating him of disbelief. Seeing it as worthy of reward, they tormented him and have continued to write books against him, even though he is from the chosen and pious servants of Allāh Most High. He is not only a saint of Allāh, but the leader and imām of the saints.

Another Ibn ʿArabī was from Andalusia, located in Spain. He has penned a commentary of *Sunan al-Tirmidhī* called *ʿĀriḍat al-Aḥwadhī*. It contains a poem whose couplets outline how centuries have passed during which time Islam and its followers have not adhered to a school of thought other than the prevalent four: *Ḥanafī*, *Shāfiʿī*, *Ḥanbalī* and *Mālikī*. There has never been a fifth group within the People of the Truth (*Ahl al-Ḥaqq*)'.

He writes that during his era, a small group of mischievous people have emerged. From this we realise that this was their dawn. In another stanza, he expresses his intense dislike towards them, and amongst them is Ibn Ḥazm [who is one of the *salafī* imāms and hails from the same region]. Hence, the four schools of thought have been around for centuries, and this group which emerged in his era, disappeared later on. In current times, and for quite some time now, their name is being heard once again.

The Ingenuity of Imām Aʿẓam Abū Ḥanīfah ﷺ

I wanted to say that the ingenuity, resourcefulness and astuteness of Imām Abū Ḥanīfah ﷺ was acknowledged by those who followed him and those who rejected him - both friend and foe. Since envious souls were lurking within the scholars, he was deeply resented by some.

Imām Aʿẓam ﷺ once said:

ابن ابى ليلى يستحل منى ما لا يستحل من الحيوان

Ibn Abī Laylā considers permissible (*ḥalāl*) against me (wickedness) which he would not even sanction on an animal.

Imām Mālik ﷺ and the Rulers

The begrudging of Imām Aʿẓam Abū Ḥanīfah ﷺ meant that he had to endure trials of every sort. All four imāms endured this same fate. Some have stipulated that just like Imām Aʿẓam ﷺ, Imām Shāfiʿī ﷺ was martyred too. Imām Aḥmad ibn Ḥanbal ﷺ was mercilessly persecuted for his firm stance on the issue of whether the Holy Qur'ān is the creation of Allāh Most High or not (*Khalq al-Qur'ān*). You will find it difficult to read and stomach the detail concerning the hardships he was made to suffer at the hands of rulers. The heart trembles due to it.

As regards to Imām Mālik ﷺ, they thought, 'What shall we

do with him? The entire creation reveres him. His students have spread from east to west!'

The Mālikī school of thought had reached as far as Spain. Hence, upon your travels to Tunisia, Morocco, Libya and the surrounding regions, you will find that this school of thought is widely followed there. The government of the day tried to browbeat him into conforming to their beliefs on the issue of divorce under duress (*ṭalāq al-mukrah*). Due to not succumbing to the pressure he was put under, and as he objected to their viewpoint, they dislocated his shoulders. One guard would hold his arm whilst the other would strike, leaving him incapacitated. That is why the *Mālikī*s adopt the practice of *irsāl* (keeping hands down by one's side whilst standing in *ṣalāh* without tying them). *Allāhu akbar*! Followers ought to be like this! *Subḥān Allāh*! (All glory be to Allāh). Devotees ought to be like this! Enthusiasts ought to be like this!

Upon witnessing that their imām, who, till that day was folding his arms in *ṣalāh*, but was now forced to practice *irsāl* due to them being immobilised, his followers emulated him in this practice, hoping, in this way to follow him into Paradise. Why did Imām Mālik ﵀ adopt the practice of *irsāl*? Just as we are able to fold our arms in *ṣalāh*, the capacity of moving them into a folding position was taken away from him because they had been dislocated from the shoulders. His wrists were also dislocated from the joints.

Shāh Waliyullāh and the Shīʿah Governor

It was the same for Shāh Waliyullāh ﵀. When a Shīʿah was appointed as governor of Delhi, he saw it as an opportunity to exact revenge. With the fact that Shāh Waliyullah ﵀ had penned articles against Shīʿah beliefs still fresh in his mind, he dislocated Shāh Waliyullah's ﵀ wrists from the forearms.

The Trials of the Four Imāms

Trials were endured by Imām Shāfiʿī, Imām Mālik, Imām Aḥmad and Imām Abū Ḥanīfah ﵀. They are described in great detail and number hundreds of stories. The persecutions were meted out not by one but by numerous rulers who came one after another.

Imām Aʿẓam's ﵀ crime was that he was an advocate of the *Ahl al-Bayt* (family of Prophet Muḥammad ﷺ). A two way political split had ensued in the aftermath of the Battle of Karbalā between Yazīd and Imām Ḥusayn ؓ: One party became the followers of the *Ahl al-Bayt* whilst the other became its nemesis. Despite experiencing persistent hardship, not once did Imām Abū Ḥanīfah ﵀ compromise his beliefs before the government. He remained unyieldingly firm on the truth. This was the reason why I said that the resourcefulness of Imām Aʿẓam ﵀ was acknowledged by both friend and foe. His enemies far outnumbered his supporters, yet we see that despite the hardships he underwent, the entire world is full of *Ḥanafī*s today. The [tyrant] rulers have perished, and there remains no sign of their graves. Although they were in charge of great empires, today, nobody knows them, and thus they do not have a following. Imām Aʿẓam's ﵀ name, on the other hand, is still alive and prominent.

The Ingenuity of Imām Aʿẓam ﵀

Unable to solve a problem himself, the caliph called for Imām Aʿẓam ﵀. What happened was that a pearl which he found in someone else's treasure was brought to him. It was a very expensive pearl and had some words engraved on it. The caliph endeavoured to find another similar pearl, but unable to, he said, 'Call for Abū Ḥanīfah.'

When Imām Aʿẓam ﵀ attended, the caliph said, 'I have this pearl which the previous owner used as a seal and had on it engraved the words عطاء بن عبدالله ('Aṭā' ibn ʿAbdullāh'). My wish was to acquire a pearl similar to this one, have my name engraved on it and use

it as my seal. There is no way I can use this pearl as a seal while someone else's name is engraved on it. Is there a solution to this?'

Imām Aʿẓam was quick-witted, whereas we would require time to think.

Another Story Pertaining to Imām Aʿẓam's ﷺ Intelligence

Once, Imām Aʿẓam ﷺ and his companions had halted in the desert. Seeing them, people from another caravan who had also stopped, came over and said, 'We would like to offer you some food which we have cooked but do not have a container to pour it in. Do you have anything?'

They asked around but could not find anything other than a spread; seeing this, the travellers said, 'We cannot give you any food if you don't have a container, so we will now depart.'

However, Imām Aʿẓam ﷺ said, 'Bring the food over here.'

He then dug some sand to form it into the shape of a pot before setting the spread within it. Now, with the spread shaped like a container, he said, 'Pour the food.' His mind evaluated matters straight away.

As soon as the caliph asked, 'How can I bring this seal into use?' Imām Aʿẓam ﷺ replied extemporaneously, 'It is quite simple!'

People around him were astonished, especially since the ministers, advisers and sages had been lost in thought on this issue for many months. And here, they had someone claiming it to be straightforward!

Imām Aʿẓām ﷺ said, 'It reads عطاء بن عبدالله ''Aṭā' ibn ʿAbdullāh'. Scrape the letter *bā* and turn it into the letter *mīm*. Furthermore, remove the dot underneath the letter *bā* in عبدالله ''Abdullāḥ' by concealing it with a rosette. Finally, turn the *bā* into a *nūn* by placing a dot on top of it. It should then read, عطاء من عندالله ''Aṭā min ʿindi 'llāh'*, implying that you have taken it from someone else's wealth as a bestowment from Allāh Most High. This is how quick-witted Imām Aʿẓam ﷺ was.'

The Seal of Ḥasan Ibn ʿAlī ﷺ

On the subject of stamps, the seal Imām Abū Ḥanīfah ﷺ designed with the words عطاء من عندالله engraved on it for the caliph came to mind. The Master of Both Worlds ﷺ had a seal made for himself on which the words محمد رسول الله (*Muḥammad rasūlu 'llāh)* were inscribed. When the need arose for Sayyidunā Ḥasan ibn ʿAlī ﷺ to make a seal, he became deeply absorbed in thought as to what exactly he should have inscribed on his seal.

Subsequently, he saw Sayyidunā ʿĪsā ﷺ in a dream who said, 'A concern as to what words you should have inscribed on your seal has taken over your mind. I will tell you. Come and write these words: لا اله الاالله الملك الحق المبين (*Lā ilāha illa 'llāh al-Malik al-Ḥaqq al-Mubīn)* 'There is no deity but Allāh, the Sovereign Lord and Truth Manifest.'

You may well have read these words written on the old lattice of the blessed grave of the Noble Prophet ﷺ after which is also written, محمد رسول الله الصادق الوعدالامين (*Muḥammad rasūlu 'llāh al-Ṣādiq al-Waʿd al-Amīn*.)

Ultimately, Sayyidunā ʿĪsā ﷺ advised Sayyidunā Ḥasan ibn ʿAlī ﷺ to have the words لا اله الاالله الملك الحق المبين inscribed on his seal. Why though? He went on to say, 'Because they are the concluding words of the Injīl (Bible).'

Neither did Sayyidunā ʿĪsā ﷺ preach about the trinity nor did his disciples. لا اله الاالله الملك الحق المبين are the concluding words of the Injīl (Bible) as stated by Sayyidunā ʿĪsā ﷺ in the dream. I recalled the concluding words of the Bible on the mention of the final ḥadīth of *Mishkāt al-Maṣābīḥ*. May Allāh Most High accept this teaching and learning.

I Am with You on the Face of this Earth: This Is My *Karāmah* (Extraordinary Act)

We live in times of great trial: Teaching and learning isn't sufficient. One should continue undertaking good deeds, but that also is not enough. If one acquaints himself with vast amounts of

books, or prepares treasures of good deeds equivalent to the size of mountains, still he ought to remain apprehensive at all times. This brings to mind Ṣūfī Iqbāl ﷺ, a successor (*khalīfah*) to Shaykh Zakariyyā ﷺ. He has previously visited this country and used to accompany the shaykh during his travels. He remained with us for many months after Shaykh Zakariyyā's ﷺ journey to England. Through him, Allāh Most High established a series of *khānqāh*s in Pakistan. Namely in Peshawar, Attak district and in various parts of the Sarhad province, all in addition to the massive *khānqah* in Taksalah, which still operates today.

With his attendants walking in front and behind him, he was once being taken to the Ḥaram in a wheelchair. Suddenly, someone uttered, 'Shaykh, these companions wish to say something.'

Ṣūfī Iqbāl ﷺ replied, 'What is the matter?'

'They want to see you perform a miracle (*karāmah*) ,' he was told.

He called out, 'Stop here!'

He asked the individual who made the request to halt as well and subsequently wept convulsively. Finally, after regaining his composure, he addressed them, saying, 'My walking on this earth with you is a miracle in itself; otherwise, my book of deeds is so tainted that it demands for me to be buried miles underground.'

O My Mountain of Sins

A similar incident took place with Shaykh Muftī Maḥmūd Ḥasan ﷺ, a successor of Shaykh Zakariyyā ﷺ. When he graced the darul uloom with his presence, someone asked him, 'Shaykh, when someone is fortunate enough to attend the blessed company of his shaykh, then what should be on his mind? Should he recite *durūd sharīf*, engage in *dhikr*, pray *tasbīḥ*, recite the Holy Qur'ān, engage in *Pās Anfās* ['Guarding the Breath', i.e. take a deep breath and when inhaling, concentrate on the word Allāh. When exhaling, concentrate on the syllable 'hu'] or meditate (*murāqabah*)?'

At the same time he was also asked, 'Shaykh, what is your prac-

tice when you are in the presence of Shaykh Zakariyyā ﵀? What is in your mind? What do you recite?'

Shaykh Muftī Maḥmūd Ḥasan ﵀ replied, 'When I am in the presence of Shaykh Zakariyyā ﵀, the mountain of my sins would be right before me. I would fear that the avalanche may occur any time.'

Who is speaking here? The Imām, Chief Muftī of India, the Leader of the Jurists, Muftī Mahmūd Ḥasan Gangohī ﵀ is speaking! Yet, he feared how his mountain of sins would collapse on top of him when in the gatherings of Shaykh Zakariyyā ﵀. The Noble Prophet ﷺ stated, 'A believer treats his sins as if they are a mountain over his head that may fall on him any moment, whereas, a hypocrite remembers his sins, but looks at them as a fly that perched on his nose, and he waived it away with his hand.'

Shaykh Sirrī Saqaṭī ﵀

Shaykh Sirrī Saqaṭī ﵀ is a distinguished saint from our pious predecessors. He was a contemporary of Shaykh Junayd Baghdādī ﵀. It has been written in his biography that his attendant once asked, 'Shaykh, we often see you passing your hand over your face. It looks as though you are examining your face, ears, nose, eyes, lips and cheeks just as a doctor would? Are you experiencing pain?'

He began weeping and explained, 'Due to the ill effect of my sins I am constantly in fear that my appearance may be transformed from that of a human into that of an animal.'

How conscious must he have been of his sins!

Shaykh Thābit ʿAlī ﵀

This story reminds me of our teacher, Shaykh Thābit ʿAlī ﵀, at Mazahirul Uloom, Saharanpur. It was a habit of his to extend his tongue out and lick his lips. He was a notable imām of logic (*manṭiq*) and philosophy. Whoever wished to study logic, philosophy and Arabic syntax from the entire region covering countries such as

India, Pakistan, Bangladesh and Afghanistan, would travel to him for this purpose. He was the greatest imām of the aforementioned sciences in the entire region. A student once asked him, 'Shaykh, we often see you doing something which does not even befit a layman. So, why do you always do it?'

The shaykh replied, 'A friend of mine was mortally wounded. As I rested his head in my lap, I saw the doors of heaven open with my very own eyes. Two damsels of Paradise descended from therein and one of them, holding a goblet, headed towards him and put it to his mouth. His soul departed his body whilst he drank from it. At that moment, the other damsel put a goblet which she was holding to my mouth; however, her partner held her hand, saying, 'His time has not come yet.' Shaykh Thābit ʿAlī ﵀ added, 'So many years have elapsed since, yet I can still savour the lovely taste it has left on my lips.'

In the same way, when Shaykh Sirrī Saqaṭī ﵀ was asked about his habit of passing his hand over his face, he replied, 'Due to the ill effect of my sins I am constantly in fear that my appearance may be transformed [from that of a human into that of an animal].'

A Story of Transformation of Appearance (*Maskh*)

A commentary of *Mishkāt al-Maṣābīḥ* contains a story within the explanation and commentary of the ḥadīth, 'One who raises his head before the imām from bowing (*rukūʿ*) should fear that Allāh might transform his appearance into a donkey's appearance.'

The imām should not be surpassed in any action. We are the followers (*muqtadīs*), hence we recite *Allāhu akbar* after the imām recites it. Likewise, we will raise our heads from bowing and will only prostrate (*sajdah*) after the imām does.

This is why I emphasise to the students in Darul Uloom to avoid stretching the *madd* in the word 'Allāh' when saying *assalāmu ʿalaykum wa raḥmatu 'llāh*. It so happens that the imām turns his head towards the right for the first *salām*, but before he turns it towards

the left, the followers have already completed both *salāms* - all due to the imām over-stretching the words of the second *salām*.

According to the *Mālikī* school of thought, if a follower surpasses the imām in turning his head, before the imām completes the words of *salām*, then the *salāḥ* of the follower is nullified. Hence, the Noble Prophet stated, 'Does any one of you not fear that his appearance might be transformed into that of a donkey if he raises his head before the imām whilst in *rukūʿ*?'

The commentary of *Mishkāt al-Maṣābīḥ* contains a story of a scholar from the region of Shām (regions of Syria, Jordan Lebanon and Palestine). He was a prominent Ḥadīth scholar who had taught ḥadīth throughout his life. However, his practice was to teach from behind a veil rather than face to face, just as I am teaching you girls at this moment in time with the veil in between us. A student who had been attending his lessons for a considerable period of time made a request, 'I have been attending your lessons for a long time and have learnt a great deal from you; therefore, I hold a desire to see you and wish to stay in your service.'

The scholar asked, 'Is there anyone other than yourself behind the veil?'

When he was assured by the student that he was all alone, he said, 'You may enter.' As he entered, the teacher was sat wearing a veil which covered his face; he then related his story. 'Upon reaching the ḥadīth which issues a warning to a person who surpasses the imām in raising his head from bowing that he may receive such a punishment from Allāh, I thought to myself, 'Such a severe punishment on perpetrating a minor wrong? Whereas, Allāh Most High tolerates even greater indiscretions of unbelief, polytheism and heresy perpetrated on the face of this earth. They do not pay an instant price for their transgressions by having their appearances transformed into that of animals or by being sunk into the ground, yet such a severe punishment is claimed for anyone who raises his head from bowing before the imām does.'

He then revealed to his student, 'I had doubts in regard to the punishment mentioned in the ḥadīth. Not fully convinced, I raised my head from *rukūʿ* before the imām and from that

moment onwards my appearance is what you are witness to today.' The student says, 'After saying this, he removed the veil from his face, and I saw that he had a face of a donkey.'

That is why Shaykh Sirrī Saqaṭī ﵀ would examine his face regularly. May Allāh Most High remove the complacency and ease on our part. May He eradicate the contentment we feel in regard to His majesty. We ought to remain in fear and apprehension regarding the innumerable deadly sins we have heaped. On the other hand, these personalities were worried about their good deeds [being accepted], and here we are undaunted by the prospect of facing our sins.

Seeking Forgiveness upon Reciting *Al-ḥamdu li 'llāh*

A story of Shaykh Sirrī Saqaṭī ﵀ demonstrates the extent to which they had concerns over their noble undertakings. A Ḥakīm Ṣaḥib who used to visit our place was named 'Ḥakīm *Astaghfiru 'llāh*' by the people who knew him. It was due to him constantly seeking forgiveness (with the words *astaghfiru 'llāh*) and instructing anyone he met to do the same.

Similarly, at Shaykh Sirrī Saqaṭī's ﵀ place, there was a great emphasis to engage in *istighfār* after the obligatory acts of worship. Someone once asked him, 'O Shaykh, this particular saint concentrates on *dhikru 'llāh* (remembrance of Allāh), and the one in such and such a place concentrates on reciting the Holy Qur'ān, so what is the rationale behind engaging in *istighfār* - something you attach great importance to?'

Shaykh Sirrī Saqaṭī ﵀ revealed, 'We used to own a shop in Baghdad in such and such an area, but once, a fire broke out and, as a result, hundreds of shops caught fire. The informant on that day told me that my shop was among the five to ten shops that had remained unscathed and that the rest had been reduced to ashes. I responded to the news by saying, *Al-ḥamdu li 'llāh*. Later on, I came to realise just on what I had uttered (*Al-ḥamdu li 'llāh* [on the receipt

of overall bad news])! For this one *Al-ḥamdu li 'llāh* that came out of my mouth, I have continuously been seeking forgiveness.'

Those Who Are Burnt Are Also Mine

Once, a fire broke out in Minā. Fires used to break out accidently, and enemies who detested this Muslim gathering would also set fire to cause harm. Despite adopting every measure possible, the government was previously unable to take control of the situation. Ultimately, they introduced new tents in Mina, because prior to that, fires broke out every year.

As a fire broke out one particular year, the attendants of Shaykh Zakariyyā ﵀ rushed to him and said, 'Shaykh, such and such tent has caught fire, and the tents of our companions were close by, but the fire just stopped short from reaching their tents – *Al-ḥamdu li 'llāh* - they are all safe.'

Now, listen to the shaykh's reply! He said, 'Those who are burnt are also mine.' In other words, you are pleased that our companions were unharmed, but those who have been burnt also belong to us!

Likewise, Shaykh Sirrī Saqaṭī ﵀ says, 'When the informant on that day told me that my shop was among the five to ten shops that had remained unscathed and that the rest had been reduced to ashes, I responded to the news by saying, *Al-ḥamdu li 'llāh*. Later on, I came to realise that 'O Allāh! I have uttered *Al-ḥamdu li 'llāh* at the great loss suffered by so many Muslims. It is due to that *Al-ḥamdu li 'llāh* that I have constantly engaged in seeking forgiveness for the past thirty years.'

May Allāh Most High also grant us a heart full of compassion, a heart which feels everyone else's pain. We have become self-centred, concerned chiefly to benefit ourselves at the expense of others, regardless of the harm that we cause to them. Even the beasts of prey don't exhibit such wretched behaviour. May Allāh Most High eradicate this despicable conduct of ours by enabling us to take a leaf out of Sirrī Saqaṭī's ﵀ life, who, for uttering just

one *Al-ḥamdu li 'llāh* out-of-place, engaged in *istighfār* for more than thirty years of his life.

As I have already undertaken a five to six hour journey and have another two to three hour journey ahead, I will now read the final ḥadīth of *Mishkāt al-Maṣābīh*, and thereafter, read the opening ḥadīth of *Ṣaḥīḥ al-Bukhārī*.

Friends, we ought to remain fearful at all times just as we have heard regarding our pious predecessors who were more concerned about their good deeds, hence the constant seeking of forgiveness due to a single *Al-ḥamdu li 'llāh*.

The Testimony of Stones

The quality of 'fear' is something they adopted from no other than the Master of Both Worlds ﷺ himself. I will relate one ḥadīth quickly before concluding. A delegation from Yemen once presented themselves to the Noble Prophet ﷺ. Seeing that the Respected Companions were sat in Masjid Nabawī respectfully with their gazes down, they intended to observe the practice of greeting that they were more accustomed to in the courts of kings by bowing down before the Noble Prophet ﷺ. The Noble Prophet ﷺ asked them to refrain from such a practice and said, 'I am not a king. There is no need to greet me in this manner,' meaning one should not bow his head before anyone other than Allāh.

Thereafter, the delegation informed the Noble Prophet ﷺ that they had come to him from Yemen in order to become familiar with the teachings of Islam. They had also thought of a way to put the Noble Prophet ﷺ to the test. For that reason, they asked, 'We have concealed something from you, what is it?' They thought of something before asking the Noble Prophet ﷺ to reveal what that thing was on the basis that the Noble Prophet ﷺ had a direct link with Allāh, received revelations and was kept abreast of the latest developments. However, the Noble Prophet ﷺ told them, 'I am not a soothsayer.'

Individuals who visit soothsayers put them to the test by hiding

away something from them before asking, ‘What have we hidden away from you?’ If a soothsayer correctly revealed what the hidden thing was, people would subsequently become adherents and followers of theirs. As the Noble Prophet ﷺ made clear that he was not a soothsayer, the delegation said, ‘We are here to become familiar with Islam and would like to know more about the faith you promote. Whilst the congregation (Respected Companions ﷽) before you has accepted your message and subsequently proclaimed their faith on you, who will testify concerning your prophethood besides humans.’

At that time, the floor of Masjid Nabawī was full of pebbles. Therefore, the Noble Prophet ﷺ picked up a few pebbles from the ground and opened his hand before them. With the entire delegation along with the Respected Companions ﷽ observing the Noble Prophet’s ﷺ actions, they heard the pebbles glorify Allāh Most High. Seeing this unfold before their very eyes, they looked at each other and remarked, ‘Verily, he is a Prophet. We have never heard such utterances coming from pebbles before.’

The Earth Speaks

Shaykh Ismail Gangat actually heard the earth speak. He was attempting to purchase a church building which is now Azhar Academy. When he initially tried to purchase it, someone else acquired it by offering a higher price. However, I later saw the same building advertised again in an auction magazine, so I sent him a fax informing him about it.

He phoned me after that and said, ‘I had quite an amazing dream. I dreamt that we were on our way to purchasing the church building. We hadn’t yet acquired it but were trying our utmost. In the dream you said, ‘Let us go and ask the place and land itself.’

We arrived there, and the door of the church which is now Azhar Academy was opened for us. Just as we entered the empty hall, a voice came from the earth, ‘I have handed myself over to you.’’

Similarly, speech emanated from the pebbles. The members

of the delegation and the entire congregation in the *masjid* heard the pebbles glorifying Allāh Most High. It is then that the delegation turned towards each other and said, 'Even the pebbles are glorifying Allāh and bearing testimony that there is none worthy of worship except Allāh, and Muḥammad is His Messenger.' They made a further request, 'We have come to know about your claim that Allāh has revealed his book upon you, therefore, recite it to us.'

The Noble Prophet ﷺ commenced the recitation from the beginning of Sūrat al-Ṣāffāt and as he reached the words شهاب ثاقب (Qur'ān 37:10), he became overwhelmed and started weeping. For a while, they observed the Noble Prophet ﷺ cry, before asking, 'What you have read indeed carries a message for us. We have heard prose, poetry and speeches but this is beyond and above all of that. It is brimming with eloquence and coherence, whilst its systematic arrangement is exceptionally amazing.'

They recognised all these qualities, but could not understand why the Noble Prophet ﷺ halted the recitation and began weeping.

I was making the point that we ought to remain in fear at all times. We have nothing to show other than a mountain of sins, but somehow we are quite content.

The Noble Prophet ﷺ replied, 'You ask why I stopped reciting and began crying upon reaching the words شهاب ثاقب. Allāh, the Mighty and the Majestic, has revealed his word to me but He has also revealed to me in the same Qur'ān:

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ

And if We wish, We can surely take the revelation away from you (Qur'ān 17:86).

'I feared that what if the Lord takes away from me that which He has given to me!'

Īmān is something Allāh Most High has blessed us with, but he can also take it away from us. May Allāh Most High protect our *īmān* and protect the *īmān* of our offspring.

بسم الله الرحمن الرحيم: Since these girls are hearing this ḥadīth from me for the very first time, I will recite the ḥadith *Musalsal bi 'l*

Awwaliyyah in order to continue its sequence. Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ, who is from among the Companions who abundantly narrated ḥadīths, says, 'The first ḥadīth I heard from the Messenger of Allāh is:

الراحمون يرحمهم الرحمٰن تبارك وتعالى ارحموا من فى الارض يرحمكم من فى السماء ، وفى رواية ارحموا ترحموا و عن بهز بن حكيم عن ابيه عن جده رضى الله تعالى عنه انه سمع رسول الله صلى الله عليه وسلم يقول فى قوله تعالى ﴿كنتم خير امة اخرجت للناس﴾ قال انتم تتمون سبعين امة انتم خيرها و اكرمها على الله رواه الترمذي وابن ماجة والدارمى وقال الترمذي هذا حديث حسن

بسم الله الرحمن الرحيم. باب كيف كان بدؤ الوحي الى رسول الله صلى الله عليه و سلم و قول الله عز وجل ﴿انا اوحينا اليك كما اوحينا الى نوح والنبيين من بعده﴾. حدثنا الحميدى عبدالله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصارى قال اخبرنى محمد بن ابراهيم التيمى انه سمع علقمة بن وقاص الليثى يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر قال سمعت رسول الله صلى الله عليه و سلم يقول انما الاعمال بالنيات و انما لكل امرئ ما نوى فمن كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه

اَللّٰهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّبَارِكْ وَ سَلِّمْ

31

Those Who Valued the Utterances of the Teacher of the World ﷺ

يؤيد دين الله فى كل دورة
عصائب تتلوا مثلها من عصائب

فمنهم رجال يدفعون عدوهم
بسمر القنا والمرهفات القواضب

ومنهم رجال يغلبون عدوهم
بأقوى دليل مفحم للمغاضب

ومنهم رجال بيّنوا شرع ربنا
و ما كان فيه من حرام و واجب

ومنهم رجال يدرسون كتابه
بتجويد ترتيل و حفظ مراتب

ومنهم رجال فسّروه بعلمهم
وهم علّمونا ما به من الغرائب

ومنهم رجال بالحديث تولّعوا
وما كان منه من صحيح وذاهب

ومنهم رجال مخلصون لربهم
بأنفاسهم خصب البلاد الأجادب

ومنهم رجال يهتدي بعظاتهم
فئام الى دين من الله واصب

على الله رب الناس حسن جزائهم
بما لايوافى عده ذهن حاسب

(اطيب النغم)

اَلْحَمْدُ لِلّٰهِ، اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ،
وَ نَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ
وَ مَنْ يُضْلِلْ فَلَا هَادِىَ لَهُ، وَ نَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ
نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ
عَلٰى اٰلِهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْراً كَثِيْرًا. اَمَّا بَعْد:

I WAS INFORMED OF the desire of the final year Ḥadīth students (*Dawrat al-Ḥadīth*) to perform *bayʿah* and on our way here I was told that *Ṣaḥīḥ Muslim* needs to be completed after reciting its final ḥadīth. Back in Saharanpur, I had a dream two to three days prior to completing the *Ṣaḥīḥ Muslim*. I saw that I was distributing dates and upon mentioning this dream to Shaykh Zakariyyā ﵀, he gave me money to purchase some dates for distributing to the class.

A cause widely reported for the death of Imām Muslim ﵀ is that once, he was investigating a particular ḥadīth. At the same time, he was taking a date at a time and putting it into his mouth. So engrossed was he that he became totally oblivious to his physical state, since the enquiry he had delved into was so profound that his own action of taking dates, separating its seed, and eating away, went unnoticed by him. May Allāh Most High grant us absorption of this kind.

Our *Ṣalāh* Resembles Our Lectures

We have recited thousands of ḥadīths of the Master of Both Worlds ﷺ in this book. *Māshā Allāh*, initially, through the study of *Riyāḍ al-Ṣāliḥīn* and *Mishkāt al-Maṣābīḥ*, and afterwards, in the final year, you have studied a vast collection containing thousands of ḥadīths. Regardless of this fact, the state of our lectures is like that of our *ṣalāh*. Not for one moment, do we comprehend whose actual words and stories we are undertaking the study of. *Allāhu akbar*!

On the contrary, the condition of the Respected Companions ﷺ was such that upon being requested to recite a ḥadīth, they would struggle to pass the words, 'The Messenger of Allāh said,' without shrieking and falling unconscious; They would not be able to read on! The love of the Noble Prophet ﷺ was entrenched in their hearts and minds to this extent, whereas despite undertaking a scrupulous study of these texts, our hearts and minds remain empty of such love. *Innā li 'llāhi wa innā ilayhi rājiʿūn. Allāhu akbar*!

Whose Love Prevails?

The love for our Noble Prophet ﷺ ought to reach such an intensity (*ʿishq*) that one relinquishes everything and everybody.

Upon reaching home, reflect upon the manner in which the obligation has been mentioned in قل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم, (Qur'ān 4: 48) - a verse of the tenth chapter. It asks us to compare the love we have for the Master of Both Worlds, the illustrious Master, the exalted person of the Noble Prophet ﷺ with those we are affiliated by consanguinity. It urges us to constantly measure our love for the Noble Prophet ﷺ alongside the common associations of our fathers, mothers, brothers, sisters, clans, tribes, wealth and property, luxurious enjoyments and the corporeal pleasures of life.

It is then that reality will hit home and we will realise that we have not even tried to implement this Qur'ānic injunction, let alone reflect upon whose love is the greater. Our deficiencies will become apparent to us.

Our predecessors would constantly weigh up their actions and reflect on the state of their hearts and minds. Consequently, Allāh Most High granted them absolution from its perplexities. Ultimately, not to harbour love for anyone and anything enlisted in the verse other than the Noble Prophet ﷺ is the criterion. The Noble Prophet ﷺ was embedded in their hearts and minds, and as a result, they were favoured by Allāh Most High. Imām Muslim ؒ was the epitome of this passion and love for the Noble Prophet ﷺ and that is why in his quest for locating a single ḥadīth, the thought, 'Why am I unable to locate it?' constantly engaged his mind.

The Condition of Shaykh Zakariyyā's ؒ Writing

I recall keeping free my final lesson in order to assist the shaykh in his writings. I had chosen the minimum number of books to study in the penultimate year of my study, choosing only *Mishkāt al-Maṣābīḥ*, the third volume of *Hidāyah*, *Jalālayn* and *Nukhbat al-Fikr.* I would present myself in his service especially from 10:30 till 11:30, during which time he authored books. I used to stay near the door of the upstairs library, which was not accessible to everyone. The shaykh would often ask me to locate something or ask me to bring the books he required.

In those days, in 1967, as a punishment for our misdeeds, Bayt al-Maqdis fell out of Muslim hands. The shaykh has written a commentary (*ḥāshiyah*) on the book *Al-Ishāʿah fī Ashrāṭ al-Sāʿah* comprising of research and detail pertaining to the signs of the Day of Judgement which have already appeared and those which are still to occur in the future. It was a manuscript which I had copied. To date, it has not been published.

Likewise, another book authored by the shaykh is one in which he has enlisted in detail all the differences of the imāms right from *takbīr taḥrīmah* to *salām*. The manner of performing *qiyām*, the way of tying the hands, and when to recite *Allāhu akbar*, in addition to rulings of the imāms pertaining to various postures have all been

thoroughly researched therein. It was a unique book and I copied it down. Until today, I have not seen or heard of anything like it.

Unfortunately, it was misplaced or someone took off with it. These two books were from the various things I had copied from the shaykh's library during my spare time.

On occasions, the shaykh would say, 'Bring this book,' 'Find this,' 'Locate this topic,' etc. Once, during the writing of *Awjaz al-Masālik*, we were trying to locate the sources, narrator information and the various interpretations postulated by commentators regarding the ḥadīth: البلاء مؤكل بالمولود مالم يعق عنه 'Adversity is appointed with (set over) a child as long as its *ʿaqīqah* is not performed' (mentioned under the chapter of *ʿAqīqah)*.

Adversity Is Appointed with Speech

Speaking of adversity, the saying of Sayyidunā Khālid ibn Walīd ﵁, 'Adversity is appointed with the tongue,' comes to mind. Wherever in the world he had set out to conquer, he vanquished the enemy, even when alone in front of thousands, except on one occasion. He says,'I tasted defeat on the occasion of Hunayn, even though the Master of Both Worlds ﷺ participated in the Battle. On our way to face the enemies, we were punished for a tactless remark on our part. Proud of our great number, we boasted, 'We have subjugated great armies, so what harm can a handful of people from the Hawazin tribe inflict on us?' It was during this battle that he uttered the words,'Adversity is appointed with the tongue.' Hence, for the human being, words stemming from haughty pride go before destruction.

Nonetheless, we were in search of the ḥadīth البلاء مؤكل بالمولود مالم يعق عنه. If you analyse the writings of the shaykh, they indeed are quite distinctive: *Faḍā'il Namāz* (*Virtues of Ṣalāh*), *Faḍā'il Dhikr* (*Virtues of the Remembrance of Allāh*), *Faḍā'il Tablīgh* (*Virtues of Tablīgh*) with the general public in mind. He authored some of his books in an astonishing two and a half days, whilst others were written in a

week or during a short period, e.g. when he suffered from a nose-bleed – the story of which is quite astounding.

Love For Shaykh al-Islām Ḥusayn Aḥmad Madanī ؒ and Shaykh Rāipūrī ؒ

Shaykh Zakariyyā ؒ once recalled a journey he undertook with Shaykh al-Islām Ḥusayn Aḥmad Madanī ؒ. Upon saying just the words *Mayre Ḥaḍrat*, tears would begin to flow from his eyes, and when he would go on to say, 'Madanī', he would be overtaken by convulsive sobbing reminiscent to a child's sobbing when his teacher reprimands him. How much love must he have harboured for him not to utter his name without crying. We witnessed this condition of his after Shaykh al-Islām Ḥusayn Aḥmad Madanī's ؒ death.

Shaykh Madanī ؒ passed away in 1956, whereas I was privileged with the honour of staying in the company of Shaykh Zakariyyā ؒ from 1963 onwards. It was then that I would hear him cry upon his mention and his state whenever he said,'Mayre Ḥaḍrat Rāipūrī' was alike.

The apparent difference between the relationships with the two saints was that Shaykh Madanī's ؒ approach towards Shaykh Zakariyyā ؒ was very relaxed and in turn, he too would respond to him with improvised and off-the-cuff remarks. Yet, it did not affect the love and high regard he held for him, so the mere taking of his name would reduce him to convulsive crying. His love for these two saints was of an underlying nature.

Five Days Spent in Search of a Single Ḥadīth

Accordingly, the shaykh told us to find the ḥadīth 'البلاء مؤكل بالمولود مالم يعق عنه' and we thus remained engaged in doing so.

'I was speaking in relation to the various booklets the shaykh authored. Inside one particular one, he wrote, 'Doctors have advised me to abstain from interacting with people due to a nose bleed.'

It once happened that he accompanied Shaykh Madanī ﵀ on a journey. Regarding it, Shaykh Zakariyyā ﵀ said, 'The host kept on placing sizzling seekh kebabs before us, so Shaykh Madanī ﵀ said, "Finish these off first before he brings more." The heat is 40 to 50 degrees Celsius over there in Uttar Pradesh, but, at the same time, hot chilli kebabs are being consumed and quickly too, in order to frolic and let the host know that the kebabs are in short supply.

'Within a few hours, I suffered from a nose bleed and was consequently advised by doctors to rest. I produced this book during the period of rest and recovery.'

The various books of *Faḍā'il Aʿmāl* were written in similar circumstances in short periods of time. But throughout the books you will come across phrases such as, 'Ḥāfiẓ ibn Ḥajar ʿAsqalānī ﵀ states,' ʿAllāmah ʿAynī ﵀ states,' "Allāmah Qasṭalānī states,' 'Shaykh Ḥarawī states,' and such and such a commentator says this and so forth, but when will he have had the opportunity to actually refer to their works? The era of having attendants came long afterwards. For a moment, envisage how much time the shaykh will have devoted to research and locating numerous topics from an array of writings.

Whilst it took us almost five days to locate a ḥadīth comprising half a line, we might just come to acknowledge the diligence and devotion with which he applied himself during the course of meticulously writing approximately a hundred books - amongst them, *Awjaz al-Masālik li Muwaṭṭa' Imām Mālik* comprising forty or so volumes and *Badhl al-Majhūd fī Ḥal Abī Dāwūd*. Hence, Imām Muslim ﵀ was totally oblivious to what his hand, mouth and tongue were engaged in as he set his mind on locating a particular ḥadīth.

The State of Shaykh ʿAbd al-Ḥayy Lucknowī ﵀

Shaykh ʿAbd al-Ḥayy Lucknowī ﵀ is among the highly revered saints who was very learned, possessing a unique insight in *fiqh* and Ḥadīth. He died at a young age. At one time, upon coming across a book or two of Shaykh ʿAbd al-Ḥayy Lucknowī ﵀, impressed by its

magnificence, Shaykh ʿAbd al-Fattāḥ Abū Ghuddah ﷺ specifically travelled to various libraries of India to obtain as many of his works as possible before having them published with commentary notes of his own added to them.

He once said regarding Shaykh Zakariyyā ﷺ, 'If this is what becomes of us after reading his books, I wonder what must be the state of those who interact with him and of those who are privileged to study under him? So fortunate are they!'

To conclude, Shaykh Zakariyyā ﷺ paused for five days at the ḥadīth البلاء مؤكل بالمولود مالم يعق عنه. Imām Muslim ﷺ too was immersed in locating a ḥadīth, whilst Allāh Most High granted such a rank to Shaykh ʿAbd al-Ḥayy Lucknowī ﷺ that a scholar of great calibre from Syria, Shaykh ʿAbd al-Fattāḥ Abū Ghuddah ﷺ, travelled to India, and after obtaining his writings, had them published in Saudi Arabia.

Water Is Sought but Vinegar Is Given Instead

Shaykh ʿAbd al-Ḥayy Lucknowī ﷺ was so engrossed in what he was doing that once, whilst studying, he asked, 'Bring me water to drink.' In India and Pakistan, they enjoy the luxury of having separate workers for each aspect of domestic work, i.e. cleaning, washing the pots, washing the clothes and so forth.

As the servant took out water, the shaykh's mother asked, 'What are you doing?'

He told her that the shaykh was seeking water. The words brought tears to her eyes and she shrieked out, '*Innā li 'llāhi wa innā ilayhi rājiʿūn.*'

Utterly perplexed by her response and not knowing what to do, the servant asked, 'Mother, what is the matter?'

'Knowledge has left our family. How could he perceive thirst whilst studying?' was her reply.

Such was the nature of their actual knowledge (*ʿilm*). Despite being a woman and his mother, the perception and love she displayed for knowledge was immense. The mother could not fathom

how her son could feel a need for water whilst undertaking the study of his books. If this was their practice whilst studying, then imagine what would have been the state of their *durūd* and *ṣalāh*! With what absorption, sincerity and devotion will they have applied themselves! Hence, the mother said, ‘*Innā li ’llāhi wa innā ilayhi rājiʿūn*. Knowledge has left our family,’ just because he asked for water.

She then put him to test by saying ‘Put the water back and instead fill the glass with vinegar.’ Vinegar can also be clear like water. The servant carried out the instruction and gave the glass to Shaykh ʿAbd al-Ḥayy Lucknowī ﵀, who gulped down the vinegar. Vinegar is pungent so people find taking even a spoonful intolerable when subscribed to treat a stomach illness that they ask for it to be diluted with water.

The mother asked what happened and the servant replied, ‘Everything is fine.’

Shaykh ʿAbd al-Ḥayy Lucknowī’s ﵀ mother replied, ‘Traces of *ʿilm* still remain in our family.’

She acquainted thirst with the demise of knowledge from her family, but when her son swigged the vinegar and didn’t notice it wasn’t water, she drew the conclusion that remnants of *ʿilm* still remained.

Imām Muslim ﵀ too, exerted himself mentally in locating a single ḥadīth, whilst continuing to eat the dates put beside him. It has been said that he found the ḥadīth, but, at the same time, saw that the once full basket of dates now sat empty.

Subsequently, he died of dyspepsia (impaired indigestion), known in the Urdu language as *tukhmah*. Other causes have also been reported. May Allāh Most High grant us such passion for actual knowledge. And may He bestow us with the love for the Master of Both Worlds ﷺ. I will read the final ḥadīth before performing the pledge of allegiance (*bayʿah*).

اَللّٰهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ وَ مَوْلَانَا مُحَمَّدٍ وَّ بَارِكْ وَ سَلِّم

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Volume II

Undoubtedly, the Messenger of Allāh is an excellent role model
for the one who has hope in Allāh and the Last Day,
and who remembers Allāh frequently.
—Qur'ān 33:21—

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شاہ کارِ دست قدرت ہے جمالِ مصطفیٰ ﷺ

چشم گردوں نے نہیں دیکھی مثالِ مصطفیٰ ﷺ

اے تعالی اللہ! یہ جاہ وجلالِ مصطفیٰ ﷺ

عرشِ اعظم بھی ہے فرشِ پائمالِ مصطفیٰ ﷺ

(مولانا ابوالوفاء عارف شاہجہانپوری رحمۃ اللہ علیہ)

Preface

I first met Shaykh Abū ’l Wafā’ ﵀ quite unexpectedly on the coast of Domar. He had come there to recuperate after suffering temporary paralysis. Although he was due to return home on that very day, during our brief acquaintance between ʿAṣr and Maghrib prayer we formed such a connection that he bestowed me with the practice of extracting jinns along with a few other things. The next day, he sent a car to take me to his residence in Surat city square opposite the Jāmiʿ Masjid, where he made me practice what he had taught me on an affected person.

After the demise of Shaykh Abū ’l Wafā’ ﵀, I once asked Shaykh Asʿad Madanī ﵀ if he knew any orators of Shaykh Abū ’l Wafā’s ﵀ calibre, as the need for such a speaker at a certain venue had arisen. He replied, ‘Where will you now find an orator of his calibre, who could deliver speeches on the Noble Prophet’s ﷺ blessed life (*sīrah*) filled with the most brilliant poetry in praise of him!’

رحمه الله رحمة واسعة

(Shaykh) Yusuf Motala

1

I Am a Warner; The Book of Refuting the Jahmiyyah; These Khārjī and Muʿtazilī Disturbances Are Prevalent Even Today

"The belief of us Ahl al-Sunnat wa 'l-Jamāʿat is that one will surely have to pass through these different stages and, thereafter, will also be required to present himself at the Scale of Deeds. May Allāh Most High ordain for us entry into Paradise without any accountability. A sect in the centuries gone by, known as the Muʿtazilah, rejected this belief and viewed the establishing of the Scale of Deeds as an oddity and aberration.

Imām Bukhārī established this chapter [Book of Refuting the Jahmiyyah] to negate the Jahmiyyah. It would have been fitting indeed to have discussed the theme of penitence and something to make one cry at the very end of the collection – but Imām Bukhārī held that although plenty of reward is gained through various undertakings, the reward gained for safeguarding the creed (*ʿaqīdah*) is above it all, and cannot be attained in other undertakings. The greatest reward a human can attain is in safeguarding the creed. May Allāh Most High make us safeguarders of the [true] creed and beliefs."

(page 23)

اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه،صَلَّى اللّٰهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،

اما بعد

You have finally reached this stage after undertaking the study of syntax (*naḥw*), etymology (*ṣarf*), jurisprudence (*fiqh)* and exegesis (*tafsīr*) over the course of many years. Yesterday, I explained why this final year has been reserved exclusively for the study of ḥadīths and the books of ḥadīths only. It is so that within your hearts and minds, the pure self of the Leader of Both Worlds, King of Madinah, Pride of Both Worlds ﷺ is imbued, instilled and embedded.

So much so that when your eyes open before dawn you immediately remember that it is that time when the Master of Both Worlds ﷺ used to wake up before the last third of the night and communicate with his Lord. The nature of which was something Sayyidah ʿĀ'ishah ﷺ made reference to when she said, قريبا من السواء

'Standing (*qiyām*), bowing (*rukūʿ*), standing after bowing

(*qawmah*), sitting in prayer (*quʿūd*) and prostration (*sajdah*) of the Messenger of Allāh ﷺ 'were nearly equal in length.' How long he must have spent in bowing! The human experiences a slight ease in prostration, which is why there is a less chance of being overtaken by slumber when standing or bowing, but sleep does overtake a person in prostration. [But] the Noble Prophet's ﷺ bowing was as lengthy as his standing.

To what extent did the Master of Both Worlds ﷺ and his followers derive pleasure in this!

Matters of Discovery Upon Enquiry Are These

Sayyid ʿAqīl was an adherent (*murīd*) of Shaykh Badr ʿĀlam. He was amongst the dearest and most devout of his associates. As he resided in Madinah Munawwarah, we would often encounter one another. We were acquainted for many years. I once went to visit his nephew when he was around ninety years of age before his passing away. He came to meet me upon becoming aware of my presence.

I asked him about his wellbeing, health and fixed practices (*maʿmūlāt*). He answered, 'My health is as expected given this age, but through Allāh's grace, the undertaking of fixed practices is as continuous as ever before.' What he said thereafter is worth listening to.

'What can I say about my moment in prostration? I feel like remaining in that position forever.' We understand from this that a person stays in prostration for several seconds or moments, or just as we recite *subḥana rabbī 'l aʿlā* سبحان ربي الاعلىٰ three times, he will be reciting it seven times, eleven times or even a hundred times. But Sayyid ʿAqīl says, 'The pleasure I derive after placing my head in prostration makes me want to remain like that for three hundred or five hundred years.' What pleasure! And that is at ninety years of age! Undertaking research and seeking supporting evidence are both extremely virtuous - and for which there is great reward. However, actual matters of research and discovery are practices of these personalities.

One Hundred *Rakʿahs* of Supererogatory (*Nafl*) Prayers Daily

I observed your Muftī Ṣāḥeb's great mentor and guide, Muftī Maḥmūd Gangohī ﵀ after he had surpassed seventy years of age. We do not know from what age he had commenced this practice. But besides the five daily prayers, Taḥajjud prayer[1], Chāsht prayer[2], Awwābīn prayer[3], prescribed *sunnah* and *nafl* prayers and the prayers that are observed before and after the *farḍ* (obligatory) prayers, he would perform an additional one hundred *rakʿah*s *nafl*, solely *nafl*, daily. *Allāhu akbar*!

His teacher, Shaykh Asʿadullāh ﵀ of Mazahirul Uloom, Saharanpur, under whom I studied *Sharḥ Maʿānī 'l-Āthār* (of Imām Ṭaḥāwī ﵀), also shared the same practice as he had read that it was Imām Aʿẓam Abū Ḥanīfah's ﵀ lifelong practice to perform one hundred *rakʿah*s daily.

A book that I have authored, titled *Mashā'ikh-e-Ahmadabad*, contains accounts of saints belonging to Ahmadabad city six to seven hundred years ago – five hundred saints hailed from just one city.

It holds the mention of some saints who state that the practice of their ancestry was to perform one thousand *rakʿah*s daily. *Allāhu akbar*! They add, 'Inconvenience and difficulty in old age is faced in other things but, by the grace of Allāh, the practice of performing one thousand *rakʿah*s is still fulfilled.' Such families have graced the world!

Remarkable and Astonishing Families

My spiritual mentor and guide, Shaykh al-Ḥadīth Muḥammad Zakariyyā ﵀ passed away in Madinah Tayyibah in 1982. After his demise, his acquaintances and others arrived from India. My wife states that this is a remarkable and astonishing family. One cannot

1 Extends from the time of ʿIshā' until dawn (*ṣubḥ ṣādiq*). As the night progresses, Allāh's mercy and blessings increase.

2 Preferred time of performing this prayer is after one fourth of the day has passed.

3 After performing the farḍ and sunnah of Maghrib prayer.

comprehend the [unique] attributes they possess.

The blessings of this family are universal and are felt throughout the world. I can claim with conviction that the reading of *Faḍa'ile Aʿmāl* (*Tablīghī Nisāb*) will be taking place in one language or another right now in any one *masjid* on the face of this earth. The acceptance of this book in the eyes of Allāh Most High is such that the wider public is benefitting in all corners of the world, the book has been translated into thousands of languages, and it is delivered to the masses. How did this blessing spread? To what extent did this family fulfil the decrees of Allāh Most High, fear him, and have a passion for good deeds?

One Lengthy Prostration

My wife informed me that the granddaughter of Shaykh Zakariyyā ﵀ was offering *ṣalāh* next to her. She said, 'When everyone had dispersed after ʿIshā' and Tarāwīḥ prayers and tranquility had returned, I began praying Ṣalāt al-Tasbīḥ. Not far from me, the Shaykh's granddaughter, who was not very old - only seventeen or eighteen years of age, engaged herself in supplication and whilst engrossed in supplicating, she fell into prostration where she wept and continued supplicating. Ṣalāt al-Tasbīḥ takes a long time to perform, but when I finished praying, one prostration of hers had not yet concluded!'

That young girl - of similar age to yourselves - how much devoutness did she have? To what extent did she attain the pleasure and bliss of worship?

Fulfilling the Laws of Sharīʿah: to What Extent?

Listen to the state of her maternal grandmother! Listen to the state of Shaykh Zakariyyā's ﵀ wife! We were situated on the lower floor of Madrasat al-ʿUlūm al-Sharʿiyyah with Shaykh Zakariyyā ﵀. There were four rooms. The attendants of the shaykh and the

shaykh himself occupied the lower floor. Shaykh Talha, his wife and his respected mother were situated on the upper floor.

When the shaykh breathed his last on 1st Shaʿbān between Ẓohr and ʿAṣr time at 15:40 hours (3.40 pm) with the words يا كريم، يا كريم on his lips, Shaykh Talha went upstairs crying and informed them that he had become Allāh's beloved before returning downstairs.

Beloved Mother

My wife, who was present at the time, told me of the very first thing she (Shaykh Zakariyyā's ﷺ wife) did upon receiving the news from Shaykh Talha. To what extent did she observe the laws of Sharīʿah at a time when humans would lose all their senses! If someone from the general public loses his father or brother, then he will lose all rationality, but this woman knew what lofty status Allāh Most High had ordained for her husband. This was the news of his demise.

But as soon as Shaykh Talha broke the news and turned his back, his mother, immediately, removed her earrings, bangles, necklace and whatever she wore in the name of ornaments. Thereafter, checking herself she turned to my wife, 'There are no items of beautification left upon my body, are there?'

So much awareness did she have of Allāh Most High's command that with the commencement of the waiting period (*ʿiddah*) after the husband's death, she knew that a woman is not permitted to beautify herself with any item of jewellery. So much vigilance! So much vigilance! May Allāh Most High instill within us His fear and grant us His closeness - just as they attained great pleasure in prostration and prayer – to the extent that they would even express a desire to remain there for three hundred and five hundred years. Hence, I related how my wife observed the Shaykh's granddaughter weeping in prostration for a full hour.

Sayyidunā ʿAbdullāh ibn ʿAbbās ﷠ and a Helper (*Anṣārī*)

The knowledge you have attained thus far, May Allāh Most High bestow it with the honour of acceptance and grant the ability to increase and implement it. Both of these are of paramount importance. From the things we find prevalent in the lives of the Respected Companions ﷢ - seeking knowledge is one of them.

Sayyidunā ʿAbdullāh ibn ʿAbbās ﷠ states that after the demise of the Master of Both Worlds ﷺ, he approached an *anṣārī* Companion and said to him, 'We benefitted greatly from the fresh, daily revelations that were brought to the Messenger of Allāh ﷺ by Jibra'īl Amīn, but with the Messenger of Allāh ﷺ not among us anymore and, with the door of revelation now closed, why not both of us embark on a journey of compiling the knowledge [of revelation and Ḥadīth] which the other Companions posses and we do not?'

The *anṣ*ārī Companion initially submitted himself to this noble task, but he was not able to free himself totally from other duties like Sayyidunā ʿAbdullāh ibn ʿAbbās ﷠. The latter remained relentlessly in the sole pursuit, whilst discarding all else, of meeting Companions who possessed hadiths that he did not, and acquiring it from them.

He says, 'In the severe heat of the afternoon, I would take my place at the door of the *anṣ*ārī.' But what noble manners did he possess! So noble were they that he would remain waiting but would refuse to knock on the door. Such was the high regard he had for his teacher.

Reverence of Teachers

A whole chapter is dedicated to the reverence and etiquettes of teachers. It is said, *bā adab bā nasīb, bay adab bay nasīb* 'With etiquettes, with fortune, without etiquettes, without fortune.' The more a person progresses with etiquettes and manners, Allāh Most High blesses him to that extent. The more connection one has with

his esoteric and exoteric teachers; his teachers of *fiqh*, Ḥadīth etc, the more Allāh Most High will bless him..

This *Dars-e-Niẓāmī*[4] (Niẓāmī Lectures) course is attributed to Mullā Niẓāmuddīn, who hailed from a district of Lucknow, Firangi Mahal. He once fell ill, but the rumour that he had passed away spread and when it reached a student of his, he died of melancholy and sadness. It later emerged that Mullā Niẓāmuddīn had not passed away.

After the demise of Ḥājī Imdādullāh Muhājir al-Makkī ﷺ, Shaykh Rashīd Aḥmad Gangohī ﷺ was overtaken with so much sadness that he fell ill. His condition deteriorated to the extent that he began passing blood with stools. The more connection one has with his teachers, and the more respect one shows towards them, the more Allāh Most High will bless him.

Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ has taught us etiquettes. Whenever we arrive at somebody's door, we do not suffice on knocking three times lightly to notify of our presence, but we continue knocking as if trying to break the door down. Whereas Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ was a close acquaintance, special attendant and helper of the Noble Prophet ﷺ at the time of Taḥajjud. It was due to Sayyidah Maymūnah's ﷺ blessing that he would get the opportunity to join the Noble Prophet ﷺ in Taḥajjud prayers. Despite this, he used to travel in his quest for knowledge and to acquire ḥadīths. What was his practice?

He says, 'I would refrain from knocking on the door. I would sit there thinking that I will pose my question once someone from inside opens the door. The heat would be intense, wind would also be blowing, and the plume of swirling dust rising up from the ground due to it would hit me, as I, with great difficulty, tried to shield my face with a blanket. I would sit there waiting for the occupier of the house to open its door. Upon seeing me sat at the door all of a sudden, the person opening the door would say, "*Innā lillāh*! Why are you sat here? What stopped you from knocking?" I would tell them that I find knocking on the door to be inappropri-

4 A syllabus comprising the study of classical Islamic education and religious sciences in a comprehensive manner – known as the 'ʿ*ālimiyyah*' course.

ate, contrary to good manners and a means of causing inconvenience. I would then be asked, "You've been waiting here for how long?" When I would tell them of the length of my waiting, they would feel even more guilt.'

Fervour to Follow the Command Of Allāh فارجعوا

Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ travelled in a quest to acquire ḥadīths. Now listen about his passion to act upon the commands of Islam. At present, we are collectively performing a good deed of studying ḥadīths, as the *Ṣaḥīḥ al-Bukhārī* is going to be completed today. This is an undertaking of great honour. If one is engaged in *ṣalāh*, then an observer might conclude that this person is a saint of a high calibre. This too is an act of honour.

Likewise, an observer will esteem an undertaker of a good deed, even though there is no ostentation (*riyā'*). The thought, albeit slight, that he is being observed, should not even enter his mind - otherwise it will be considered ostentation or inconspicuous polytheism (*shirk al-khafī*)[5]. However, some actions appear devoid of any honour, and the doer of such an act experiences apparent humiliation. But take a look at the level of Sayyidunā ʿAbdullāh ibn ʿAbbās' ﷺ keenness and passion to undertake such an act!

He says, 'I have witnessed that Allāh has commanded us to establish prayer, so prayer is established. He has prescribed fasting, so we observe it. He commands us to recite the Qur'ān, so we recite it. We also establish *ḥajj* and *ʿumrah* as per His command. We continue to fulfill all of these commands, but there is an act for which an opportunity to undertake has not arose.'

'What act is that? A human is capable of undertaking something whenever he wishes - so what hinders you from fulfilling this Islamic deed?' a student of his asked. He replied that time and again he had travelled to Madinah Munawwarah with this intention. He has also made us aware of his practice of refusing to knock on the door during his quest of acquiring ḥadīths. But on occasions, he would do so and when someone would answer, he would say, 'I was

5 It is also known as minor polytheism (*shirk al-asghar*)

eager to meet you, hence my presence.' But he says that he kept his real intention hidden from them.

'I would knock on the door hoping that the occupier would say ارْجِعُوْا 'Return!' so that I would be able to fulfil the command of the Qur'ān, وَ اِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا، 'If it is said to you, "Turn back," then turn back.' I have tried for someone to tell me to return throughout my life but, despite my best efforts, I feel saddened that I have not been able to fulfil this command.'

If a person is told, 'Go back, I do not wish to meet you now,' he feels as though he has been humiliated, driven out and reproached. Instead, Sayyidunā ʿAbdullāh ibn ʿAbbās رضي الله عنه believes this to be an act of honour and not debasement, understanding that he is fulfilling a command of Allāh Most High. May Allāh Most High enable us to fulfil His commands with such enthusiasm. It is due to this enthusiasm of theirs that today you have these magnificent treasures of ḥadīths before you.

The Respected Companions' رضي الله عنهم Passion for Ḥadīth

Sayyidunā ʿAbdullāh ibn Unays رضي الله عنه and Sayyidunā Jābir رضي الله عنه journeyed to Egypt (Miṣr) and Shām (regions of Syria, Jordan Lebanon and Palestine). You will have heard the story from your respected teachers. They travelled to Miṣr for the sake of one hadīth and to Shām for the sake of another ḥadīth. As soon as the ḥadīth they went to acquire was conveyed to them they turned back.

I also spoke about the great favour of Sayyidah ʿĀ'ishah رضي الله عنها on the Muslim ummah in the *masjid*. She constantly probed in order to acquire rulings from our Noble Prophet ﷺ from which the ummah would gain ease, leniency and benefit. There are many chapters, which were initially individual ḥadīths and incidents, but she transformed them into whole chapters as a result of her enquiries.

Once, the Noble Prophet ﷺ said, 'Paradise becomes compulsory on a person whose three children die in childhood لم يبلغهم الحنث'. Now, the whole world is living in madness in order to gain this

Paradise. Whatever we do in the world – perform *ṣalāh*, fast, perform *ḥajj*, give *zakāh* and also the toils of a warrior (*mujāhid*) in war where he subsequently sacrifices his life, the goal of all this is to achieve Paradise. Just as the Noble Prophet ﷺ gave glad tidings of Paradise by taking the names of the ten Companions (*ʿasharah mubashsharah*), saying, 'He is a dweller of Paradise, he is a dweller of Paradise...,' he, in the same way, imparted glad tidings of Paradise for a person whose three children die in childhood.

Many a children of Shaykh Zakariyyā ﵀ passed away in their infanthood. The shaykh is shaykh after all – He personified content and satisfaction. But the shaykh's respected wife! A mother is a mother at the end of the day. *Allāhu akbar*! What is a mother?

Three Miracles of the Respected Companions ﵃

A Companion states that while they continued to witness miracles manifest at the hands of the Messenger of Allāh ﷺ, he witnessed three great miracles of his fellow Companions.

He reports that he saw Sayyidunā ʿAlā al-Ḥaḍramī ﵁ on his way to Bahrain, trekking through the desert with an army. Not even a single drop of water was to be found on route. The animals were dying, and thirst caused extreme restlessness amongst the travellers. Hence, they assembled and raised their hands in supplication. They had just done so when it started to rain. So much rain fell that the animals drank to their content; they too washed themselves and stored plenty of water. He says that this is the first miracle of the attendants of the Noble Prophet ﷺ he witnessed.

The second miracle he witnessed was when he saw Sayyidunā ʿAlā al-Ḥaḍramī ﵁ whilst on a journey standing before a river. There wasn't a boat or anything else that could help him negotiate his way to the other side of the river. How strong and powerful was their *īmān*!

Just like when Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ was made governor of Egypt, he wrote to Sayyidunā ʿUmar ﵁ stating, 'A prevalent custom I have become aware of in this land is that people believe

that when the River Nile dries up and stops flowing, the water will not start to flow again until they do not sacrifice a beautiful young girl.' He also mentioned the annual date on which they sacrifice the young girl.

Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ himself was every bit as much capable to decide on matters, but they were always governed by manners and etiquettes, even though his title was the 'Most Astute of the Arabs' (*dāhiyat al-ʿarab*). At the time when the Muslims broke into two factions, some were swayed towards Sayyidunā ʿAlī ﵁ whilst others grouped with Sayyidunā Muʿāwiyah ﵁; however, the latter seemed to gain the upper hand because of, as autobiographers have composed, Sayyidunā ʿAmr ibn al-ʿĀṣ's ﵁ presence in their ranks.

Hence, he did not decide alone on the matter on hand but sent a note to Sayyidunā ʿUmar ﵁ which stated, 'The status quo here is that once the River Nile dries up, a young girl is sacrificed which results in the River to flow again. How should we approach this situation?'

Sayyidunā ʿUmar ﵁ ordered for them to cease this practice of theirs and wrote a note addressing the River Nile:

مِنْ عمر ابن الخطاب امير المؤمنين، الی بحر النيل

'From ʿUmar ibn al-Khaṭṭāb, the Leader of the Believers, to River Nile.'

And what was the content of this note? 'If you flow by the command of Allāh, then flow again. And if you flow by the command of any other than Allāh, then we do not need you.'

It has been reported that as soon as the note was placed in the dried up River Nile, it began to flow. Look at the sublimity of Sayyidunā ʿUmar ﵁! Centuries have elapsed, but the water continues to flow.

So Sayyidunā ʿAlā al-Ḥaḍramī ﵁ waited for a while near the shore, but there was no boat or any other means to get to the other side of the river. Thereafter, he passionately called, 'This water is a creation and so is the river, We believe in the creator who created this water. This water has the capacity to drown people if He

wishes, and it will be unable to if He does not so wish. We are His servants travelling for His sake. Why should we wait and waste our time in waiting for a boat to arrive?' He then commanded, 'Run your horses into the river whilst praying يا حليم ، يا عليم، يا علي ،يا عظيم . They repeatedly uttered these words. It has been stated that water did not even come into contact with their hooves, even though they were travelling through water. The entire army along with all the animals passed through the water without getting their feet and hooves wet, as if they were walking on land.

This was to the extent that a pot belonging to one of them from the huge army fell into the river. Upon reaching the riverbank, they could see a pot floating in the middle of the river, but who would go to retrieve it? He called out to the water, 'Return our pot!' A wave came and carried the pot to them.

Hence, the Companion states that he witnessed miracles manifest at the hands of the Messenger of Allāh ﷺ as well as from the hands of his attendants.

A Mother Is a Mother After All

The Companion further states, 'The third miracle I saw was regarding a woman who came to Madinah Munawwarah with her son and presented herself to the Messenger of Allāh ﷺ. She said, "O Messenger of Allāh, accept us for your service. We would like to experience the honour of embracing Islam." They recited the article of faith, i.e. the *kalimah*, *Lā ilāha illa 'llāh Muḥammad al-rasūlu 'llāh.*'

'The Messenger of Allāh ﷺ instructed for the mother to be taken to where the womenfolk were situated at the back, and for the son to join the People of *Ṣuffah*[6] nearby. It became their place of stay – the boy being outside with the People of *Ṣuffah* and the mother inside. However, the son fell ill and, as his condition deteriorated, he one day passed away.

The Messenger of Allāh ﷺ was made aware that from the two guests, the son has passed away after suffering an illness. He arrived

6 *Ṣuffah* means a shaded area or an area covered by some form of roof. Hence, an area in Masjid Nabawī designated for the learning and residing of the poor and needy was known by this name.

and instructed for the mother to be informed of her son's death. She came and took her place at her son's feet.'

I was saying that a mother is a mother after all. She appealed, 'O Messenger of Allāh, I want my son back!' The Noble Prophet ﷺ explained to her that everyone has to die, and the time of death for every living being is preordained, hence they will die at their prescribed time. However, her motherliness got the better of her, and she insisted, 'No, I want my son back!' She then complained, 'My Lord, I brought my son to the court of the Messenger of Allāh for the sake of your religion. I left my birthplace and community to enter the fold of Islam, and you took my son away?'

The Companions state that they were all standing around. But the woman, in the midst of the Messenger of Allāh and his Companions, continued to complain. They have reported that within a few moments, her pleas had reached the throne of Allāh Most High and they saw movement in the child's feet. Hence, the child came back to life.

The book, من عاش بعد الموت '*Those Who Became Alive After Death*', comprising of stories concerning those who were given life a second time, also contains the stories of this female Companion (*ṣaḥābiyyah*) and her son – who subsequently came back to life due to his mother's visceral love for him.

You Are in Need of Three, and I Am in Need of Three

Over half a dozen of Shaykh Zakariyyā's ؒ children passed away. Now the shaykh was a mountain of acceptance and contentment but as I related on this topic, a mother is a mother after all. She felt downhearted and dejected by the fact that, one after another, seven of her children passed away. She would lament the fact that Allāh grants them, but he then takes them away each time.

The shaykh states, 'To console her, I related a ḥadīth of the Noble Prophet ﷺ, 'Paradise becomes compulsory on a person whose three children die in childhood.' You need three children and I need

three children,' I said to console her. Although, in actual fact, this is not the case, as [a total of] three is sufficient for both parents. Even one is enough for both, but the shaykh states, 'I said to her, 'As the ḥadīth states, "whose three children die", hence you need three children, and I also need three.' She found solace in my words.

How Big a Favour of Our Mother

I was mentioning the favours of the Respected Companions ﷺ. When the Messenger of Allāh ﷺ related this ḥadīth to Sayyidah ʿĀ'ishah ﷺ, she didn't feel content on just listening, but rather, did a huge favour on the Ummah by immediately querying, 'O Messenger of Allāh, 'What if someone loses two children and not three?'

He replied, 'Paradise becomes compulsory on that person too.'

Allāhu akbar! Upon this success, she asked once more, 'O Messenger of Allāh, what if someone loses one child and not two?'

'Paradise becomes compulsory on that person too,' he said. What a great favour!

It is difficult to comprehend the extent of our Mother's favour on the millions and billions of human beings in the Ummah. Just how much did she expand Allāh's mercy? Just how much? Despite her [young] age, what intelligence she possessed! Ponder on this stirring deed of hers for the sake of the Ummah! This stirring deed is immense on its own! So many millions of humans has she made dwellers of Paradise! The command [of entry in Paradise]would otherwise have been limited to those whose three children pass away. But she even went on to ask, 'O Messenger of Allāh, what if someone loses one child and not two?'

'Paradise becomes compulsory on that person too,' again was the reply she received.

What zeal, ingenuity and understanding she possessed! According to one narration, she also asked about a woman who, during pregnancy, suffers a miscarriage. The Messenger of Allāh ﷺ said, 'Paradise becomes compulsory on that person too.' *Allāhu akbar*!

The entire collection of ḥadīths that we have before us is due to the favour of the Respected Companions ﷺ. Sayyidunā ʿAbdullāh ibn Unays ﷺ and Sayyidunā Jābir ﷺ travelled to Shām and Miṣr just to acquire a single ḥadīth. Ibn ʿAbbās ﷺ forsook everything and made compiling of ḥadīths his sole occupation. It is a favour of Sayyidah ʿĀ'ishah ﷺ that she continuously endeavoured to bring relief, ease and mercy upon the Ummah through the Noble Prophet ﷺ.

May Allāh Most High grant these personalities unlimited reward on our behalf and enable us to practice upon the ḥadīths.

Why the Dislike of Acting Upon 'And Dispute with Them'

Whatever you have heard thus far brings enjoyment, pleasure, tears of happiness and a sense of fulfilment and joy. But there is another side to this as well - in the sense that the very first ḥadīth Imām Bukhārī ﷺ brought at the beginning of the 'Book of Faith' (*kitāb al-īmān*) is the ḥadīth of intention (*niyyah*) انما الاعمال بالنيات and, at the very end of his magnum opus, كتاب الرد على الجهمية 'Book of Refuting the *Jahmiyyah*'. Those who seem to think of themselves as extremely devout moan, 'Instead of refuting people and saying, "This is wrong!" "That is wrong!" why not remain content on talking about pleasant issues and relating anecdotes and accounts of the Respected Companions ﷺ? What is the need for all this?'

How overjoyed you must be on this completion ceremony! Some of you will be shedding tears of joy, your parents will be engaged in supplication, and everyone will be rejoicing on this momentous occasion of the final sitting of *Ṣaḥīḥ al-Bukhārī* and on the culmination of the final year of Ḥadīth study (*Dawratal-Ḥadīth)*. Now, how elated will he, who exerted himself for sixteen years in writing and assembling this book, have been on the completion of his task. How overjoyed will he have been!

Yet he gets even more fired up on this memorable occasion due to the overwhelming concern that 'in what way can I safeguard

the religion, the unadulterated creed, which the Master of Both Worlds ﷺ brought to us until the Day of Judgement? How can I preserve it?' Therefore, to oppose the Muʿtazilah (Rationalists), Jahmiyyah (Pantheists), and the deviant sects, with whom there was a conflict in the issues of creed, he formed this chapter. He initiated [the book] with the discussion of creed (*ʿaqīdah*) as intention is, in reality, from the heart. And upon its culmination, in refutation of those who deny the setting up of the 'Scales' (*mīzān*) on the Day of Judgement when humanity after its death and spending life in the grave will be resurrected, he established this chapter.

A Ḥadīth Scholar Came Back to Life After Death

ʿAbd al -ʿAzīz ibn al-Mājishūn ؒ is a highly reputable Ḥadīth Scholar whose incident is recorded in the books of *Asmā' 'l-Rijāl*[7]. I mentioned that after a person dies, he is placed in the grave and there he is awoken and questioned, من ربك؟ 'Who is your Lord?', من هذا الرجل؟ 'Who is this man?' ما دينك؟, 'What is your religion?' So on that occasion, he is brought back to life and questioned. But as I mentioned earlier there is a specific book written on this subject من عاش بعد الموت .

Ibn al-Mājishūn ؒ once fell ill and subsequently passed away. Sure that his body had gone cold and there remained no sign of life, those present around him carried his body and placed it on the bier. They poured water on him and the bathing had begun.

Someone, however, suddenly noticed movement in his feet. On checking his pulse, they found it palpable. Just yesterday, Muftī Ṣāḥib was pressing here (on the heart) – May Allāh Most High grant him complete cure! On checking his heart, they found it beating. 'Life still breathes in him. He is really alive!' they said among themselves. They then took him off the bier and decided to wait for a while for signs of life.

They then realised that the body once again began to turn cold so decided to wait till the next day, thinking that it might be

7 Biographies of transmitters of ḥadīths – namely *Siyar al-Ṣaḥābah*

that the body is in a coma and what if they end up burying him in that state. The following day, everything had settled and he had remained cold throughout the night.

So they took him back and placed him on the bier for bathing. However, what happened the previous day reoccurred. There were signs of life in him and he had a pulse. Like the previous day, they lifted him off the bier and waited till the next day. Once again, they found no signs of life in him whatsoever.

They brought him for bathing for the third time. These developments also took place for the third time. Now puzzled, after finding his pulse beating for a third time, they thought in vain, not knowing what to do. But as they looked on in distress, they saw an increased movement in the body of Ibn al-Mājishūn ﵀. There was movement in his hands and feet and then he spoke, 'Sit me up!' They sat him up. 'I am hungry and thirsty. Give me barley mixed with water,' he ordered. They obliged before asking, 'What happened with you?' They told him of the developments of the last three days, saying, 'You were literally dead! But we saw signs of life in your body on three separate occasions. Here you are now in fine fettle. We fail to comprehend this!'

He said, 'What you witnessed is true. On the first day, three days ago, when you saw that I have died, the angel of death arrived, extracted my soul and ascended to the first heaven. He gave my name upon being asked whose soul he was carrying by the angel inside. The door was opened for us. We faced the same scenario on the second, third, fourth, fifth and sixth heaven. As we reached the seventh heaven, the angel from inside asked, "Who have you brought with you." The angel of death gave my name, so this angel remarked, "Why have you brought him now. He still has this many years, months and days to live!"'

He further says, 'The angel of death then descended with me. But, on our way back, I saw a throne with a gathering in a place between the heavens and the earth. As we approached, I could see that the Messenger of Allāh ﷺ is there, flanked by Sayyidunā Abū Bakr al-Ṣiddīq ﵁ on the right and Sayyidunā ʿUmar ﵁ on the left. However, another individual was sat immediately in front of the

Messenger of Allāh ﷺ, supporting his knees up against the knees of the Messenger of Allāh ﷺ.

I enquired, "O Messenger of Allāh, the two personalities on your right and left are Sayyidunā Abū Bakr al-Ṣiddīq ؓ and Sayyidunā ʿUmar ؓ, but who is this individual sat right in front of you?"

The Messenger of Allāh ﷺ replied, "It is ʿUmar ibn ʿAbd al-ʿAzīz."

I enquired, "O Messenger of Allāh, The rank of the shaykhayn is extremely high, but why has ʿUmar ibn ʿAbd al-ʿAzīz attained such closeness with you?" In other words, why has the Noble Prophet ﷺ sat him with so much love in front of him.

He says, 'The Messenger of Allāh ﷺ replied, "Abū Bakr and ʿUmar administered justice in an era when they were able to do so; where surrounding them were non others than my Companions (*ṣaḥābah*) and their Followers (*tābiʿīn*); whereas ʿUmar ibn ʿAbd al-ʿAzīz dispensed justice in an era when oppression and tyranny were endemic and prevalent - hence, such closeness!"'

The Ḥadīth Scholar enjoyed good health once more. He went on to live the exact number of years, months and days stated to him and died thereafter.

The Scale of Deeds

Back in the grave, the human being will be brought back to life and questioned. If he is destined for Paradise, then he will enjoy its bounties inside his grave. Contrariwise, it will be eternal and everlasting punishment for those who are destined for Hell.

Thereafter, when Allāh Most High wishes, the Day of Judgement will be established, the bugle will be blown, resulting in the perishing of the entire world. The world will remain in this state of annihilation for a period of time. On the blowing of the bugle for a second time, not only will the human beings resurrect from their graves, but also the entire creation will be brought back to life. Humans, jinn, beasts and birds, animals and every other living being will be given life [and assembled on] the Plain of Resurrection – where

numerous affairs will take place. The establishing of the Scale of Deeds will be one of the many goings-on on that day.

The Reward of Safeguarding One's Creed Is the Greatest

The belief of us Ahl al-Sunnat wa 'l-Jamāʿat is that one will surely have to pass through these different stages and, thereafter, will also be required to present himself at the Scale of Deeds. May Allāh Most High ordain for us entry into Paradise without any accountability. A sect in the centuries gone by, known as the Muʿtazilah, rejected this belief and viewed the establishing of the Scale of Deeds as an oddity and aberration.

Imām Bukhārī ﷺ established this chapter [Book of Refuting the Jahmiyyah] to negate the Jahmiyyah. It would have been fitting indeed to have discussed the theme of penitence and something to make one cry at the very end of the collection – but Imām Bukhārī ﷺ held that although plenty of reward is gained through various undertakings, the reward gained for safeguarding the creed (*ʿaqīdah*) is above it all, and cannot be attained in other undertakings. The greatest reward a human can attain is in safeguarding the creed. May Allāh Most High make us safeguarders of the [true] creed and beliefs.

In order to refute the Jahmiyyah, Imām Bukhārī ﷺ established this chapter. Some people say, 'The era of the Jahimyyah sect has long gone by. They were maybe around centuries ago but, in this day and age, the Muʿtazilah, Shiites and Khawārij just do not exist. So why do they [the scholars] continue to discuss them?' To think in this manner is nothing but naivety. The Muʿtazilah sect existed centuries ago, and they are still in operation today, but under a different name. They are subtle in their ways and so deep are their roots that a simple human being, without even realizing, could end up losing his *īmān*. That is why before anything else, safeguarding one's faith (*īmān*) and beliefs (*ʿaq'īdas*) is vitally important. Any shortfall in actions can be forgiven, but if there is any wavering in

one's *īmān* and *ʿaq'īda*s, then only Allāh can protect [from its dire consequences].

We Are Submissive to That Which Has Been Recorded, Not to Our Intellect

The Muʿtazilah sect was predominant centuries ago. Nowadays, let alone among others, but even within ourselves do we find the traces of their [erroneous] beliefs. In those that call themselves Ahl al-Sunnat wa 'l-Jamāʿat and count themselves from amongst the Ahl al-Sunnat wa 'l-Jamāʿat, one group even accepts them.

They were earnest propagators, thus wrote extensively [to help promote their ideas], the real effects of which are not felt in this country, but they certainly reverberate in places like America. They have rekindled the memories of the Muʿtazilah sect. They have wrote a book titled, *Riwāyat wa Dirāyat* which advocates for one to follow and accept all that which the mind comprehends and to reject all that which it cannot comprehend.

Now the Muʿtazilah sect surmises that 'for every human being the Scale of Deeds will be established. Hence, all that a person sees, speaks and every action, word and deed that manifests from every limb and body part of his during every moment of his life, will be recorded. [This being the case], the recorded actions of just one human being will stand tall like mountains, so imagine how far high in the stratosphere will all the recorded actions put together of all human beings reach! They say that the heavens and the earth will be unable to accommodate them. Furthermore, just how big a Scale of Deeds will be required to weigh the register of deeds of the billions of people who have lived on the face of this earth? Where has Allāh Most High hidden them?' They, the Muʿtazilah speak with the most cutting scorn and ridicule.

What have they based this on? 'Accept all that which the mind comprehends and reject all that which it cannot comprehend.' The basis of their argument is their intellect, whereas we do not

submit to our intellect, but rather to that which has been recorded. Whatever the Glorious Qur'ān states, we believe in it and accept it!

Bewilderment Concerning the Birth of Sayyidah Ḥawwā ﷺ

The Glorious Qur'ān states:

يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة و خلق منها زوجها و بث منهما رجالا كثيرا و نساء

O mankind! Be conscious of your Lord, Who created you from a single soul and from it created its mate and, from them two, scattered a multitude of men and women (Qur'ān 4:1)

How did He create them? من نفس واحدة 'from a single soul.' Who is that soul? Sayyidunā Ādam ﷺ. That is followed by و خلق منها زوجها 'and from it created its mate.' It is from the conclusive texts (*naṣṣ al-qaṭʿī*) of the Glorious Qur'ān that we understand that Allāh Most High created Sayyidah Ḥawwā ﷺ from Sayyidunā Ādam ﷺ.

Now how did He create her? The ḥadīth states that Allāh Most High created Sayyidunā Ādam ﷺ and, thereafter, gave him an abode in Paradise. One day, he woke up from sleep to see someone next to him. It was Sayyidah Ḥawwā ﷺ.

Allāh Most High states that He created her from the left rib of Sayyidunā Ādam ﷺ (from the smallest and last rib).

The Messenger of Allāh ﷺ for this reason has advised that arguments and quarrels between husband and wife are inevitable. They should be overlooked as it is part of the human being's inherent nature. One must avoid taking it so far that it threatens the break up of the marriage. The Noble Prophet ﷺ also explained, 'Allāh created Ḥawwā from a crooked rib; and nobody will be able to straighten it. If you try to, you will break her.'

He also stated, 'Allāh blessed you with a wife. Get along with her, however she is. It will be difficult to mould her according to your wishes.'

Hence, do not even try to straighten her, if you do, وان ذهبت كسرته you will end up breaking her in the process. Your spousal relationship will break, the crooked rib will break, but she will not straighten.

They have Set Their Flawed Intellect As the Benchmark

It is to this degree that the ḥadīth explains this aspect, and the Glorious Qur'ān also pinpoints the place from where she was created. Yet they mock, 'How is this possible? Has anyone ever seen a human being come out from a bone? *Lā ḥawla walā quwwata illā bi 'llāh*!

They submitted themselves to their intellect. As they could not understand the concept, they refused it outright. They simply ignored this particular verse of the Glorious Qur'ān as well as the ḥadīths. Not only did they refuse to believe. They went as far as writing a book titled, *Riwāyat wa Dirāyat*, as to say, 'Accept the *ḥadīth*s which supports our thinking and intellect and dispose in the refuse bin that which does not correlate with our intellect. *Allāhu akbar*! They have set their intellect as the benchmark. We say, 'We submit to the conclusive material that has been conveyed by the Respected Companions ﷺ, Noble Prophets ﷺ and the Leader of the Messengers ﷺ. We will follow it entirely.'

Just as they have rejected the ḥadīths pertaining to Sayyidah Ḥawwā's ﷺ creation and also this particular verse, he (Mawdūdī) has the audacity to say, 'The ḥadīth says that Dajjāl will arrive soon, but hasn't the history of the past 1400 years proven that the statement of the Messenger of Allāh ﷺ regarding Dajjāl is incorrect?' In other words, the Noble Prophet ﷺ presumed and guessed regarding Dajjāl's arrival - we seek refuge in Allāh! Mawdūdī writes, 'The estimation of the Messenger of Allāh ﷺ has been proven incorrect. He has not come? When is he going to come?'

On this basis, he has compiled numerous ḥadīths and directed for them to be placed in the refuse bin, for the reason that the

prophecy they carry has not come true. Instead, we await his (Dajjāl's) arrival. May Allāh Most High save us from Dajjāl. May He take us away from the face of this earth with our *īmān* intact before his emergence. He will indeed come. Sir Sayyid, an advocate of secular education, believed the existence of angels as hypothetical (*farḍī*). We (Ahl al-Sunnat wa 'l-Jamāʿat) believe that the angels manage all the affairs. Angels are assigned to move the clouds and make the rain fall. Angels are appointed over the implementation of all matters.

An Angel Descended with a Text

A Nigerian guest visited our darul uloom five or six months ago. As the teachers and students sat in wait for *ṣalāh*, he came and exchanged a handshake with me. He asked, 'Do you recognise me?'

'O, are you from the three brothers?' I asked.

He confirmed, 'Yes.'

They were students at the Darul Uloom at one time.

I asked him, 'Who was it from you that saw an angel?'

He began laughing, so I asked him to relate the incident to the students for the sake of refreshing it in everyone's minds, as it occurred approximately twenty-five years ago. Everyone else can listen to it as well. He was present when this incident occurred, and is a true story.

It so happened that just as you engage in evening study (*muṭālaʿah*) and prepare your lessons, they too were reading their books and memorizing the Glorious Qur'ān. In those days, I fulfilled the duties of a secretary, supervised the students and also accomplished the responsibilities that come with being a principal, all due to a shortage of staff. For how many years? I must have supervised the students during evening study for about twenty years.

I was sat in my place when three or four Nigerian students approached me. One of them was crying convulsively and shaking at the same time. I asked them, 'What is the matter?'

'He has seen something,' his colleague replied.

'What did he see?' I asked.

I asked them to sit him down and bring water for him in order to calm the situation down. Thereafter, I asked him what had happened.

This is a student who is no more than eleven years of age. His colleagues were sat on all four sides of him. Some fifteen or so Nigerian students surrounded him, whilst the rest of the two to three hundred students were also in close proximity of him. The lights were switched on, hence there was no chance of being scared in that environment.

He said, 'I was reciting the Qur'ān looking down when someone placed some pages in front of me.'

I asked him, 'What sort of papers were they?'

'It had something written on them, and the one who brought them possessed wings'.

I asked him once, twice and thrice to describe the wings. He said, 'No sooner than I saw the wings, I closed my eyes and began crying'.

I said to him, 'You could have taken and read the message that was brought to you.' But he was a child. I then turned to the students and explained, 'Gatherings of *dhikr* (Remembrance of Allāh), Qur'ān recitation, study and religious knowledge, all are surrounded by angels. This child saw the angels that descend on such gatherings with his very own eyes.

Rejection of the Key Tenets (*Ummahāt al-ʿAqā'id*)

Those who reject the existence of angels say, 'Where are they? It is deceit.' They reject the notion of Resurrection After Death - resurrection of the body along with the soul, Scale of Deeds, Paradise and hell, claiming that 'just as a father threatens a child of hitting him, but the father doesn't actually hit him, Allāh Most High, in the same manner, threatens his servants. To warn them, Allāh Most High described Hell and the vast area it takes up. Furthermore, just as a parent promises a sweet to a child in order to quieten it down, but often does not deliver on the promise of giving the sweet, as

it is to placate the child, (referred to as *ṭifl tasallī* in Urdu) equally, the promise of Paradise is akin to the [false] promise of a sweet.'

Lā ḥawla walā quwwata illā bi 'llāh al-ʿalī al-ʿaẓīm!. Look at how much they have distorted our faith. In *Imdād al-Fatāwā*, Shaykh Ashraf ʿAlī Thānawī ﷺ has drawn up a chart explaining sixty-five key tenets this individual has rejected, followed by a another chart refuting these beliefs.

Where did this malady originate? It has originated from those due to whom Imām Bukhārī ﷺ established this chapter, i.e. the Muʿtazilah sect, who encourages 'acceptance of all that which the mind comprehends and rejection of all that which it cannot comprehend.'

In reference to the verse كونوا قردة خاسئين 'Be you apes, despised' (Qur'ān 7:166), in a Qurānic exegesis (*tafsīr*) of his he writes, 'How is it conceivable for a human being to suddenly transform into an ape. How is it achievable? How can it transform and alter?'

We do not understand the inner workings of these deviant sects. Why? Because they operate deceitfully just as they have shown in the verse 'Be you apes, despised,' by adding the word 'like' to make it translate 'Be like apes, despised.' They take this state of being a monkey as a 'temporal state' as witnessed in the situation where a teacher, as a consequence of his dissatisfaction, orders a student to temporarily learn the Qur'ān whilst bowing, hence making him into the form of a cock.

They claim that it is in this same manner that they were ordered to become 'like' apes. In reality, they did not transform from humans into apes. So if this is the sorry state of our *tafsīr*s, then what can we say of those who originated this malady? The motivation and cause of this is *Riwāyat wa Dirāyat*. The most important reason for their spurious lies is that they did not surrender their intellect to the conclusive text, rather, they surrendered the conclusive text to their intellect - thinking, 'That which our intellect fathoms and comprehends is acceptable to us.'

Mawdūdī established the chapter *Riwāyat wa Dirāyat* and enlisted all the narrations systematically in their hundreds. May Allāh Most High safeguard our *īmān*, keep us firm on the beliefs of the Ahl

al-Sunnat wa ’l-Jamāʿat, keep us alive on them and grant us death on those beliefs.

I will read the ḥadīth before supplicating. *Inshā Allāh.*

عَنْ اَبِيْ هُرَيْرَةَ رَضي اللهُ تَعَالى عَنْهُ قَال قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ حَبِيْبَتَانِ الِى الرَّحْمٰن ، خَفِيْفَتَانِ عَلى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم،

اَللّٰهُمَّ صَلِّ عَلى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّم،سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ، وَ سَلَامٌ عَلى الْمُرْسَلِيْن، وَ الْحَمْدُ لِلهِ رَبِّ الْعَلَمِيْن،

وآخر دعوانا ان الحمد لله رب العالمين

2

An *Ummatī* of the Imām of the Prophets and Messengers ﷺ Shall Descend from the Heavens

“Imām Bukhārī ﷺ faced hardships throughout his entire life. That is why right at the end, he has established a chapter كتاب الرد على الجهمية ‘Book of Refuting the Jahmiyyah’. Refuting falsehood was a responsibility he duly undertook and fulfilled – even before the king of his time. Inevitably, regarding the raging debate on the tenet of *khalq al-Qur’ān* (whether or not the Qur’ān is the creation of Allāh Most High), his enemies increased in number; the number rose to such an extent that it resulted in him supplicating, ‘O Allāh, the world has narrowed on me, despite its vastness فَاقْبِضْنِيْ اِلَيْك call me to you.’

On the occasion of completing the *Ṣāḥīḥ al-Bukhārī* in Darul Uloom, Shaykh Zakariyyā ﷺ mentioned that Imām Bukhārī ﷺ wrote the ḥadīth of ‘intention’ (*niyyah*) at the beginning of his collection, and chose the ‘ḥadith of كَلِمَتَانِ خَفِيْفَتَانِ for its end. This was to propose that there are only two actions to be undertaken in this world: one is to make a ‘sincere intention’ (*ikhlāṣ al-niyyah*) when intending to undertake an action; secondly, with sincerity firmly set in the heart, the tongue should engage in the remembrance of Allāh Most High.”

(page 38-39)

اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰهَ اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه. صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

اما بعد: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم. بابُ قَوْلِ اللهِ وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ
الْقِيَامَةِ وَ اَنَّ اَعْمَالَ بَنِيْ اٰدَمَ وَ قَوْلَهُمْ يُوْزَن وَ قَالَ مُجَاهِد الْقِسْطَاس الْعَدْلُ
بِالرُّومِيَة وَ يُقَالُ الْقِسْطُ مَصْدَرُ الْمُقْسِطِ وَهُو الْعَادِلُ وَ اَمَّا الْقَاسِطُ فَهُو الْجَائِرُ
حَدَّثَنَا اَحْمَدُ بْنُ اشْكَاب قَالَ حَدَّثَنَا مُحَمّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ القَعقَاع عَنْ
اَبِي زُرْعَةَ عَنْ اَبِيْ هُرَيْرَةَ رَضِي اللهُ تَعَالى عَنْهُ .

This is Imām Bukhārī's ﵀ stirring piece of work - a service that has been accepted by Allāh Most High till the Day of Judgement. The Master of Both Worlds ﷺ states that the prophets and those who followed their example underwent the most severe of hardships: اَشَدُّ بلاءً The hardships faced by the prophets were more severe than the hardships of those who followed them: ثُمَّ الأمْثَل فَالأمْثَل After their demise, this trend of suffering continued. Hence, the closer one was to the prophets ﵈, the more

tests, torments and trials he had to endure.

Fate decreed that from these noble personalities, many were tried by rulers who governed and had authority over their populace, while others were tried by individuals. In Makkah Mukarramah, authority of the Quraysh was established to such an extent that they counted themselves to be on par with the governor (*ḥākim*) himself. In all essence, the Respected Companions ﷺ were subjected to more torments and trials from the Quraysh than one would envisage facing from a vast empire. Hence, the Prophet ﷺ mentioned: اَشَدُّ بَلاءً اَلْاَنْبِيَاءُ 'The prophets underwent the most severe of hardship.' Now perceive the situation various prophets of Allāh experienced.

Sayyidunā ʿĪsā ﷺ

The Lord that sent Prophet ʿĪsā ﷺ as a prophet, and through him restored the eye-sight of the blind, cured and returned the beauty of those afflicted with leprosy, treated the incurable illnesses of people, all with a single glance, then, undoubtedly, He could protect him whenever the enemies lay assault.

But the Master of Both Worlds ﷺ says that this is just one way adopted by Allāh Most High for his friends who will have to tread along this very path. However, when Sayyiduna ʿĪsā ﷺ was made to pass through the circumstance of trial for the last time, the protection he was given at the time was of a very anomalous nature. *Allāhu akbar*! (Allāh is the greatest)

Ponder! The doors of heaven opened, angels descended in front of his very eyes, lifted him and ascended with him. Currently, he is present in the heavens as if he was ascended to the skies just today. At some time (in the future), the angels will descend with him and he will spend the rest of his life as a follower (*ummatī*) of Prophet Muḥammad ﷺ.

Sayyidunā Yaḥyā ﷺ

Upon studying the history of the prophets, we somehow feel reassured, as this was the conduct with the Friends of Allāh.

Sayyidunā Yaḥyā ﷺ was relentlessly pursued, as the mission of the enemy was to martyr him. An entire army was on his trail; and as the Prophet of Allāh ran for his life, they followed him with renewed urgency. Who gave him protection?

With him running away, there was no one to come to his aid, nor any saviour in whom he could have any hope. In front of him were nothing but stones, plants and vegetation.

It was a desolate place but, out of nowhere, a tree split open, *Subḥān Allāh*! (All glory be to Allāh). The tree, after splitting in two gave sanctuary to the Prophet of Allah, Sayyiduna Yaḥyā ﷺ. *Allāhu akbar*!

The Master of Both Worlds ﷺ

To what extent did the Master of Both Worlds ﷺ endure hardships in Makkah Mukarramah! Many a hardship he tolerated. He was a mountain of patience and forbearance, but for once, even the sublime self that conveyed teachings on patience and forbearance, the Master of Both Worlds ﷺ, felt compelled.

He once travelled from Makkah Mukarramah to Taif. Yet the enemies took no time out and were relentless [in inflicting pain]. In a state of injury, with the whole body bloodied, the Noble Prophet ﷺ supplicated:

اَللّٰهُمَّ اِنِّيْ اَشْكُوْ اِلَيْكَ ضَعفَ قُوَّتِيْ وَ قِلَّةَ حِيْلَتِيْ وَهَوانِيْ عَلى النَّاسِ، وَهَوانِيْ عَلى النَّاسِ
يَا اَرْحَم الرَّاحِمِيْن

I complain to you of my lack of strength, scarcity of my plan, and insignificance among the people, O Most Merciful of the merciful (Verily, there is no one who can help and aid me besides you).

These are the words the Master of Both Worlds ﷺ uttered on the occasion of Taif.

Imām Bukhārī ﷬ became aggrieved with the world and the people, and tired of the harassment he was subjected to at the hands of oppressors. So, as he was a mere human being, for how long would he be able to deal with such oppression? For how long could he tolerate such hostility? Consequently, he beseeched Allāh Most High and began with the same words: اَللّٰهمَّ اِنِّيْ اَشْكُوْ 'O Allāh, I am complaining to you now – and ended with فَاقْبِضْنِيْ اِلَيْك 'take me to you'. (He even decided on the path he wanted to tread on, i.e. death). His plea was accepted; otherwise, it was within Allāh Most High's divine power to grant him an even longer life. He was granted his wish and he passed away shortly.

Likewise, when the Master of Both Worlds ﷺ witnessed that in comparison to his own self, the enemies had inflicted more pain on his Respected Companions ﷡, and with the situation so forbidding, he decided on undertaking Migration (*hijrah*). He counselled, 'It's a helpless position. Emigrate from here! Leave behind this homeland of ours.' He started this process of emigration by sending the Respected Companions ﷡ one after another and, eventually, the Noble Prophet ﷺ himself received instructions to emigrate (from Makkah Mukarrakah to Madinah Munawwarah). Every particle of Makkah Mukarramah wept when the Noble Prophet ﷺ emigrated.

Those stones that used to convey peace (*salām*) to the Noble Prophet ﷺ each time he passed by, were now weeping. The Noble Prophet ﷺ excused his esteemed self before the land of Makkah Mukarramah, lamenting:

'O the land of Makkah, I do not wish to leave you, you are my beloved homeland. How could I leave you, but your inhabitants have compelled me to.'

He departed, but the enemies showed no respite and were soon on his trail. Upon reaching the cave [of Thawr] Sayyidunā Ṣiddīq Akbar ﷠ sighed, 'O Messenger of Allāh! They have reached here as well.' The Noble Prophet ﷺ replied:

لَا تَحْزَنْ اِنَّ اللهَ مَعَنَا

'Do not grieve. Allāh is surely with us.' (Qur'ān 9: 40).

Thus, at that moment, the enemies were right in front of them, on a level where Sayyidunā Ṣiddīq Akbar ﵁ was able to see them, but in what way were they protected? Well, the fact that the enemy was unable to see them despite being right in front of them is a miracle in itself.

Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﵀

The extraordinary acts (*muʿjizāt*) of the prophets have been passed on through the auspices and agency of the Noble Prophet ﷺ to the pious and ardent followers of his *ummah*, which are classified as *karāmāt*.

When Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﵀ was fleeing his beloved homeland, India, with the intention of emigrating to Makkah Mukarramah, determined to locate him, spies followed and tracked his movements. Constant reports of his whereabouts were amassed and passed on daily. The shaykh took refuge in one particular place. It was a norm to own vast areas of land – some owned 5000 *beygha*s (measure of land equal to five eights of an acre or 120 square feet) of land, whilst others had ownership of up to 1000 *beygha*s. My respected mother's uncle owned land which was more than 1000 *beygha*s in the surrounding areas of Dharampur. One area of ownership was so vast that it alone comprised of six hundred *beygha*s (termed as 'one number').

Likewise, one individual owned land to a similar extent, so the shaykh took residence there. However, someone must have informed of his whereabouts; The host had made arrangements to ensure no one is led to suspect of his stay at his residence. Instead of housing the shaykh in one of the scenic houses and dream homes, he reserved a little area within the confinements of a little room based next to the stable area in which essentials for his horses was in full supply. It was perceived that even if the informants make

their way to the residence, even then, it was almost inconceivable for them to find the shaykh as he was well hidden in the storeroom.

As I stated earlier, they were well informed of the shaykh's hiding place. Informants – who were not in any shape or form, Hindus, Sikhs, Jews or Christians – but were Muslims who wear a beard and garb a jubbah - had informed and reported that the shaykh was in the store room next to the stables. Hence, an entire army came to arrest him. They did not disclose the purpose of their visit upon arrival, instead, they declared, 'We have heard about the beautiful horses breeding at this stable.' Initially, they roamed around and leered at the various horses that caught the eye. Finally, one of the officers remarked, 'What is that?' looking in the direction of the locked room opposite the stable. As the door was locked from the outside and being certain that his source was totally reliable and could not be wrong, he opened the lock and entered. It was a heart-stopping moment for the host, who thought that at any moment now, his spiritual guide and mentor would be arrested.

The owner of the place says, 'Fate had decreed that on opening the door, the shaykh wasn't anywhere to be seen. However, a prayer mat lay on the floor, so the officers suspected, "You have been telling us that this is a store room, so how come a prayer mat is before us?" To this, I replied, "As Muslims, the need to perform prayer can occur at any time, so we have just left it here."'

Imām Bukhārī ﵀

Imām Bukhārī ﵀ was teased and tormented to such an extent that it consigned him to supplicate for his death before Allāh Most High. Similarly, circumstances relating to Islamic establishments and seminaries, Ḥaramayn Sharafayn in particular (May Allāh Most High safeguard them from transferring into the possession of the Shia), and the condition of those who render service to these institutions is becoming austere as each day passes by. May He grant the Muslim Ummah with perfect intelligence. Whilst standing up for the truth and executing his responsibility, Imām Bukhārī ﵀

faced hardships throughout his entire life.

That is why right at the end, he has established a chapter كتاب الرد على الجهمية 'Book of Refuting the Jahmiyyah'. Refuting falsehood was a responsibility he duly undertook and fulfilled – even before the king of his time. Inevitably, regarding the raging debate on the tenet of *khalq al-Qur'ān* (whether or not the Qur'ān is the creation of Allāh Most High), his enemies increased in number; the number rose to such an extent that it resulted in him supplicating, 'O Allāh, the world has narrowed on me, despite its vastness فَاقْبِضْنِيْ اِلَيْك call me to you.'

Akin to how Allāh Most High gave refuge to Sayyiduna ʿĪsā ﷺ, the tree afforded protection to Sayyiduna Yaḥyā ﷺ, the cave provided sanctuary to the Master of Both Worlds ﷺ, and the spider guarded him, may Allāh Most High protect our mosques, all types of religious (*dīnī*) works and protect those who render service in this path.

This life comprises of a few days - it will eventually pass. If it is through hardship that we are made to pass our lives, then we will be rewarded abundantly in the hereafter. Nonetheless, we are very weak and feeble, we do not have the capacity to tolerate and endure such circumstances or hardships; therefore, in all prevailing circumstances we ought to beseech Allāh Most High for good health, peace and refuge.

Imām Bukhārī ﷺ has prescribed the Remembrance of Allāh (*dhikr*) that we ought to embrace at all times. سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم.

There Are Only Two Actions to Be Undertaken in this World

On the occasion of completing the *Ṣāḥīḥ al-Bukhārī* in Darul Uloom, Shaykh Zakariyyā ﷺ mentioned that Imām Bukhārī ﷺ wrote the ḥadīth of 'intention' (*niyyah*) at the beginning of his collection, and chose the 'ḥadith of كَلِمَتَانِ خَفِيْفَتَانِ for its end. This was to propose that there are only two actions to be undertaken in this world: one

is to make a 'sincere intention' (*ikhlāṣ al-niyyah*) when intending to undertake an action; secondly, with sincerity firmly set in the heart, the tongue should engage in the remembrance of Allāh Most High.

There is a very long story of Aḥrār, the prosperous leader who once said to Shaykh Zakariyyā ﵀, 'I am travelling to Raipur and will return after three days. On my return, I expect you to give me an answer to the question I am going to pose to you now.' He then asked, 'What is Taṣawwuf (Sufism)?'

To this, Shaykh Zakariyyā ﵀ said, 'Take the answer now. Taṣawwuf is sincerity of intention.'

Imām Bukhārī ﵀, by bringing the ḥadīth of intention at the beginning and كَلِمَتَانِ خَفِيْفَتَانِ at the very end, has emphasised two actions that are to be carried out: one of which is to be sincere when intending to do something. We have been told that the heart must stay sincere at all times. In every situation, the human being is expected to be honest with the stranger, neighbour and with the residents of the community as much as he is with his own self, his children, and his parents.

And the second act is to recite سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم. The tongue ought to be moist with the Remembrance of Allāh Most High during every moment of one's life. If we commit ourselves to the aforementioned acts in that we continuously assess our hearts and safeguard our tongues, surely we will benefit and prosper in the hereafter. As I mentioned before, this is a huge blessing from Allāh Most High. Our brain operates all the time and, along with the heart, it is the seat of our thoughts and emotions. May Allāh Most High enable us to have control over them in this world of imagination. May He grant us the ability to engage them in His Remembrance in whatever manner we wish. May we remember the Noble Prophet ﷺ during every moment of our lives.

Instead of using our tongues to smear people, either by backbiting or through any other form of slander and insult, we must utilise them to Remember Allāh Most High. Thus, Shaykh Zakariyyā ﵀ mentions that in this world there are two actions to be performed: The first one is to make a 'sincere intention' [before undertaking a noble deed] and the second one is the 'Remembrance of Allāh'.

May Allāh Most High enable us to act upon what has been conveyed today. I will recite the ḥadīth prior to supplicating.

قَال قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلِى الرَّحْمٰن ، خَفِيْفَتَانِ
عَلى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم.
اَللّٰهُمَّ صَلِّ عَلى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ.
رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَة اِنَّكَ اَنْتَ الْوَهَّاب،
رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَان وَ لَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِلَّذِيْنَ
اٰمَنُوْا رَبَّنَا اِنَّكَ رَؤُوْفٌ رَّحِيْمٌ،

3

An Expression of Love for the Beloved of Allāh ﷺ Even Benefited Abū Lahab

گھٹائیں رحمتوں کی چھا گئیں ابرِ کرم برسے
یہ عالم ہے کہ خارِ طیبہ خوشتر ہیں گلِ تر سے

یہ کس نے سازِ دل پر نغمۂ نعتِ نبی چھیڑا
صدائیں مرحبا کی آرہی ہیں ہفتِ کشور سے

زمین پاک مرقد کی بلندی کوئی کیا جانے
کہ جس کی رفعتوں کے واسطے عرشِ بریں ترسے

خوشا صدق وجلال وحکم وتقویٰ شاہِ والا کا
کوئی پوچھے ابو بکر و عمر عثمان و حیدر سے

یہ ناممکن ہے مرجھائی ہوئی کلیاں نہ کھل جائیں
گھٹا رحمت کی دیکھو وہ اٹھی اللہ کے گھر سے

ہلال و بدر میں آئی کہاں سے اتنی تابانی
کلس سے کچھ اڑائی ہے تو کچھ روئے پیمبر سے

غسالہ سیدکونین کا میری نگاہوں میں
ہزاروں درجہ بہتر فطرۂ تسنیم و کوثر سے

یہ کس نے زندگی کا صور پھونکا کوہِ فاراں پر
زمیں کیا آسماں تک گونج اٹھا اللہ اکبر سے

وہ کیوں کر قصر جنت کی طرف ہو ملتفت عارفؔ
جگہ مرقد کی طیبہ میں ملے جس کو مقدر سے

مولانا ابوالوفاء عارفؔ شاہجہانپوری رحمۃ اللہ علیہ

اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لآ اِلٰه اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه، صَلَّى اللهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اَمَّا بَعْد

FRIENDS, THIS IS A ceremony to perform the fulfilment of the important obligation of *nikāḥ*. From among the many important human needs, this is also considered a very important need, ascribed by Allāh Most High, and based on the situation of humanity it has been classed as a very important obligation.

Shaykh Zakariyyā ﵀ compiled a booklet on the topic of the beard which he named in Arabic *Wujūbu iʿfāʾ ʾl-Liḥyah*. He did so to dispel the myth surrounding the notion supported repeatedly with the words, 'The *sunnah* of wearing a beard,' 'The *sunnah* of keeping a beard'. Just as he emphasised the ruling of keeping a beard as compulsory (*wājib*), akin to eating and drinking, matrimony (*nikāḥ*) is also a need of the human race. It has to be said that the performance of marriage is related to circumstances, where if one is terminally ill, needy, poor, does not have the capacity to fulfil the

payment of the dowry or is unable to provide the basics of living and expenditure, then these circumstances will excuse a person from the obligation of undertaking this act. That is why I, on the onset, referred to this whole process as one 'important obligation', for which we have assembled today. May Allāh Most High make this a blessed occasion. May He make it a means of love between the bride and groom and both families. May this union be a means of increasing the *Ummah* of the Master of Both Worlds ﷺ.

Occasions for Reporting Ḥadīth (*Sha'n al-Wurūd*)

Shortly, in the sermon of *nikāḥ*, you will hear the ḥadīth النكاح من سنتي '*Nikāḥ* is my *sunnah*,' which you have always come to listen to. It is a short passage from a long ḥadīth. As for chapters (*sūrat*s) and verses (*āyat*s) from the Glorious Qur'ān, the background story or incident behind a revelation of any one verse or chapter is known as the 'Reason for Revelation' (*asbāb al-nuzūl*). Numerous books on the topic of 'Occasions for Revelation' have been authored by the exegetes of the Glorious Qur'ān in which they have penned the underlying reasons of revelation of particular verses and the story behind each one of them. Similary, for many a ḥadīth, there was an occasion and situation to which the Noble Prophet ﷺ responded by uttering something in relation to them. This is known as *sha'n al-wurūd*.

The Occasions for Revelation of Sūrat al-Lahab

As you pick up any book of Qur'anic exegesis (*tafsir*), on the mention of تَبَّتْ يَدَا اَبِيْ لَهَبٍ وَّ تَبَّ 'Perish the hands of the Father of Flame,' you will read the reason for which this particular chapter was revealed. This was the first occasion on which the Noble Prophet ﷺ delivered a speech on the topic of the oneness of Allāh (*tawhid*), inviting the non-believers towards bringing faith (*īmān*). Prior to

this, he had not invited anyone in a congregational manner. On this momentous occasion, he climbed up Mount Safa and delivered his first speech. The Master of Both Worlds ﷺ had merely conveyed a few words on the issue of forsaking the small idols the Quraysh were busy worshipping and turning towards the one deity who does not have any partners. He urged them to believe in one Allāh.

Hearing this, Abū Lahab got to his feet: تبا لك الهٰذا جمعتنا؟ 'May you perish! Is this for what you have gathered us all?' Not only did he defeat the purpose for which the Noble Prophet ﷺ gathered them by confronting him and ordering the crowd to disperse (to which they obeyed), but he took matters further.

Abū Lahab could have sought greater clarity on the matter. He could have asked questions pertaining to the invitation given by the Noble Prophet ﷺ. Instead, he called his two sons over, ʿUtbah and ʿUtaybah, and told them to break off the wedding engagement they had agreed upon with the two respected daughters of the Noble Prophet ﷺ. Here, this individual was calling for the engagement of his two sons with the beloved daughters of the Master of Both Worlds, Mercy for the Entire Universe, and the Chief of Madinah ﷺ to be called off. Some narrations provide further detail mentioning that the *nikāḥ* had already been solemnised, but still Abū Lahab ordered his sons to divorce the two beloved daughters of the Noble Prophet ﷺ.

Of All the Lawful Acts, the Most Detestable to Allāh Is Divorce

In the Sharīʿah, of all the lawful acts, the most detestable to Allāh is divorce. It is seen as a despicable and loathsome act. Breaking off an engagement is seen no differently, even though it is not in the same category as a divorce, yet it is still known to be contemptible.

When Sayyidah Faṭimah al-Zahrā' رضي الله عنها was in the wedlock of Sayyidunā ʿAlī رضي الله عنه, it was a common practice and customary to have more than one wife at any given time. Hence, Sayyidunā ʿAlī رضي الله عنه thought about marrying the daughter of Abū Jahl. Upon a

mere mention of this, the Messenger of Allāh ﷺ displayed great displeasure in the presence of a congregation of the Respected Companions ﷺ, 'No! the daughter of Allāh's prophet cannot assemble in the same house as the daughter of Allāh's enemy!' Such a reaction, despite there being no engagement or affinity of any sort among the households.

Here, a connection was established (engagement) or *nikāh* had been performed. Undeniably, Abū Lahab pressed his two sons to end the relationship, and thereafter, the process of tormenting the Noble Prophet ﷺ was set in motion.

Allāh initiated Sūrat al-Lahab with the very words used by Abū Lahab on Mount Safa: تَبَّتْ يَدَا اَبِيْ لَهَبٍ وَّ تَبَّ ، مَا اَغْنى عَنْهُ مَالُهُ وَ مَا كَسَبَ Consequently, his whole family perished whilst the sternest of enemies like Sayyidunā ʿUmar ﷺ were spared. Neither was Abū Lahab on his way to kill the Noble Prophet ﷺ nor his wife. In fact, it was Sayyidunā ʿUmar ﷺ who strode with the intention to martyr him with his sword. But Allāh Most High guided Sayyidunā ʿUmar ﷺ and blessed him with the bounty of *īmān*, whilst Abū Lahab and his family were deprived of such blessings.

If Abū Lahab received any bounties, then it was only a single favour. Friends, the narration chosen by Imām Bukhārī ﷺ in *taʿlīq* form is an eye-opener for us. This gift of Allāh is with us, yet our hearts and minds are empty of comprehending the magnitude of this great favour of Allāh Most High. Indeed, we establish prayer (*ṣalāh*), observe fast, give *zakah* and engage in various modes of worship; however, we are negligent in performing a very important obligation.

The Prophet of Allāh ﷺ states:

لا يؤمن احدكم حتى اكون احب اليه من ولده و والده والناس أجمعين

None among you is a believer until I become more beloved to him than his father, his children and all people.

This is not only obligatory, but such a belief is a prerequisite for the tenet of faith. No matter how many interpretations are made, whether it be sentimental (*ʿishqī*), illusive, figurative (*majāzī*) logi-

cal (ʿ*aqlī*), but the ḥadīth in no uncertain terms states: لا يؤمن احدكم. Now we ought to assess our hearts.

An Easy Method of Measuring the Love of the Prophet ﷺ

I keep on stating that an easy method to ascertain our love for the Noble Prophet ﷺ is to recollect all the good and bad we have undertaken within the last twenty-four hours. Generally, we tend to remember the last few moments more precisely in contrast to everything that was said and done within the whole period of twenty-four hours. Within this period, we might have thought about and called our parents, sons and daughters a few dozen times. If a son, mother or anyone else was unwell, then thinking about them would have made us anxious even when offering *ṣalāh*. Nevertheless, during *ṣalāh*, on reciting السلام عليك ايها النبي، اللّٰهم صل على محمد و على اٰل محمد we thought about everything, but no moment was spared to think about Prophet Muḥammad ﷺ for whom *du*ʿ*ā* was being made and on whom blessings and salutations were being sent.

What Is Love?

What is love? Love is what makes you forget everything and fixates this (the thought of the Noble Prophet ﷺ) in the heart. So think about the last twenty-four hours and it would do justice for each individual to look at his own self and determine whether he has any sensation of love for the Noble Prophet ﷺ in his heart. If so, then to what extent? What is the measurement to determine this? The measurement is من ولده ووالده والناس أجمعين which discusses humanity as a whole, as well as your close relatives. The Glorious Qur'ān explains this notion in the following manner: قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ. It has enlisted all that the human being is enamoured with, such as 'your fathers, grandfathers, sons, children, brothers, and all your relatives.' The Glorious Qur'ān continues further: وَاَمْوَالُ نِ اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا 'You are obsessed

with the wealth you have acquired (and the most preferable manner of earning is through trade and commerce). Verily, you love wealth and engaging with it in commerce. Allāh Most High states further: وَمَسٰكِنُ تَرْضَوْنَهَآ [through this commerce] you earned wealth and thereby made investments to your benefit, resulting in you erecting mansions and large bungalows.' Thus, the Glorious Qur'ān has taken all this into account and advised us to weigh up time to time what's more beloved to us, meaning, are all these extravagances more beloved or my beloved prophet?

Our Ignorance from the Condition Prerequisite of Faith (*Īmān*)

We are so ignorant from this prerequisite of faith that we have never weighed up or assessed (our love for the Noble Prophet ﷺ). Never ever have we done that? But if we were to weigh up and measure, then there is no knowing what [heights and status] we could reach. It has been narrated regarding Abū Lahab that despite the stern tone adopted by the Glorious Qur'ān in relation to him, a tone which has not been adopted for an enemy ever before: تَبَّتْ يَدَا اَبِيْ لَهَبٍ وَّ تَبَّ that he be destroyed - and what to say of that individual whose destruction is ordained by no one but Allāh Most High Himself! Imām Bukhārī ؒ has mentioned a narration in *taʿlīq* form [side notes] in which he says, 'Abū Lahab appeared in someone's dream, so he was asked, 'How were you treated? Abū Lahab replied, 'From top to bottom, I am an embodiment of fire! I am burning in the fire!' He then indicated with his finger and said: اني سقيت بهذه 'I am made (given access) to drink because of this.

I Am Given Access to Drink Because of This

When the Master of Both Worlds was born, the slave-girl of Abū Lahab, Thuwaybah – who is also the foster mother of the Noble Prophet ﷺ – went to inform him of the news. She said, 'Allāh has granted you a nephew. Your brother's home has been blessed with

the birth of a baby boy.' He couldn't contain his happiness and in response to receiving this news of a baby boy in the house of his deceased brother, he gestured with his finger towards his slave girl, as to say, 'You may leave, you are a free woman!' He stated in the dream that 'even though I am in the fire, as a reward for that instance where I gestured with my finger to free Thuwaybah out of joy at the news of the prophet's birth, I receive water and honey to drink (he pointed towards the area of skin between his index finger and thumb).'

As I said, we ought to count everyday how many times we remember the Noble Prophet ﷺ. When Abū Lahab, such a great enemy of Allāh Most High profited, then envisage to what degree this love (for the Noble Prophet ﷺ) will benefit us when we selflessly attach ourselves towards this cause.

Nikāḥ Is My *Sunnah*

I was in the process of stating the detail surrounding this ḥadīth. The circumstance was such that the Respected Companions رضي الله عنهم enquired from the Chaste Wives رضي الله عنهن [of the Noble prophet ﷺ] regarding the fixed practices of the Noble Prophet ﷺ. When they were told that he engages with them in day-to-day work and establishes *ṣalāh* during its prescribed times, they agreed for themselves the following: One Companion exclaimed that he will never sleep on the bed whilst another promised never to get married. Once the Noble Prophet ﷺ came to know about their oaths, he came to the *masjid* and declared, انا اصلي و انام، اصوم و افطر، واتزوج 'I establish prayer and I sleep; I fast and I eat, and I also get married.' Thereafter, he stated, النكاح من سنتي '*Nikāḥ* is my *sunnah*,' of which the above is the Reason for Revelation. May Allāh grant us the ability to act upon all the *sunnah*s of the Noble Prophet ﷺ.

4

Vegetation, Stones and Animals All Devote Themselves to the Reason for The Birth of All Creation ﷺ

فــأسبــل ربُّ الارض بــعــد نبيــه

فتــوحــا تــواری مــالهــا من منــاکــب

پس زمین کے مالک نے آنحضرت صلی اللہ علیہ وسلم کے وصال کے بعد
فتوحات کی

ایسی بارش برسائی اور ایسا سیلاب جاری کیا

جس نے زمین کے اطراف واکناف کو ڈھانک لیا

وکلّمـه الأحـجار والعجم والحصی

وتــکـلیـم هـذا الـنـوع لیــس براتب

اور آنحضرت صلی اللہ علیہ وسلم سے پتھروں نے، بے زبان جانوروں نے اور کنکریوں نے باتیں کیں،

اور ایسی چیزوں کا باتیں کرنا عادت کے موافق نہیں، بلکہ خرق عادت معجزہ ہے

وحـنّ لـه الـجـذع الـقـدیم تـحـزُّنـاً

فـان فـراق الـحـب أدهـی الـمصائب

اور آنحضرت صلی اللہ علیہ وسلم کے فراق میں کھجور کا پرانا تنہ غم کی وجہ سے رویا،

کیوں کہ بلاشبہ محبوب کا فراق سب سے بڑی مصیبت ہے

اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لآ اِلٰهَ اِلاّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه،صَلَّى اللهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اَمَّا بَعْد: فاعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿اِنَّا
اَعْطَيْنَاكَ الْكَوْثَر، فَصَلِّ لِرَبِّكَ وَانْحرْ، اِنَّ شَانِئَكَ هُوَ الْاَبْتَرِ﴾

FRIENDS, IN REALITY, THE opposite of what Shaykh Ḥanīf pronounced regarding me is closer to the truth. An individual deeply concerned about the state of his faith (*īmān*) is being lauded with so many superlatives. It is excessive and unwarranted. May Allāh Most High safeguard our *īmān*. We are at a great distance from the love and fervour of our Noble Prophet ﷺ. This notion of loving the Messenger of Allāh ﷺ is very much founded on distinguishing his venerated self. Those who gauge the worth and lofty status of our Noble Prophet ﷺ are the ones who will be able to strive in this path - the path of love [for the Noble Prophet ﷺ].

We have as yet not recognised the esteemed self of the Noble Prophet ﷺ [in its true manner].

The Date-Palm Tree

We are worse off than that trunk of a dry tree. You must have heard the story pertaining to the Blessed Pulpit (*minbar*) of the Master of Both Worlds ﷺ. Prior to the Respected Companions ﷺ preparing the Blessed Pulpit, the Noble Prophet ﷺ used to lean on a date-palm tree trunk for support whilst delivering sermons. When the Respected Companions ﷺ had prepared the pulpit, with the whole of Masjid Nabawī full to capacity, the Noble Prophet ﷺ elevated himself on it to deliver the sermon when, suddenly, the whole congregation heard a weeping sound. The sound was identified to be coming from the dried date-palm tree that had been cut many years ago. Since its freshness and tenderness, a number of years had passed and now it was nothing but a dry branch from which a weeping sound came.

The Noble Prophet ﷺ and the Respected Companions ﷺ listened to this crying sound and then the Companions asked in astonishment, 'How is there a sound in that trunk?' At that point, the Noble Prophet ﷺ descended from the Blessed Pulpit and placed his affectionate hand on the trunk. Some of the Companions report, 'Initially, we heard the sound of weeping.' However, as it is commonly known that when one intends to stop a crying person, convulsive catching of the breath during the next few moments is experienced – they have referred to this too, saying, 'We heard this sound (of sobbing).'

The Noble Prophet ﷺ addressed the gathering, 'You heard the weeping of this trunk – perhaps - I should reveal the conversation I had with it. It complained, "O Prophet of Allāh, you have endowed me with the grief of separation forever. I cannot tolerate separation from you" Upon this, the Noble Prophet ﷺ promised the trunk that when the world ends and the dwellers of Heaven and Hell reach their abode after being subjected to the accountability

of their deeds, with the words, 'I along with my *Ummah* and other human beings will enter Paradise for eternity. There, you will also be bestowed with my companionship.'

The Complaint of Riyāḍ al-Jannnah

That area of land we associate as Riyaḍ al-Jannah complained to the Noble Prophet ﷺ. Whenever he left his blessed room to take his place on the prayer mat, Riyaḍ al- Jannah would achieve the honour of caressing the blessed feet of his more than any other part of the Masjid Nabawī. This place is fixed from the blessed room to the prayer mat. Hence, the Noble Prophet ﷺ also promised entry with him into Paradise to this part of the land.

Love of Stones and Pebbles for the Noble Prophet ﷺ

We assume that the earth, stones and pebbles are lifeless. On one occasion, someone demanded testimony from the Prophet of Allāh ﷺ regarding his prophethood. He asked, 'If you are Allāh's prophet then who is your witness?' At that instance, the Noble Prophet ﷺ had some pebbles in his blessed hands, and they began to utter اَشْهَدُ اَنْ لَا اِلٰه اِلّا الله وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ الله . The Noble Prophet ﷺ once said, 'That even today, I very much recognise and know that particular stone of Makkah Mukarramah, which prior to my declaration of prophethood, conveyed peace upon me whenever I passed by it through the words السلام عليك يا رسول الله.

Testification of the Earth on the Day of Judgement

As we have become engrossed with various employments, the worldly engagements have left us without any time to think about and ponder on the various verses of the Glorious Qur'ān (*nuṣūs*

al- qaṭʿīyyah): يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا. This land we walk on is not just any piece of land! In fact, on the Day of Judgement, it will testify for us or against us in a manner that the land on which we prostrated before Allāh Most High and where our *ṣalāh* was accepted shall bear witness for us. However, the various fractions of land on which sins were committed will testify against a person.

The Accountability of Animals

In relation to animals, it is a well-known fact that they are able to discern things. Accordingly, The Noble Prophet ﷺ has said that just as the human race will be held accountable for their deeds on the Day of Judgement, animals will also be subjected to come before Allāh Most High. As human beings will resurrect from their graves, the animals will also be assembled. The Noble Prophet ﷺ has informed us that if a horned goat will have hit a hornless goat, their score will also be settled until when there is nothing left to be settled, Allāh Most High will say to them, 'Be dust!' to the extent that the outcome shall be mortality. So even the animals are well aware of the end being nigh and of that which awaits them after death.

The Understanding of a Dog

On a similar note, I have recalled an incident of many years ago. There used to be a grocery shop belonging to Shaykh Yaʿqūb ؒ on Derby Street, Bolton. People from as far as Manchester used to come to purchase their supply of meat and other essentials there.

On one particular occasion, two men, Muhammad Bhai Atcha and his friend, brought him to me in a state of anguish. Whilst crying incessantly, he gave the following account: 'My daughter left the house at such and such a time and since then she is missing. Please devise a method for us. Give us an amulet (*taʿwīdh*). He further added, O Allāh, bring back my daughter alive.' He continued crying, and I gave an amulet for his consolation. Next day

Muhammad Bhai Atcha rang me and shared the news, 'It's not the girl that's returned but her dead body!' Later on, he provided me with a detailed account, explaining that the body was found in the Isle of Man by a man who had gone out for an early morning walk with his dog near the seashore.

The body of land next to the sea was somewhat elevated so that the onlooker from above would find himself approximately thirty to forty feet higher than sea level. He saw from above that the sea had washed a body ashore. It was impossible for this individual to climb down to sea level from his position, so he thought of a strategy to ensure that the body was recovered before the tide rose. As he was well acquainted with the times of the tide, he realised that if he personally went to the police station the incoming tide could wash the body away again. So to save time, he wrapped a detailed note into the dog's collar and instructed it to head towards the police station. According to plan, the police made their way to the seashore and recovered the dead body. As to the perpetrator of the crime – only Allāh knows whether he has been arrested or not. Ultimately, these animals have an understanding.

Another Story of a Dog

A story was written about an old man and his dog during his stay at an old people's home. After his death, the dog did not walk away from the residence but, instead, sought companionship of another person within the old people's home. It has been reported that the first death to occur after the death of the dog's original owner was of this person with whom the dog struck a bond and friendship. Thereafter, the dog made its way to a third person - and he too died before anyone else in the home. Subsequently, it was documented that in at least seventeen cases, the next in line to die in the home would be the person with whom the dog would strike a friendship. Allāh Most High has blessed these animals with vast understanding. This is in no way a fictitious account.

Testimony of Animals

Even camels testified concerning the Noble Prophet's ﷺ prophethood. The Master of Both Worlds ﷺ was on his way somewhere when he heard a lot of commotion. Upon close inspection, he saw some Companions gathered in one place. He enquired from them as to what had happened. They informed, 'O Messenger of Allāh, the camel is spooked and out of control.' Remember that when a camel begins to run out of control it can provide a harrowing, potentially deadly experience, as it then reacts in the same manner as a wild dog that rips into its victim viciously. Yet the Noble Prophet ﷺ decided to go to it. As he opened the door the Respected Companions رضي الله عنهم reacted by warning him, 'The camel is spooked hence, we fear for you'. Despite their reservations, the Noble Prophet ﷺ approached it and, in the circumstances, remarkably, the camel reacted by placing its head at the feet of the Noble Prophet ﷺ. Animals used to kiss the blessed feet of the Prophet ﷺ.

Regarding one particular camel, the Noble Prophet ﷺ said to its owner, 'Your camel is complaining to me of the lack of nourishment it is receiving from you and that you are neglecting it.' Similarly, the Noble Prophet ﷺ once invited a shepherd towards Islam to which he responded, 'Who is witness to you being Allāh's Prophet?' An iguana that was present, without any hesitancy, uttered the words اَشْهَدُ اَنْ لَا اِلٰه اِلَّا الله وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ الله.

Poisoned Meat

The aforementioned animals have life in them. Yet, as mentioned earlier, the Noble Prophet ﷺ once had pebbles in his hands which are known to be lifeless. In Makkah Mukarramah, one particular stone he passed by frequently, knew him, understood him and it even conveyed peace (*salām*) to the Noble Prophet ﷺ.

In Khaybar, the Prophet of Allāh ﷺ was offered meat at the spread. He tore a piece of it and placed it in his blessed mouth;

just as he was about to chew it, it spoke, لا تأكلني يا رسول الله 'Do not eat me, O Messenger of Allāh!'

Even the roasted meat acknowledged the Messenger of Allāh ﷺ. Despite the process it had gone through, i.e. dying, being slaughtered, cut, made into pieces and then being roasted before consumption. Regardless of the meat not being in its original state, but just a piece of meat, even then, it spoke the moment he placed it in his mouth, لا تأكلني يا رسول الله! فاني مسموم 'Do not eat me O Messenger of Allāh ﷺ! I have been poisoned.'

The Companion who had already consumed the poisoned meat on the spread died as a result. As part of equitable retribution, the Jewish woman (who added poison to the meat) was killed.

The Entire Creation Recognises the Noble Prophet ﷺ

Friends, all of these creations acknowledge and recognise the Noble Prophet ﷺ. I mentioned earlier, the fraction of earth on which we engage in some form of worship shall bear witness for us on the Day of Judgement. Likewise, the various fractions of land on which we commit sins will testify (Allāh forbid) against us (they remember the instances when certain deeds were committed whilst stood on them).

Likewise, the Noble Prophet ﷺ was on Mount Thabir with his Companions when it suddenly started to shake and move – similar occurrences have been reported regarding Mount Uhud and various other mountains. The motion was similar to an earthquake's shake and movement, the only difference being it moved out of sheer delight and happiness. It danced and reared to imply, 'What an auspicious and blissful moment this is! The Master of Both Worlds ﷺ is my guest.' May Allāh Most High adorn our hearts with the honour of making the Noble Prophet ﷺ its guest. May He make him the decoration of our hearts and fill our hearts with his thoughts. This prompted the Noble Prophet ﷺ to call out:

اسكن يا ثبير! اسكن يا احد! فانما عليك نبي او صديق او شهيد

Calm down, O Thabir, calm down, O Uhud for there is a Prophet, a *Ṣiddīq* (The Verifier of Truth) and a martyr on you.

As to say, you are strutting and toying in pride, but are you not aware that we will become dazed. Stationed upon you is Allāh's Prophet along with *Ṣiddīq* and a martyr. In merely three words, the Noble Prophet ﷺ summarised such an extensive account of history. This is what you classify as 'concise utterances' (*jawāmiʿ al-kalim*). Overall, we just don't think beyond the notion of them being stones and mountains. So much history was revealed in just three words: 'Prophet of Allah', a *Ṣiddīq* and *shahīd* (martyr). The Noble Prophet ﷺ and Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه became martyrs through poison and the next three Caliphs became martyrs with the sword.

That is why whenever the Noble Prophet ﷺ travelled to Madinah Munawwarah, he would indicate towards Mount Uhud in a tone reminiscent to the one he adopted when he used to mention the stone of Makkah Mukarramah that frequently conferred peace on him. He used to say, احد جبل يحبنا و نحبه 'It loves us and we love it,' It would express its profound love for the Messenger of Allāh ﷺ. Unfortunately, our hearts are withdrawn from this kind of inkling. What association do we have with love and fervour for the Noble Prophet ﷺ! As noted before, I am more concerned about [safeguarding] my *imān*. May Allāh Most High grant us the strength to muster courage, spirit and power to safeguard our *īmān* till we remain alive. We are much worse and so distant from these animals in that they recognised the Noble Prophet ﷺ and within them understood the rank and excellence of his esteemed self.

The Story of Sayyiduna Ḍirār Ibn al-Azwar رضي الله عنه

One particular battle is famously known as the Battle of Ajnadayn. From among those who played a stirring role during this battle, Sayyidunā Ḍirār ibn al-Azwar's رضي الله عنه name is distinguished, as he was

well inspired during combat. As the story is fairly long, I will summarise. He was appointed by Sayyidunā ʿAmr ibn al-ʿĀṣ and Khālid ibn al-Walīd ﷺ to confront Darwān or pronounced as Dārwan. Prior to this engagement, Sayyidunā Ḍirār ibn al-Azwar ﷺ had killed the brother of Darwān. As soon as Darwān realised that the challenger in front of him was the one who killed his brother, he called out for anyone who was willing to duel with Sayyidunā Ḍirār ibn al-Azwar ﷺ to come forward and avenge his brother's death. They came forward one after another and, in the end, Satīfan or pronounced as Satfān fought with Sayyidunā Ḍirār ibn al-Azwar ﷺ. They commenced battle early morning and there was no end in sight as afternoon approached. Sayyiduna Ḍirār ibn al-Azwar ﷺ was mounted on his horse and the enemy on his horse. Whilst the fighting in the battlefield raged and became ferocious, the heat became intense and began to take its toll. They were without food or drink for days now, especially the horses for which the intense heat became intolerable. Usually, animals easily become disordered and chaotic, particularly during moments like these.

Addressing the Horse

Sayyidunā Ḍirār ibn al-Azwar ﷺ sensed that his horse was on its last legs and so was his opponent's horse. However, Satfān asked one of his men to help him mount off his horse so that he could swap it with a more buoyant and fresh one before continuing the assault on Sayyiduna Ḍirār ibn al-Azwar ﷺ. My aim here is to relate the words he uttered upon perceiving that his horse was struggling to keep up and his enemy had mounted a fresh horse. During this critical moment, Sayyiduna Ḍirār ibn al-Azwar ﷺ turned to his horse and called out, 'Look! Should you fail to support me today and fail to muster any courage and spirit, and I end up leaving from this battlefield alive, I will present myself in Madinah Munawwarah and complain about you at the Blessed Grave of the Messenger of Allāh ﷺ!' So many problems are solved just by these words of Sayyidunā Ḍirār Ibn al-Azwar ﷺ. The other day, during a speech

in Preston, I informed the audience that these stories are not fictitious written by any unspecified person. In fact, this account has been narrated by *Ḥāfiẓ al- Ḥadīth* ʿAllāmah Wāqidī ﵀, a student of prominent scholars like Imām Mālik ﵀, Sufyān Thawrī ﵀, Layth Ibn Saʿd and Maʿmar Rāshid ﵀. The latter is regarded among the first authors on Ḥadīth.

So ʿAllāmah Wāqidī ﵀ has written that Sayyidunā Ḍirār ibn al-Azwar ﵁ threatened the horse that should any hesitation creep in on its part and it somehow fails to support him then, if still alive, he will complain of it at the Blessed Grave of the Noble Prophet ﷺ back in Madinah Munawwarah.

Even the Fire Has an Understanding

Fire is the middle stage, as prior to that, the initial stage consists of merely wood which finally transforms into ashes. During the burning process, sparks descend into the air before emitting flames [if the heat is high enough during the vaporising process of hydrocarbons]; finally, it turns into ashes. Within fire itself, Allāh Most High has ascribed to it a quality by which it listens and distinguishes.

There was an occurrence during the era of Sayyidunā ʿUmar ﵁ similar to the volcano that erupted with lava in Chile - this sort of thing is common in Reunion. Sayyidunā ʿUmar ﵁ was notified that lava was emanating from the rocks and earth's surface. He attended the area and reminiscent to what guards do i.e. usher and gesture with the hands to indicate direction and parting between men and women in the Sacred Ḥaram, he called out to the fire (lava) and gestured with his hands towards it – which in response gathered and returned to the place it escaped from.

The Fire of Namrūd (Nimrod)

Allāh Most High issued His command for Sayyidunā Ibrāhīm ﵇. When we were studying Persian in our first year at Jamiah Husayniyyah, Shaykh Ramaḍān came to test us and during our

Urdu examination he made us write the words:

آتش نمرود جسدِ خلیلی کو آزار دینے سے عاجز رہی،
اور ملائکہ پکار اٹھے کہ تیرا خلیل، اور وہ ہووے اس طرح ذلیل؟

Allāh ordered the fire to cool down for Sayyidunā Ibrāhīm AS يا نار كوني بردا و سلاما and it did not harm him as a result. Within the things we deem lifeless, i.e. fire, stones, pebbles, mountains and the earth, Allāh has inculcated a sense by which they are able to understand and distinguish.

A Poem Straight from the Heart

A former teacher of our darul uloom, Mirza Sahib, used to teach on the secular side (school department) and join the wider staff for lunch. He was a distinguished poet and on a regular basis would recite poetry attributing it to the original poet. One day, he asked the other members of staff to listen to his newly fashioned words. The following couplet was among the poems he recited:

اے خاک زمین، لازم ہے تجھ پر میرا احترام
کہ میں ہوں محمد عربی کا غلام

O earth! My respect is incumbent upon you
As I am a servant of Muḥammad of Arabia ﷺ

The members of staff thought that poets create poems on a day-to-day basis and Mirza Sahib (being one of them) had simply delivered another poem.

اے خاک زمین، لازم ہے تجھ پر میرا احترام
کہ میں ہوں محمد عربی کا غلام

Mirza Sahib passed away a few days later. And we hired a coach to take the students to the funeral. In those days, it was difficult to inform the general public without delay, as there was no facility of

receiver systems etc. Only the students and Darul Uloom teachers, a coach and a few cars made its way to the funeral.

On our way back from the funeral, I said the students at a certain point in Bolton, 'Overall it took us no more than thirty minutes from where we are now to us actually attending the funeral and concluding the formalities of the burial - as it takes ten minutes from here to the graveyard. So looking at my watch, I calculate that within ten minutes, the burial had been completed, which then leaves us with ten minutes. Now despite the soil of graveyards in Bolton being a combination of fairly soft and muddy clay – hence, quite challenging and difficult to move, it only took a few moments to bury the deceased and cover the grave with soil and clay. Even those who are accustomed to this sort of work would find it difficult to do so in such a short space of time.' I further added, 'He (Mirza Sahib) once addressed the earth:

اے خاک زمین، لازم ہے تجھ پر میرا احترام
کہ میں ہوں محمد عربی کا غلام

O earth! My respect is incumbent upon you
As I am a servant of Muḥammad of Arabia ﷺ.

Consequently, as a gesture of respect and adoration, the earth accepted the deceased without trouble. There was also no need for you to lay the soil as the grave evened itself out without any hassle.'

May Allāh Most High grant us the ability to recognise the worth and lofty status of the Noble Prophet ﷺ. May He grant us the ability to acknowledge our (spiritual) destitution and inadequacy through a balanced and objective understanding.

The Worth of *Kalimah* (Article of Faith) لا اله الا الله محمد رسول الله

The Glorious Qur'ān states that on the Day of Reckoning, if those who die in a state of unbelief become owners of gold equivalent to the whole earth, they would be prepared to part from it and offer

it as ransom (for their souls, although it shall not be accepted). So the importance and worth of لا اله الا الله محمد رسول الله has been ascertained through a balanced understanding.

The Bravery of Sayyidunā Ibn ʿUmar ﵁

Sayyiduna Ibn ʿUmar ﵁ was stationed in Palestine, along with Sayyidunā ʿAmr Ibn al-ʿĀṣ ﵁ and his acquaintances. One Companion, Sayyidunā ʿĀmir ﵁, was a frequent visitor of Sham [regions of Syria, Jordan and Palestine] due to members of his clan being resident there. It was his habit to stop over in Palestine on certain occasions. On one of his returns from Sham, he took a diversion and headed straight for Palestine to see Sayyidunā ʿAmr Ibn al-ʿĀṣ ﵁. On his arrival, he encountered him whilst he was sat amid a gathering and, undiplomatically, conveyed information of a secretive nature in front of the whole gathering. He said, 'I am returning from Sham and wherever I looked, Ḥiraql's (Hiraclius) army was nearby. I climbed a mountain to gauge the number of men and weapons he had at his disposal. It's hard to describe the number of men present, and to mention anything about the weapons they had on hand would not be convenient in front of this congregation.'

Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ castigated him, 'On the one hand, you are saying that you don't deem it appropriate to mention the detail pertaining to the weapons they are armed with, whilst prior to it, you gave a detailed account of what is awaiting them! You have turned them into cowards; and now they will lose hope!'

Subsequently, the Companions began a consultation process to determine the next form of action. 'What shall we do now?' Everyone gave an opinion similar to the occasion when the Noble Prophet ﷺ engaged in the process of consultation during the Battle of Badr. Therefore, Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ took on board all the opinions which were an aggregation of various thoughts, theories and strategies. On this particular issue, one viewpoint suggested that as the army was closing in, they should move out

into the jungle from the populated area, thus enabling them to buy some time and allow them to prepare thoroughly. Sayyidunā ʿAmr ibn al-ʿĀṣ ﷺ reprimanded this individual, saying, 'Turning your backs, fleeing and deserting is the characteristic of cowards. Are you trying to turn these men into cowards? Are you enticing them to abscond from here?'

After listening to all this, Sayyiduna ʿAbdullāh ibn ʿUmar ﷺ stood up and hurriedly put on his armour with the sword hanging by his side. He then announced, 'Look, I am going it alone. Those who want to spare their lives might as well stay behind' before disappearing in the distance.

Sayyidunā ʿAmr ibn al-ʿĀṣ ﷺ praised the actions of Sayyidunā ʿAbdullāh Ibn ʿUmar ﷺ by stating that this courageousness of his is due to the service offered by his father Sayyidunā ʿUmar ibn al-Khaṭṭāb ﷺ. His actions were in remuneration for the sacrifices made by his father for the cause of Islam. He then announced that they would follow him.

After these exchanges, he arranged for a group to go on a reconnaissance and scouting mission to gather information regarding the enemy's composition and capabilities in terms of the number of men ready to be dispatched, the amount of weapons at their disposal, and the force's disposition and intention.

Sayyidunā ʿAbdullāh ibn ʿUmar ﷺ was made commander of a group of one thousand men with whom he was dispatched. After walking for twenty-four hours they began to see traces of where the enemy awaited them. Sayyidunā ʿAbdullāh ibn ʿUmar ﷺ instructed his companions to wait whilst he confronted the enemy from behind. As a result, an all-out war broke out and combat ensued. This first battalion of the Muslim army was made up of only one thousand men in comparison to the ten thousand that made up the first battalion of Ḥiraql's army. Allāh Most High helped the Muslim army.

Search for ʿAbdullāh Ibn ʿUmar ﵁

In the aftermath of the battle, a frantic search took place to locate Sayyidunā ʿAbdullāh ibn ʿUmar ﵁ as he was nowhere to be seen. Time passed by, one hour, two hours, three hours, and *ṣalāh* times came and went but there was no sign of him. Now, many personnel from the Muslim army were beginning to lose hope of their commander's return. They began to draw their own conclusions: some claimed that he had been martyred, whilst others suspected that he had been captured.

The Noble Prophet's ﷺ Love for Sayyidunā ʿAbdullāh Ibn ʿUmar ﵁

Someone in the Muslim ranks mentioned that he was admired and loved by the Noble Prophet ﷺ and attained the privilege of being among his special servants. This was to the degree that on one occasion the Companions were returning from a journey with Sayyiduna ʿAbdullāh ibn ʿUmar ﵁ mounted on his own ride. Due to still being young, and his age being slightly less than twenty, he would leave the rest of the caravan trailing behind by riding faster than everyone else. Sayyidunā ʿUmar ﵁ rebuked him at the first instance, but he repeated the same action and left everyone trailing him again. This time, Sayyidunā ʿUmar ﵁ got infuriated and so rebuked Sayyidunā ʿAbdullāh ibn ʿUmar ﵁. Out of respect for the Noble Prophet ﷺ, he did not deem it proper for his son to surpass the Noble Prophet's ﷺ conveyance.

The Messenger of Allāh ﷺ observed this scenario where father and son were involved in a bit of a squabble (Sayyidunā ʿAbdullāh ibn ʿUmar ﵁ rearing ahead of everyone, and Sayyidunā ʿUmar ﵁ rebuking him each time).

In the end, the Noble Prophet ﷺ intervened by calling over Sayyidunā ʿUmar ﵁ to him. He proposed, 'The animal on which ʿAbdullāh is travelling, I would like to purchase it. Sell it to me!'

Sayyidunā ʿUmar ﷺ replied, هو لك يا رسول الله ‘O Messenger of Allāh, it is for you (as a gift).’

But the Noble Prophet ﷺ declined, ‘You will have to sell it to me. Quote me a price.’

On a similar note, when the Noble Prophet ﷺ made a proposal to Sayyidunā Asad ibn al-Zirārah ﷺ to purchase land he owned, he said: نهبه لك يا رسول الله I am gifting the land to you O Messenger of Allāh ﷺ.’ But the Noble Prophet ﷺ turned down the proposition of Sayyidunā Asad ibn al-Zirārah ﷺ. When it came to paying for the land, Sayyidunā Abū Bakr ﷺ offered to execute the payment. Again, he declined the offer. In the end, Sayyiduna Abū Bakr ﷺ made the payment - although it was credited to the Noble Prophet’s ﷺ account.

Likewise, the Noble Prophet ﷺ insisted on Sayyidunā ʿUmar ﷺ to fix a price for the ride, which he eventually did, resulting in him purchasing it.

Imām Bukhārī ﷺ has used this ḥadīth as supporting evidence in the sections of his work where he is enlisting items that are to be taken possession of for the transaction to be concluded, and those items whose possession is not deemed necessary for the transaction to be completed.

As evident here, the Noble Prophet ﷺ purchased the mount but did not take ownership of it. Rather, he gifted it to Sayyidunā ʿAbdullāh ibn ʿUmar ﷺ.

The Value of Sayyidunā ʿAbdullāh Ibn ʿUmar’s ﷺ Single Hair

The Respected Companions ﷺ were well aware of the love the Noble Prophet ﷺ had for Sayyidunā ʿAbdullah ibn ʿUmar ﷺ. Since he had a special bond with him, the Respected Companions ﷺ envisaged that whether martyred, captured or injured during the excursions - whatever fate he must have endured, it would have been for the better as Allāh Most High must have favoured him.

All this time, Sayyidunā ʿAbdullah ibn ʿUmar ﷺ was behind a

mountain listening to the entire conversation that was taking place between his comrades. Nonetheless, they were not sure whether fate would reunite them ever again, so the last words to be uttered in a remorseful manner by one of the Companions were, 'If we conquer the entire Roman Empire at the expense of ʿAbdullāh ibn ʿUmar's martyrdom or capture, then it (the whole of the Roman Empire) would not be able to compensate for even just one hair of his. He is priceless.'

May Allāh Most High enable us to compare and contrast in a similar manner. May He grant us the ability to identify the worth and value of the Noble Prophet ﷺ and to contemplate on how we are wasting ourselves away. We have not recognised the worth and significance of his sublime person. Even the small piece of land was able to convince the Noble Prophet ﷺ of allowing it to accompany him into Paradise. The land must have desired and sought for this to be its fate. Also the date-palm tree was able to persuade him, and its fate will too be the same as the aforementioned piece of land. May Allāh Most High enable us to form a truthful connection with the illustrious self of the Noble Prophet ﷺ and embed within our hearts love and fervour for him.

وآخر دعوانا ان الحمد لله رب العالمين

5

Even the Earth and Pulpit Desired the Companionship in Paradise of the Master of the Masjid and Pulpit ﷺ

ہر دم مری آنکھوں میں جلوہ ہے مدینے کا
ہروقت مرے سر میں سودا ہے مدینے کا

کانٹے بھی مدینے کے ہیں گل کی طرح خنداں
گلشن کی طرح دلکش، صحرا ہے مدینے کا

قصے ہیں مدینے کے باتیں ہیں مدینے کی
ہر وقت جہاں دیکھو چرچا ہے مدینے کا

ہر چیز منور ہے ہر چیز درخشاں ہے
سورج کی طرح روشن ذرہ ہے مدینے کا

وہ حجرۂ انور بھی اک عرش کا حصہ ہے
جس حجرۂ انور میں آقا ہے مدینے کا

اک روز تصور میں ہم خلدِ بریں پہونچے
فردوس کو جب دیکھا نقشہ ہے مدینے کا

دنیا کی ہر اک زینت، ہے ہیچ نگاہوں میں
جب سے مری آنکھوں میں سرمہ ہے مدینے کا

ہر سمت ہے فیض اس کا مشرق ہو کہ مغرب ہو
سیراب جو کرتا ہے دریا ہے مدینے کا

اے کاش مدینے میں ہو موت و حیات اپنی
مرنا ہے مدینے کا جینا ہے مدینے کا

میں چھوڑ کے ہر منزل جاتا ہوں مدینے کو
بس میری نگاہوں میں رستہ ہے مدینے کا

عثمانؔ سے ملنا ہو تو اس کا پتہ یہ ہے
وہ ہند میں رہتا ہے شیدا ہے مدینے کا

عثمانؔ احمد قاسمی جونپوری

نَحمَدُه وَ نُصَلِّي عَلى رَسُوْلِهِ الْكَرِيْم
اَمَّا بَعْد

Friends, today, the *nikāḥ* of Shaykh Ādam's son, Muftī Muḥammad will be solemnised. May Allāh Most High bless this occasion. May Allāh Most High bless those Muslims who are single with ideal partners.

Most Preferable Time and Place for Matrimony (*Nikāḥ*)

The ḥadīths suggests that *nikāḥ* should take place on a Friday. The scholars of jurisprudence (*fuqahā'*) have also suggested for it to be solemnised on a holy day, during the 'blessed' hour, in a blessed place.

They have identified Friday as the most revered day due to to the ḥadīth specifying it as the 'Leader of all Days'. And the most auspicious moment of a day, especially on a Friday is the hour between the time of ʿAṣr and Maghrib.

Regarding the day of Friday, the Noble Prophet ﷺ mentions, 'There is such a moment on Friday that if a person supplicates in it, his supplication will definitely be accepted.' The scholars have

differed in their opinion when specifying that moment, but the majority of scholars are of the opinion that the auspicious moment is between ʿAṣr time till sunset.

Thus, the scholars of jurisprudence have identified the time between ʿAṣr and Maghrib on a Friday as the ideal moment in which the *nikāḥ* ought to be solemnised.

A blessed place is the *masjid*, hence it is preferable to solemnise the *nikāḥ* in the *masjid*, more so in the front part of the *masjid* rather than at the back. Furthermore, it is more virtuous for it to be performed in the first row and on the right side of where the imām is stationed in *salāh* - the closer one is to the imām's position the more revered the space he will be sat on. The most glorified place is where the pulpit (*minbar*) is placed at the front of the *masjid*.

During the era of the Noble Prophet ﷺ, whenever an issue arose, and an oath was taken from a third party, it was administered near the pulpit of Masjid Nabawī. This was the place assigned for it.

The Blessed Pulpit (*Minbar*)

The Blessed Pulpit also came into existence as result of the love, fervour and admiration the Respected Companions ﷽ had for the Noble Prophet ﷺ. In the midst of love and fervour, they invented things which would usually be perceived beyond the faculty of imagination of a normal human being.

We very much emphasise and highlight underlying issues that are deemed necessary to be addressed within society we live in. The orator will be persuaded to deliver discourses on topics such as the status, deference and duty to parents. He will duly oblige and cover this angle by stating how the sheer act of rebellion against parents has become widespread within the youth (male and female) and how they are diverting from the right path.

Subsequently, speeches are delivered concerning the rights of parents. A lot is conveyed on the importance of establishing the five daily prayers, on the reward on offer for performing them with congregation and the due punishment for neglecting them.

Similarly, personnel who intend to raise and collect money for charity, endeavour and strive to raise awareness by asking members within the Muslim Community to pay alms (*zakāh*) and make other forms of contributions. And indeed, one should stress these issues and not disregard them in any way, shape or form.

An Important Obligation

Still, it is an important obligation to create a bond with the exalted self of the Master of Both Worlds ﷺ. This connection is a vital component of religion (*dīn*) and a main facet of faith (*īmān*). We are unmindful of this, yet when it comes to establishing *ṣalāh*, and giving *zakāh*, we are quite vigilant and observant. I have reiterated on many occasions that have we ever contemplated on how many times we have actually remembered the exalted self of the Noble Prophet ﷺ, be it within the last twenty-four hours, and whether we have invoked any blessings and peace on him. And for those who engage in such commendable acts routinely, only do so with a casual approach resulting in no increase in love and affection for the Noble Prophet ﷺ. The tongue has become very much used to uttering the *durūd sharīf*, so much so that we apply ourselves to undertake these invaluable acts, yet our minds drift away and start inviting other thoughts.

For the one who invokes blessings and peace on the Noble Prophet ﷺ, his goal is to become palpitated whenever he crosses paths with his blessed name. A sense of discontent should overwhelm him, provoking his thoughts as to whether or not the Noble Prophet ﷺ is pleased with him.

I began with the topic of the Blessed Pulpit and that it came into existence as a result of the love, fervour and admiration the Respected Companions رضي الله عنهم had for the Noble Prophet ﷺ.

The Respected Companions رضي الله عنهم observed that the Noble Prophet ﷺ was very much the centre of attention in the *masjid*, and rightly so. Yet, with him situated at the front part, those close to him at the front and in the middle found themselves at a vantage

point because they were able to see him without any problem. However, the Companions situated closer to the rear of Masjid Nabawī were deprived of seeing him clearly. Thus, they selected a pillar from the pillars of Masjid Nabawī for the Noble Prophet ﷺ to utilise for sermons and Jumuʿah prayer.

The Pillars of Riyaḍ āl-Jannah

How well have those people who have recognised the real worth and importance of these things appreciated them. If you observe the pillars of Riyāḍ al-Jannah from the rear, you will see that two or three pillars are out of line. Usually, pillars are set in a straight line when a building is constructed. Now, it begs the question that those Turks who built such a large *masjid* and, in the process, transferred many heavy loads over a large area without any problems and planted into the ground pillars of stone effortlessly without the use of any cranes, then what exactly hindered them from placing the pillars in a straight line? It's quite rare for people of this calibre to make such a basic error that one or two pillars end up half a foot adrift of each other.

The Commentators of Ḥadīth have explained that the land on which the Noble Prophet ﷺ built the *masjid* was initially an orchard of date-palm trees. The dates were cut off from the top and the tree trunks were utilised as pillars. In general, although the trees seem to be standing in a straight line, naturally there tends to be one or two out of line.

During his caliphate, Sayyidunā ʿUthmān ؓ rebuilt Masjid Nabawī. He had teakwood - which is from the finest and expensive types of wood - imported from far off places. He also acquired expensive stone and in doing so incurred a huge expense. On seeing that Sayyidunā ʿUthmān ؓ has removed all the stops in re-building Masjid Nabawī, some Muslims began to question his excessive spending. But he answered them, 'I am bearing the cost of re-building, and I aspire for the *masjid* of Allāh's Messenger to be beautiful and magnificent.' As the date-palm tree trunks were

removed during the rebuilding process, they were replaced with pillars made of wood and stone positioned exactly on the same location from where the palm-trees were removed. Thus, the set of pillars currently standing in Masjid Nabawī supporting the beams and arches are not in a straight line due to the initial position of the date- palm trees in the era of the Noble Prophet ﷺ.

During renovation and rebuilding work, the Turks also did not disturb or modify the structural setting of the pillars which had been a notable feature of Masjid Nabawī since its inception. They preserved it as a memory and saw it as a commemoration.

The Blessed Pulpit Made of Clay, Mortar and Wood

The Respected Companions رضي الله عنهم initially chose a date palm-tree for the Noble Prophet ﷺ to rest on whilst delivering sermons (*khutbah*) and discourses, yet they were not satisfied. The Companions realised that those sat towards the rear of the *masjid* were unable to clearly see the Noble Prophet ﷺ, and thus a pulpit was designed. It is mentioned in the narration of *Abū Dāwūd* that a pulpit made of clay and mortar was constructed for the Master of Both Worlds ﷺ. Not satisfied, they sought permission from the Noble Prophet ﷺ to have the pulpit elevated slightly. This would enable the ardent Companions sat towards the rear of the *masjid* to see the exalted self of the Noble Prophet ﷺ from afar. The Companions asked, 'O Messenger of Allāh, if you are comfortable with the idea of us designing a pulpit for you, then we know a slave of a female Companion (*ṣaḥābiyyah*) who is a wonderful carpenter and craftsman.' Their internal cry was, 'This first pulpit is a bit short and low. We cannot quench our thirsts and desire of seeing the Messenger of Allāh ﷺ.'

The Companions state, 'Whenever the Messenger of Allāh ﷺ took his place on the pulpit our eyes would be transfixed on him. We would be constantly gazing at his radiant face, and our eyes would not divert elsewhere.'

He granted permission and the Respected Companions ﷺ constructed a pulpit consisting of a platform with three steps. The wood was cut from trees and supplied from Gabah, a place located outside Madinah Munawwarah. Even today, it exists by the same name. So I have here related about the pulpit, that despite their perpetual companionship, the sight of the Noble Prophet ﷺ didn't satiate the Respected Companions ﷺ enough. It is for this reason that initially a date-palm tree trunk was utilised as a pulpit, then one from clay and mortar was made before a three-step pulpit was designed.

What Will Happen in Paradise

A Companion of the Noble Prophet ﷺ came to him and asked, 'O Messenger of Allāh, we accompany you and are in close proximity with you in this world, but, in the afterlife, your position will be at an exalted level in the *Aʿlā ʿillīyyīn*[8] 'Highest Point' in the company of all the prophets whilst we will be so far below you.' They feared that they will not be able to see the Noble Prophet ﷺ just as they used to in this worldly life. They feared this deprivation.

Their hearts always yearned for this, and this is what is required from us. Whether or not we are engaged in invoking blessings and peace on the Noble Prophet ﷺ, we should always reflect on his personality. Invoking blessings and peace on the Noble Prophet ﷺ in such a manner that the heart is totally oblivious to what is being uttered is not what is expected of us and not the objective. The thought of the Noble Prophet ﷺ being pleased with us in his blessed grave should dominate our thinking. This hunger and yearning must be there at all times.

8 This is the name of a place on the seventh heaven beneath the Divine Throne where the souls of the believers and their registers of deeds are kept.

An Utterance of Shaykh Zakariyyā ؒ

Finally, I will close my speech by echoing a saying of Shaykh Zakariyyā ؒ which I have mentioned many a time before. My aim is not to taunt or embarrass anyone, but I shall repeat it with the hope that they, being the words of the shaykh, Allāh Most High could well make them a means of guidance for those listening. Many of you will remember the occasions the darul uloom was blessed with Shaykh Zakariyyā's ؒ visits. In one particular gathering after Maghrib Prayer, he addressed, 'O my beloved, my friends, it is a very long story about two Iranians who approached the Noble Prophet ﷺ in Masjid Nabawī. After the Treaty of Hudaybiyyah, the Noble Prophet ﷺ sent many letters to kings, rulers and emperors of his time - including one to the king of Iran, Kisrā (Chosroes). The letter began, مِنْ مُحَمَّد رسول اللهِ اِلى كِسْرى "From Muḥammad the Messenger of Allāh to Kisrā." Kisrā became enraged at why the Noble Prophet ﷺ did not initiate the letter with the name of the king above his own name. He ripped the letter and treated it with utter contempt. He further instructed the governor of Yemen, which was part of the Persian Empire, to travel to Madinah Munawwarah, capture the Noble Prophet ﷺ and bring him to him.

'Hence, the Iranians were from the unit of the army who had come to arrest the Noble Prophet ﷺ. The two of them entered Masjid Nabawī while the rest of the army must have remained outside. However, they were very much helpless as soon as they laid their eyes on the Noble Prophet ﷺ. Quite overawed, they stood in one place and then began to shake. But the moment the Master of Both Worlds ﷺ saw their appearance, he turned his face away from them. The Iranians were tall and robust, clean shaven and wearing long moustaches. The blessed heart was so delicate that it could not comprehend such violations. He then questioned them, "Who ordered you to adopt this appearance?"

"Our Lord Kisrā has ordered us to shave our beards and lengthen our moustaches," they answered.

"My Lord has ordered me to lengthen my beard and trim my moustache,' said the Noble Prophet ﷺ.'"

When making this point, Shaykh Zakariyyā ﵁ added, 'O my beloved, if the Noble Prophet ﷺ could not bear the sight of these polytheists presenting themselves in this manner then our first point of contact in the grave will be the Noble Prophet ﷺ himself. Just ponder for a moment! After observing our appearance, what if he turns his face away from us? What will be our state then?'

May Allāh Most High bestow us with the true love of the Noble Prophet ﷺ. May He grant us the ability to follow his ways.

6

Mount Uhud is Restless for a Sighting of the Guardian of Madinah ﷺ, and Mountains Weep the Loss of His Servants

کہو عشاقِ احمد سے کہ آئیں اس کے سننے کو
قصیدہ اک نیا پڑھتا ہوں میں نعت محمد کا

فلک پر ہوں نہ کیونکر دیدۂ شمس و قمر روشن
لگایا کرتے ہیں آنکھوں میں سرمہ خاکِ مرقد کا

فلک طاؤس کی صورت جواب تک رقص کرتا ہے
کبھی دیکھا تھا جلوہ ابرو و گیسوئے احمد کا

ظہور آخر ہے اول انبیاء سے نور احمد کا
بجا ہے گر لقب ہو اول و آخر محمد کا

الٰہی! آئے وہ جھونکا ہوائے شوق بے حد کا
اڑا لے جائے دکھلانے مجھے روضہ محمد کا

شب معراج کیا اس مقتدا نے مرتبہ پایا
خدا مشتاق، شہرہ قدسیوں میں آمد آمد کا

رکابوں سے ملیں آنکھیں جھکایا سر کو قدموں پر
ملا جبریل کو رستے میں کیا موقع خوشامد کا

کئے آٹھوں فلک طے دم میں جس نے عرشِ اعلیٰ پر
قدم آگے بڑھا اس وقفِ اسرار سرمد کا

نہ دولت کی تمنا ہے نہ حشمت کی ہوس مجھ کو
الٰہی! عشق احمد کا، الٰہی! عشق احمد کا

زیارت کو چلوں یا رب، پڑے یہ غل مدینے میں
غلام آیا محمد کا، غلام آیا محمد کا

امیرؔ مینائی

الحمدُ لِلّٰهِ الحمدُ لِلّٰهِ كَفى وَسَلاَمٌ عَلى عِبَادِهِ الَّذِيْنَ اصطَفٰى
اَمَّا بَعد! فَاَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم بِسْم اللهِ الرَّحْمٰنِ الرَّحِيْم، ﴿اِنَّا عَرَضْنَا الْاَمَانَةَ عَلى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَان اِنَّهُ كَانَ ظَلُوْمًا جَهُوْلًا﴾

Allāh Most High is the creator of the earth, sky, sun, moon and the entire universe. Every small and large thing therein has been created by Allāh Most High. The human being is the most distinguished and superior creation within the entire universe. Allāh Most High states in the Glorious Qur'ān:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَحْمِلْنَهَا

We did offer the trust to the heavens, and the earth, and the mountains: but they refused to bear it (Qur'ān 33:73).

They were told that should they accept this trust and fulfil its obligations, many rewards and eternal blessings of Paradise would be for them on its accomplishment. On the other hand, Should they fall short and contravene any laws, they will be punished. The heavens, the earth and the mountains were not obliged or commanded to accept but were given a choice: فَاَبَيْنَ اَنْ يَحْمِلْنَهَا 'But they refused to bear it.'

They said, 'O our Lord, if the undertaking of this trust is not mandatory but optional, then if you permit, we do not wish to undertake it because we will not be able to fulfil its obligations.' We can understand from this that just as we humans possess the power of speech, ability to understand, analyse and respond, similarly [despite being inanimate elements], the heavens and the earth also have the ability to deliberate and apprehend, hence their response on this occasion.

The Love of the Mountains

وَ الْجِبَال 'The mountains.' Despite the mountains being made of rock, and stationed in one place, they do speak and listen. Regarding Mount Uhud, the Noble Prophet ﷺ states, هذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ 'This mountain loves us, and we love it too.'

Names of those mountains that began to twirl and dance when the Noble Prophet ﷺ stood on them have been mentioned in various ḥadīths. They appreciated the great bounty and honour granted to them. Mount Uhud, Mount Noor, Mount Thawr and others expressed their happiness and delight when Allāh Most High honoured them with the opportunity to caress the blessed feet of the Noble Prophet ﷺ. The Noble Prophet ﷺ addressed a mountain [on one such occasion], اُسْكُنْ فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَ صِدِّيْقٌ وَ شَهِيْدٌ 'Calm down, for there is a Prophet, a *Ṣiddīq* (The Verifier of Truth) and martyr on you.

Everything Will Testify

The Glorious Qur'ān states:

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا

On that day she shall tell her news (Qur'ān 99:4).

The fraction of land on which we prostrate every day will testify for us on the Day of Judgement. The earth will articulate the names

of those who fell on it in prostration. Those who intend to indulge in wrongdoing fear that if someone witnesses their contemptible act it will lead to shame. They fear people knowing. Consequently, they look for an isolated corner away from the public. Similarly, thieves target areas and neighbourhoods that are quiet and empty. They check that a house is uninhabited before entering, yet they do not know that everything is endowed with the ability to speak and listen. The earth, trees, stones, walls, rooftops and every other creation will record all that was committed on and around them - ultimately they will give evidence on the Day of Judgement. Hence, Allāh Most High states: يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا. The transgressors, who go to isolated places to commit their deeds thinking nobody can see them, despite their best efforts, will not be able to conceal their sins as the entire creation (trees, stones, earth etc) will be granted the power of speech through which the creation will reveal the names of the transgressors.

Accordingly, the Noble Prophet ﷺ says, 'That even today, I very much recognise that particular stone of Makkah Mukarramah, which prior to my declaration of prophethood, conveyed peace upon me whenever I passed by it.'

The Mountains Weep

After Shaykh Zakariyyā ؒ passed away, one of my acquaintances contacted me and mentioned how he had a dream in which the heavens, earth and the mountains were weeping. As soon as we hear such claims, we show amazement and wonder whether it's really possible for someone to see inanimate things weeping. What caused their crying was indicated within the dream. The earth, sky, moon, sun, mountains and every particle of the universe realised that they, prior to the death of this revered figure, benefited from his presence on this earth because they sensed the deprivation of Allāh's mercies and favours that would rain on them prior to the shaykh's demise.

Shaykh ʿAbdullāh Āchodī was one of my contemporaries in

Jamiah Husayniyyah. Since our graduation, he has been engaged in teaching and learning at a place called Mandwi, near Surat. When the Leader (*amīr*) of *Tabligh* movement, Shaykh Muḥammad Yūsuf ﵀ passed away, he mentioned a dream to me in the morning in which he saw that the shaykh had passed away and everything including the mountains wept at his loss as a consequence. May Allāh Most High empower us to commit such noble deeds as a result of which the heavens and the earth, our homes and these walls weep at the time of our death. Their weeping was due to becoming deprived of the blessings and mercies that used to descend because of the shaykh's presence.

Knowledge and Justice Are Required from the Human Beings

فَأَبَيْنَ All these elements refused to burden themselves with the trust by saying that we will not be able to fulfil the responsibilities of this trust. Therefore, Allāh says: وَ حَمَلَهَا الْاِنْسَان 'And man took it up'. Why did the human take such a burden? And the reason given for his action of burdening is strange and unusual indeed - اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا 'Verily, he was unjust (to himself), ignorant (of the end) Qur'ān (33:72).

Now it begs the question that why has Allāh Most High mentioned being 'unjust' and 'unaware' as a core reason? If a human being was to use such terms at the time of tending an animal – such as an ox or a donkey, or when he is dealing with his animal, he will be laughed at. Use of these terms is highly inappropriate for addressing animals from whom the opposite isn't expected. On the contrary, justice and righteousness is very much pressed for from the human being, but since the majority of humankind have failed in their quest to pursue knowledge through which they could recognise their Lord, the words *ẓalūm* (unjust) and *jahūl* (unaware) have been attributed to them.

So what is exactly meant by the word 'trust' that was initially

offered to the heavens, earth and the mountains? It was the Sharīʿah [i.e. all areas of religious conduct].

There are certain requirements which are to be taken care of, especially with the human being made responsible (*mukallaf*). He has been created by Allāh Most High in the most beautiful form; therefore, it is mandatory that you look after your body and safeguard it from any harm. Likewise, if someone commits suicide out of despair, he will not be excused. This body of ours is a trust and it is a duty of each and every one of us to treat it honourably and to safeguard it. Hence suicide is prohibited.

Suicide Is Impermissible (*Ḥarām*)

The Respected Companions ﷽ and the Noble Prophet ﷺ were engaged in a battle with the non-believers. The Respected Companions ﷽ observed that one particular person was moving swiftly and overpowering the non-Muslims effortlessly. He disrupted their cohesion and was instrumental in penetrating enemy lines at will, so the Companions remarked, مَا اَجْلَدهُ 'What a brave warrior he is? Today, he has performed many stirring deeds!'

As soon as the Noble Prophet ﷺ was informed of his bravery and accomplishments, he prophesied, امَا اِنَّهُ مِنْ اَهْلِ النَّار 'He is from the dwellers of Hell'. The Companions were quite amazed by this response and could not comprehend how such a brave warrior who fought tenaciously and lowered enemy morale was considered among the dwellers of Hell.

To find out more about this so-called 'warrior', one of the participants in the battle decided to monitor his movements by shadowing him. 'Curiosity dominated my thoughts, and I was longing to find out why the Messenger of Allāh ﷺ used such words regarding this fellow Muslim. As every word uttered by the Messenger of Allāh ﷺ was true, I was on his trail all the time, and wherever he turned and went, I pursued him. Finally, I saw that he became wounded and fell to the ground. His injuries were substantial and caused him unbearable pain and, consequently, he decided to end his life.

This Companion darted to the Noble Prophet ﷺ and said, صَدَقْتَ يَا رَسُوْلَ الله 'You have stated the truth O Messenger of Allāh.'

'Regarding what?' asked the Noble Prophet ﷺ. The Companion informed him of the incident. Allāh Most High is the rightful owner of our bodies. We do not have any ownership of our bodies - not even a part of it.

Just as suicide is impermissible, inflicting harm on any part of the body is impermissible too. To inflict self–harm in a state of anger whilst fighting is a lesser evil when compared to a person who causes his own death. The latter will of course be more sinful than the former.

Another Story

Another Companion of the Noble Prophet ﷺ took part in a battle alongside the Noble Prophet ﷺ. He suffered injuries that caused unbearable pain. But, unlike the warrior who ended his own life, he decided to only mutilate the hand from just below the wrist, thinking that it might reduce the pain he was suffering. He did so accordingly, but not for one moment he contemplated committing suicide. When he passed away, a Companion of the Noble Prophet ﷺ dreamt that this Companion is in a splendid Paradise. He could see a grand palace surrounded by beautiful gardens and blessings of Paradise. In this worldly life, his body was in a sound state but, in Paradise, he was shown with his hand mutilated. 'Why?' queried the Companion.

He replied, 'I was brought before Allāh and entry into Paradise was decided in my favour. But I was told regarding my hand, اِنَّا لَا نُصْلِح مَا اَفْسَدْتَهُ 'We will not remedy what you have disturbed.'

Without doubt, we are commissioned with the duty of safeguarding our bodies and ensuring that no harm reaches it. It is an essential requirement from the very many trusts granted to us and we must strive to fulfil it. Equally speaking, keeping the body clean from impurities and, if by any chance, they are found on the body, then removing them immediately is another essential strand of

faith. Hence, a person in a state of *janābah* (a ritual impurity caused by the discharge of semen or by sexual intercourse) is required to wash the whole body by taking a bath.

(Incomplete Recording)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ

7

The Noble Prophet's ﷺ Looking After the Ummah During His Life and Even After Veiling Himself from This World, and Selecting Men of Service

"You are reading the last ḥadīth, so why did Imām Bukhārī ﵀ culminate his collection with this ḥadīth in particular? Why did he select this ḥadīth?

Turn to page 988 the chapter is titled '[Book of] Oaths and Vows (*al-aymān wa 'l-nudhūr*).' Look at the middle line وقال النبي صلى الله عليه وسلم افضل الكلام اربع سبحان الله والحمد لله و لا اله الا الله و الله اكبر and thereafter, تعالوا الى كلمة سواء بيننا و بينكم وقال مجاهد كلمة التقوى لا اله الا الله.

Imām Bukhārī ﵀ proceeds further with the ḥadīth of Abū Ṭālib's last moments where the Noble Prophet ﷺ visited him for the last time in order to entice him to recite the article of faith.

He asked him to utter one sentence [which would suffice as an argument in favour of him in the court of Allāh Most High] كلمة

Here we have four sentences, two sentences and a single sentence too. Just one sentence is sufficient to rescue one from the depth of despair whilst, at the same time, it also represents an adequate threat to subject one to chastisement كبُرت كلمة تخرج من افواههم.

Imām Bukhārī ﵀ could well have concluded with any of these ḥadīths. By selecting the one with the two sentences - سبحان الله و بحمده، سبحان الله العظيم, he indicates that he is following the example of Sūrat al-Naṣr اذا جاء نصر الله which makes reference to the Noble Prophet's ﷺ last moments. What does the Sūrah instruct? فسبح بحمد ربك 'Glorify the praise of your Lord' (Qur'ān: 110:3). Thus, out of the three, Imām Bukhārī ﵀ has written this ḥadīth here."

(page 106)

بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

JUST AS THE IMĀM of a *masjid* has a right to lead the prayers as he has been appointed for this purpose, I feel that it would have befitted Shaykh Ayyūb to deliver the last lecture (on *Saḥīḥ al Bukhārī*). Moreover, he has dedicated himself to it throughout the year and thus it is his right. May Allāh Most High elevate his status and accept the graduating students, their teachers, this establishment and all those who serve in it. May He make this a means of salvation for the entire gathering.

One Matter Is Enough for Salvation and Woe

In the court of the Allāh Most High, each and every undertaking is not looked at separately, nor is every single deed and undertaking counted for the purpose of determining a person's salvation. One single good deed can prove sufficient for salvation, whilst a single bad deed could well become an obstacle.

After Imām Muḥammad ﵀ passed away, someone whilst seeing him in a dream asked, 'How were you dealt with?'

He replied, 'There was an occasion when I dipped my pen into the ink pot, but prior to commencing with my writing a fly came and sat on it. I wondered that if through any movement of mine, the fly is disturbed, it will not be able to quench its thirst.' Imām Muḥammad ﷺ was told that in return for showing mercy on this inferior creation of Allāh Most High, he had been forgiven.' Now, this is despite being renowned for undertaking numerous stirring and inspiring deeds in his worldly life.

A revered saint of his time was also asked a similar question after his death, 'How were you dealt with?'

'Don't ask' he sighed, 'I once consumed *khichrī* [a dish made of split pulse and rice boiled together] and was subsequently overcome with stomach pains. I complained that the *khichrī* had caused the stomach pains. 'Never once did you concentrate on the verse واذا مرضت فهو يشفين 'And it is He Who cures me,' was the admonishment I received.' So this saint of Allāh Most High was quizzed too. We should fear Allāh Most High! May He accept our presence, overlook our faults and safeguard us from a thorough cross-examination of each and every individual deed of ours. May Allāh Most High make us and our progenies from among his chosen servants.

Imām Bukhārī's ﷺ Seeing the Noble Prophet ﷺ in A Dream

You hear ever year in the biography of Imām Bukhārī ﷺ, that one night he had a dream in which he was fanning the Noble Prophet ﷺ to ensure that flies do not irritate him. The interpretation given was that a great service will be rendered from him.

When Shaykh Ilyās Dehlawī ﷺ intended to make his stay in Madinah Munawwarah permanent, the Noble Prophet ﷺ instructed him in his dream to return to India, saying, 'A service [in *dīn*] will be taken from you'.

No sooner than he had related this dream in the morning, his seniors advised him to return to India without delay. Just like Sayyidunā Mūsā ﷺ, Shaykh Ilyās ﷺ had a speech impediment

و لا ينطلق لساني. Although he didn't stutter, he wasn't a fluent speaker either. Neither did he possess the panache of an orator, nor was he used to delivering lengthy speeches. Being well aware of this he asked, 'What use am I going to be?'

He was told, 'You were not instructed to go and perform a service but that a great service will be taken from you.' Today, the world is witness to the pioneering work that has been taken from him by Allāh Most High.

Promised Invitation

Shaykh Muḥammad Zakariyyā ﵀ started the writing of *Awjaz al-Masālik* in his youth during his stay in Madinah Munawwarah. The shaykh says, 'Within a period of two to three months, I had accomplished the writing of two and a half volumes - all due to the blessings of Madinah Munawwarah. I thought that if I stay over for longer, then at this rate, it won't be long before the entire book is complete.' However, he received instructions in his dream from the Noble Prophet ﷺ, اذهب الى الهند، اذا جاء وقتك نطلبك 'Return to India, when your [promised] time comes, we will invite you over.'

Since then, whenever Shaykh Muḥammad Zakariyyā ﵀ returned to Madinah Munawwarah, he envisaged his journey to be the last one, in which the soil of this blessed place would accept him and he would not have to return. This was phrased in shaykh's terminology as *ṭalabe mawʿūd* (promised invitation). He would ask, 'Is this *ṭalabe mawʿūd* or not?'

Subsequently, a few days before he would return from Madinah Munawwarah to India or any other destination, his condition would change. Nevertheless, he had a strong conviction on the words اذهب الى الهند، اذا جاء وقتك نطلبك which had been communicated to him directly by the Noble Prophet ﷺ.

When the shaykh fell ill during his second visit here [England], he was admitted to hospital for three days during which time his condition deteriorated and there was not much hope of him surviving. Arrangements were made to charter a plane to transfer

his body [to Madinah Munawwarah] if he passed away. During his return journey afterwards, we informed him of what we had planned. He in response smiled and remarked, 'Do you not remember the words اذا جاء وقتك نطلبك Don't worry about me - I'm not going to die here. A promise has already been made to me.' *Allāhu Akbar*!

He had no fear whatsoever (of dying anywhere besides Madinah Munawwarah), even though he had numerous ailments and was in old age, and despite having the dream in his youth some fifty years before. So just like Shaykh Ilyās ﵀, Shaykh Zakariyyā ﵀ was also instructed to return [to India] where Allāh Most High utilised him for the service of *dīn*. Whether it be literary, spiritual, missionary, He took service from him in every area of religion.

Why Is the Name of the 'Great Imām' (Imām Aʿẓam) on Everyone's Lips?

Imām Bukhārī ﵀ was also chosen. Whilst still a young student without any future aspirations, he dreamt that he was fanning the Noble Prophet ﷺ. The interpreter of his dream said to him, 'You will make a distinction between the weak and sound ḥadīths of the Noble Prophet ﷺ. You will accomplish this feat.' Now, why do people around the globe so profusely mention the name of Imām Aʿẓam - the teacher of the teachers of Imām Bukhārī ﵀? Especially, since his principal occupation was business in clothing and he was not inclined towards teaching and learning ḥadīths.

The motivation came from a dream in which he saw himself sitting inside the blessed grave of the Noble Prophet ﷺ, joining the blessed bones of his (Noble Prophet's ﷺ) pure body. From there on, the teacher of teachers of Imām Bukhārī ﵀, Imām Aʿẓam Abū Ḥanīfah ﵀ devised, unified and structured rules - by embracing the whole of the Law (what is commonly referred to as the Sharīʿah brought by the Noble Prophet ﷺ) - concerning all the issues at hand as well as those which the Muslims would encounter till the Day of Judgement.

His status was such that when he recited the words الصلوة والسلام

عليك يا سيدي يا رسول الله 'Blessings and peace be upon you O Messenger of Allāh' at the blessed grave, the Messenger of Allāh ﷺ replied, عليك السلام يا امام المسلمين 'Peace be upon you O Imām of the Muslims.'

No matter how much jealousy is directed towards him, his school of thought (*madhhab*) and those who follow his jurisprudence (*fiqh*), as the Imām al-Muslimīn was a title bestowed on him by no other than the Noble Prophet ﷺ. Centuries have elapsed since those who have envied him and stretched every sinew to malign him and undermine his efforts from among the government, public figures as well as very large numbers from the masses. Yet his name has risen to fame and is gaining more popularity as each day passes by.

The Position of the Hadīth Scholar Ḥusayn al-Jaʿfī ﷺ

Fortunate are the ones who are selected in the chamber of the Noble Prophet ﷺ and who are bestowed with favours by Allāh Most High. In the process of studying *Jāmiʿ al-Tirmidhī*, you must have come across the name of Jābir al-Jaʿfī time and time again. However, Ḥusayn al-Jʿafī was also a prominent scholar and, during his era, he was unparalleled in the fields of Qur'ānic exegesis (*tafsīr*), recitation (*qirā'ah*), intonation (*tajwīd*), literature (*adab*)and language (*lugah*). He was endowed with the title امام القراء 'Imām of Reciters' [of the Glorious Qur'ān]. Despite being a saint and a scholar of a very high calibre, he himself remained a *muadhdhin* (caller to prayer) of his local *masjid* for sixty years. If it was with such dedication that he performed the role of calling the *adhān*, then with what fervour and dedication will he have established the five daily prayers and with congregation?

He says, 'Once I dreamt that thousands of people are amassed near the gates of Paradise when an announcement was made. 'O scholars! Enter Paradise.' Straight away the scholars began to enter and I followed suit but, to my amazement, I was refused entry at its gates.'

So what was the shortcoming of the imām of his time? - the

Imām of Reciters, literature and language. His sterling qualities and work were without doubt appreciated, nevertheless, he was told, 'You do not narrate ḥadīths!'

He says, 'As I soon as I awoke, I freed myself from all my engagements and tread the path of narrating ḥadīths. His name is now mentioned among the major scholars of Ḥadīth. However, those who are of Salafī thought should not misconstrue that only they along with those who narrate ḥadīths are the guided ones and correct, whilst everyone else besides them are misguided and astray. Never forget that it was Imām Muḥammad's ﵀ act of compassion towards a fly that benefited him whilst his outstanding contribution in narrating ḥadīth was disregarded.

Dāwūd Ibn Dīnār ﵀

Dāwūd Ibn Dīnār ﵀ was another saint and great Ḥadīth Scholars of his time like Amīr al-Mu'minīn fi 'l Ḥadīth Shuʿbah along with Wakīʿ are from his very many students of Ḥadīth. To what degree must he have rendered service in the field of Ḥadīth that personalities as such were under his pupillage.

He relates that once he became afflicted during a plague and on one occasion fell unconsciousness. As he lay on the floor, he envisioned that one man was sat near his head whilst another sat at his feet. The latter began to feel the soles of his feet whilst the other man sat near his forehead, opened his mouth, took his tongue out and began to pass his hand over its root. The one sat near his feet remarked, مشي الى المساجد referring to walking on foot to the *masjid*, since a reward is written for every step taken, and every step taken is also a cause of sins to be erased. Yet we do not recognise the worth of this practice. The man who was positioned near Dāwūd ibn Dīnār's ﵀ head remarked, '*Tasbīḥ* (glorification of Allāh) and *taḥmīd* (praising Allāh) is aplenty whilst the recitation of the Qur'ān is scarce و شيئ من القرآن.' He was being made aware of the elements of worship in which he was slightly relaxed in the face

of being an eminent narrator of Ḥadīth of his time with students of a very high stature.

After regaining consciousness, he excelled in the fields of Qur'ānic exegesis (*tafsīr*), recitation (*qirā'ah*) and intonation (*tajwīd*) for the remainder of his life. We should not rest on our laurels and should not think that our endeavours whether it be in lecturing on Ḥadīth, propagation (*tablīgh*) or any other form of effort will suffice, as Allāh Most High is independent and has no need of any of these actions. May He enable us to value our lives.

Every Body Part Will Testify

May Allāh Most High produce actions from our feet, eyes, tongue and ears that become a means of salvation rather than a cause of ruin. Just like the men who were able to detect his going towards the *masjid* on foot by looking at the soles of his feet, and his remembrance of Allāh and amount of recitation of the Holy Qur'ān by examining his tongue, then whatever is uttered by the tongue, whenever it falls into error and commits sins is also recorded.

Sayyidunā ʿUthmān al-Ghanī ﵁ wasn't of the ilk who harassed and strained or rebuked, but when on an occasion someone walked into his gathering he must have been compelled to address him with the following words, 'What has become of the people that they come to auspicious gatherings whilst adultery is dripping from their eyes!'

Every part of the body will testify for or against what the human being did يوم تشهد عليهم . Every body part functions as a register in which deeds performed by each of them are recorded and preserved. May Allāh Most High endow us with the ability to perform good deeds and safeguard us from committing bad deeds.

The Precept of *Khalq al-Qur'ān*

Allāh Most High ordained for Imām Bukhārī ﵀ this very stirring deed and enabled him to compile the *Ṣaḥīḥ al-Bukhārī*. Imām

Bukhārī ﷺ was already chosen for this task, but renowned figures are usually praised lavishly or made to face a barrage of criticism and endless propaganda, often based on jealousy.

For many, Imām Bukhārī's ﷺ widely accepted authority and popularity was hard to tolerate. Despite knowing that he was correct on his stance on the issue of *Khalq al-Qur'ān*, they conspired against him and misrepresented his words in front of government officials. In this way, he was constantly harassed.

When he went to Naysapur, knowing that Imām Bukhārī ﷺ would respond to questions without any fear or hesitation, the host there placed special restrictions and stipulated guidelines to ensure that no one confronted the imām on the sensitive issue of *Khalq al-Qur'ān*. All these mentioned here in their entirety were of the same ilk – they had learnt the trait of resolve from Imām Aḥmad ibn Ḥanbal ﷺ.

Provider of Sustenance Is up There

During the governance of Ma'mūn Rashīd, the Ḥadīth Scholar ʿAffān ibn Muslim was asked on the issue of *Khalq al-Qur'ān*. Isḥāq, a tyrannical figure and governor under Ma'mūn Rashīd, called for ʿAffān ibn Muslim and questioned him, ما تقول في هذه المسئلة؟ ما رأيك؟ 'What do you say on this matter and what is your position?' He stated what he thought to be correct; however, he was confronted and coerced to conform to the stance of the government. ʿAffān ibn Muslim stood firm and did not waiver despite facing the threat of being shackled and ending up behind bars. Consequently, the command for his name to be removed from the register [consisting of names of those who would receive a payment from the treasury] was issued.

This threat was relating to the payment stipulated for the scholars (ʿ*ulama*') from the era of Sayyidunā ʿUmar ﷺ. ʿAffān ibn Muslim's household extended to forty individuals for whom a monthly allowance of one thousand dirhams was agreed.

A fortnight ago, I related in a speech that the story of Imām

Mālik ﵀ and Rabīʿah is incorrectly reported. ʿAllāmah Dhahabī ﵀ has put forward two reasons for this viewpoint: firstly, the view that the dispute in the story ended after the appearance of Imām Mālik ﵀ is wide of the mark, since he wasn't even born at the time. Secondly, there is a mention of twenty seven thousand dinars but, in those days, an amount less than one thousand dirhams a year would suffice for the biggest of households. ʿAllāmah Dhahabī ﵀ provides evidence saying that ʿAffān ibn Muslim's household comprised of forty individuals, which received one thousand dirhams each month.

As soon as Isḥāq's threat reached the ears of ʿAffān Ibn Muslim, fearless, undaunted and unconcerned, he looked up to the heavens and called, و في السماء رزقكم وما توعدون meaning, You are the one Who provides sustenance. The provider of sustenance is up there. But when he reached home and informed his family, worry overtook them. They were anxious of what the government's next move would be, especially since it had eliminated their household from the register. On that day, the sun hadn't even set yet when a knock was heard on the door. You must have heard the phrase; *al-insān al-baḥrī* (the sea person). This sort of being must live in the sea. Nonetheless, on opening the door, they saw something [or someone] that resembled it. Its appearance was one of a fish, with speech akin to a human's. Holding a bag it said, 'This is for this current month. You will receive one of these bags every month until you die.' In reality, a person from the heavens in the form of a fish appeared.

A Moment of Desperation When the Lord Is Displeased

I might have mentioned the story of Ibn al-ʿArabī of when he was on his travels once before. He was on board a ship and due to severe storms the ship was close to capsizing and sinking. It was just a matter of time and everyone on board was very distressed.

Shaykh Ibrāhīm ibn Adham ﵀ was also on board a ship when it

began floundering after being battered by waves and rough seas. In the midst of crying, screaming panic-stricken passengers, the shaykh lay on his blanket. The passengers on board woke him up and questioned his attitude during this delicate time. To everyone's amazement, he asked, 'What's the matter?'

They criticised his attitude, 'You're asking, "What's the matter?" in such a difficult moment!'

He responded, 'For me difficult and delicate times are when the human being disobeys his Creator and indulges in sins. Testing and delicate times are those moments in which he displeases Allāh Most High and occupies himself in evil. That is the most delicate and difficult moment for an individual. The sea is under the control and influence of Allāh Most High. Everything, including all vehicles and forms of conveyance is under his sovereignty and He may impose whatever trial He wishes upon his creation.'

Now, all the boarded passengers realised that they were in the company of a saint. They thus requested him to at least supplicate Allāh Most High. He supplicated accordingly, يَا حَيّ، حِيْنَ لَا حَيّ ، يَا حَيّ قَبْلَ كُلِّ شَيْىء، يَا حَيّ بَعْدَ كُلِّ شَيْىء . Just an utterance of a few words and the whole storm calmed and disappeared.

Reasoning with this, Imām Bukhārī ﷺ ended his *Ṣaḥīḥ* with the sentences كلمتان . As I have mentioned before, extensive struggles are not necessary. Even if a single word of ours is liked by Allāh Most High [then it is sufficient]. Hence, the ḥadīth states that two words are sufficient for a person. Shaykh Ibrāhīm ibn Adham had to just utter these few words and the storm subsided.

Ibn al-ʿArabī ﷺ was faced with a similar fate as the ship he was on board swayed back and forth and became uncontrollable. A state of inspiration spurred him to lash out at the sea with his foot and remark, أُسْكُنْ اَيُّهَا الْبَحْر! فَاِنَّ عَلَيْكَ لَبَحْرًا مِنَ الْعِلْم 'O sea, become calm, indeed on you is an ocean of knowledge! Are you becoming mischievous?' As soon as he declared these words, the sea calmed instantaneously, just as in the instance of the saint [Shaykh Ibrāhīm ibn Adham ﷺ].

But his statement: فَاِنَّ عَلَيْكَ لَبَحْرًا مِنَ الْعِلْم implying that he possessed abundant knowledge was disliked by Allāh Most High. A

fish consequently appeared from the sea and called out to him with the title he selected for himself, 'O Ocean of Knowledge! Can you give a ruling?

He said, 'Ask. What is your query?'

The fish spoke, 'After the death of her husband or after a woman has been granted a divorce, the *ʿiddah* (term of probation incumbent upon a woman in consequence of a dissolution of matrimony either by divorce or by the death of her husband) period in both cases has been well documented. However, if the husband's appearance is disfigured to that of a dog, cat, fish or any other animal, it is inconceivable that the woman will not desire the company of such a person? Does she separate from him? What is then the period of *ʿiddah*? Which form of *ʿiddah* does she devote herself to? Now the 'Ocean of Knowledge' became speechless and had no answer at his disposal.

The fish repeatedly admonished him, 'You claim to be an 'Ocean of Knowledge', so what is stopping you from providing an answer?'

A few years ago, I related this story to the *Ṣaḥīḥ al-Bukhārī* students. An outspoken student made a suggestion similar to Ṭāriq Ṣāḥib's, who was a peer of Mogra and others. In those days, if I had some fragrance (*ʿiṭr*), I would give it [to the students to apply]. On one such occasion, after passing *ʿiṭr* to Tāriq Ṣāḥib of Dewsbury, I asked him how he rated it. He said, 'To be honest, it smells like *achār* (pickles).'

So this student – from the same ilk as Ṭāriq Ṣāḥib – asked, 'Now, tell us what would be the *ʿiddah* period of such a woman! If such an occurrence was to take place, what would be the *ʿiddah*?'

I replied that a matter pertaining to which the 'Ocean of Knowledge' was unable to formulate a ruling, then how can I possibly give the answer. The moment I came across this incident I have considered it to be correct not to endeavour and research in this matter out of respect. Humble and reverent comportment requires that we do not start making claims to know what Ibn al-ʿArabī was found wanting for. It would take a brave attempt to do so. May Allāh Most High grant us the ability to portray elegant manners and respect.

ʿAffān Ibn Muslim ﵀ like Imām Bukhārī ﵀ was tested on the issue of *khalq al-Qur'ān* - a struggle that span over many centuries and generations, but our Imāms confronted it sternly.

The Last Ḥadīth of *Ṣāḥīḥ al-Bukhārī*

You are reading the last ḥadīth, so why did Imām Bukhārī ﵀ culminate his collection with this ḥadīth in particular? Why did he select this ḥadīth? Turn to page 988 the chapter is titled [Book of] Oaths and Vows (*al-aymān wa 'l-nudhūr*). Look at the middle line باب اذا قال والله لا اتكلم اليوم فصلى او قرأ او سبح او حمد او هلل فهو على نيته after which it is stated, وقال النبي صلى الله عليه وسلم افضل الكلام اربع سبحان الله والحمد لله و لا اله الا الله و الله اكبر And thereafter, تعالوا الى كلمة سواء بيننا و بينكم و قال مجاهد كلمة التقوى لا اله الا الله. Imām Bukhārī ﵀ proceeds further with the ḥadīth of Abū Ṭālib's last moments where the Noble Prophet ﷺ visited him for the last time in order to entice him to recite the article of faith (*kalimah*) – a favour he wanted to return for all the favours Abū Ṭālib bestowed upon him throughout his life. Abū Jahl became aware of the Noble Prophet's ﷺ visit, so he went to Abū Ṭālib's home simultaneously. The Noble Prophet ﷺ tried to persuade him, فقال قل لا اله الا الله . For his sake, he asked him to utter one sentence [which would suffice as an argument in favour of him in the court of Allāh Most High] كلمة احاج لك بها عند الله .

Now concentrate on the narration below it. It is the same ḥadīth that Imām Bukhārī ﵀ brings to culminate his *Ṣaḥīḥ*. He narrates the ḥadīth كَلِمَتَانِ حَبِيْبَتَانِ الِى الرَّحْمٰن ، خَفِيْفَتَانِ عَلى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهٖ، سُبْحَانَ اللهِ الْعَظِيْم . Here we have four sentences, two sentences and a single sentence too. Just one sentence is sufficient to rescue one from the depth of despair whilst, at the same time, it also represents an adequate threat to subject one to chastisement كَبُرت كلمة تخرج من افواههم.

There are the four sentences which Imām Bukhārī related above - سبحان الله والحمد لله و لا اله الا الله و الله اكبر, two sentences - كَلِمَتَانِ and one sentence - لا اله الا الله which the Noble Prophet ﷺ pleaded with Abū Ṭālib to pronounce. Thereby, Imām Bukhārī ﵀ could

well have concluded with any of these ḥadīths. From the three ḥadīth fragments, by selecting the one with the two sentences - سبحان الله و بحمده، سبحان الله العظيم, he indicates that he is following the example of Sūrat al-Naṣr اذا جاء نصر الله which makes reference to the Noble Prophet's ﷺ last moments. What does the Sūrah instruct? فسبح بحمد ربك 'Glorify the praise of your Lord' (Qur'ān: 110:3).

Thus, out of the three, Imām Bukhārī ؒ has written this ḥadīth here. May Allāh Most High safeguard our tongues from every utterance that could become a means of liability. May our bodies originate deeds that become a means of our salvation, since aptitude and impeccability or completing great feats is not a prerequisite.

Service Is Taken Despite Being Unlettered

Abu ʿAwānah is from amongst the numerous Ḥadīth Scholars and prolific writers whose writings on Ḥadīth are distinguished. His illiteracy is a fact very few people are aware of. He possessed no skill at all in reading and writing, thus compelled to dictate to others, whilst listening from others and making others read for him. Somebody would read the ḥadīth, he would repeat after him, and the students would listen from him. Allāh Most High took service off him despite him being unlettered. Till today, Abu ʿAwānah is regarded from the accepted and reliable narrators of Ḥadīth. Exceptional aptitude and impeccability or even high aptitude is not a prerequisite for acceptance.

Shaykh ʿAbd Al-ʿAzīz Ibn Ṣāliḥ

The supreme judge and Imām - for more than sixty years - of Masjid Nabawī, Shaykh ʿAbd al-ʿAzīz ibn Ṣāliḥ, adjudicated in all judicial matters personally but was only a *ḥāfiẓ* of the Glorious Qur'ān and *Qārī*. His father was a scholar of a very high calibre and had also occupied this post. Upon his father's death, he occupied his place as Imām of Masjid Nabawī and supreme judge.

His father's state was such that he was once presiding over a

murder case. There, the killer used to be brought to Salām Gate (*bāb al-salām*) after the Friday (Jumuʿah) prayer, where the worshippers would gather round for the judge to read out the verdict, encompassing detail of the perpetrator's crime, detail of the victim and confessions or details of witnesses. In his statement, he would also read out, 'The murder has been established and proven due to having witness [statements]. Hence, this person is to be executed as a result.' He would further go on to instruct the executioner to carry out the execution.

He once began to read the verdict and statement; however, someone from the onlooking crowd tried to grab his attention, once, and then a second time. This person even tried to come right opposite him, but his efforts were futile, as the judge was engrossed in reading the verdict and statement. Consequently, the executioner was ordered to carry out the death sentence.

Thereafter, a paper passed onto him by the government officer turned out to be a telegram to the judge with instructions from the king to review the verdict he had just passed. On that very spot, the supreme judge wrote on the back of the telegram, جاء امر الله قبل امرك 'Prior to your command, Allāh's command came.'

The Respected Companions ﵃ Are the Inventors of Ardent Love

I will read the last ḥadīth prior to supplicating Allāh Most High. May He grant us the ability to act upon what we have read. May He make us successful in the Noble Prophet's ﷺ presence. May He safeguard us from the humiliation of the Day of Resurrection. بسم الله الرحمن الرحيم، عن ابي هريرة رضي الله تعالى عنه قال قال النبي صلى الله عليه وسلم.

The Respected Companions ﵃ were inventors of countless things, but they did not take inspiration from any book that whenever the saliva of the Noble Prophet ﷺ was attainable they should take it either through licking it off quickly or by securing it in the hand or palm; Or that when he had his hair trimmed or shaved,

or clipped his nails, they should gather them and keep them as sacred relics (*tabarrukāt*).

Sayyidunā Muʿāwiyah ﷺ made a will, 'After my death, place the hair and nails of the Noble Prophet ﷺ into my mouth and eyes.' This ardent love was not a feature they came to learn about; in fact, they were the principal originators of this love and fervour.

The Noble Prophet ﷺ made Sayyidunā ʿUbādah ibn al-Ṣāmit ﷺ the principal of the Madrasah of *Ṣuffah*. It was only yesterday that we came across the narration pertaining to *ʿuranīyyīn* (people belonging to the tribe of Uraynah).

I mentioned during a previous gathering of ours that people are reluctant to discuss contentious issues. They say, 'No no, don't drift towards contentious matters that may antagonise a certain group or sect!' If the matter is relating to a deviant sect, then it is incumbent upon scholars to refute and negate their teachings. They tend to be disinclined towards mentioning such issues and only prefer to talk about pleasant matters that help propagate the religion (*dīn*).

But, in reality, this is safeguarding the teachings of Islam and is an essential requirement too; otherwise why did Imām Bukhārī ﷺ, Imām Aḥmad ibn Ḥanbal ﷺ and ʿAffān ibn Muslim ﷺ tolerate constant harassment during the issue of *khalq al-Qur'ān*? They could have opted to spend their lives in the comfort of their homes. But no, they countered and faced the trials and affictions till they breathed their last.

Sayyidunā ʿUbādah ibn al-Ṣāmit ﷺ was the principal of the Madrasah of *Ṣuffah*[9]. Students came, entered and occupied the *Ṣuffah* for the sake of acquiring and disseminating Islamic knowledge. Those who stole the camels belonging to the tribes of Ukl and Uraynah weren't bandits, but were individuals who had inhabited the *Ṣuffah*. They embraced Islam prior to their quest of acquiring knowledge. Nonetheless, Allāh Most High wanted to establish his religion through the hands of his Noble Prophet ﷺ, so He decreed

9 *Ṣuffah* means a shaded area or an area covered by some form of roof. Hence, an area in Masjid Nabawī designated for the learning and residing of the poor and needy was known by this name.

such actions (for the people of Uraynah) to manifest from the Noble Prophet ﷺ himself.

Nowadays, listening to such stories might create uncertainty and misunderstanding since we are accustomed to listening to countless stories depicting the Noble Prophet's ﷺ tolerance and mercy. For example, the Noble Prophet ﷺ forgave a Jew who was intent on killing him. As he observed the Noble Prophet ﷺ resting under a tree he stood above him with his sword and remarked, 'Who will save you from me now, O Muḥammad?'

'Allāh,' was his reply.

At that moment, his sword began to shake before falling out of his hand. The Noble Prophet ﷺ forgave him despite his cruel intentions. He forgave the very person who attempted to assassinate him. It was to this degree that he was رحمة للعالمين 'A Mercy for the Worlds'.

Ultimately, the inhabitants of Uraynah embraced Islam and went into a perpetual state of learning about their *dīn* at the *Ṣuffah*. However, later on, their condition changed for the worse. They, on one occasion, left [Masjid Nabawī] and subsequently assaulted and battered the shepherds who were tending to the camels of charity (*ṣadaqah*) in a very forbidding manner. Not only that, but they martyred them by applying a very brutal method before running away. You might well be aware that they cut the shepherds' limbs while they were still alive, hacked off their hands and feet, poked their eyes out and inflicted as much pain as was possible before martyring them.

When news reached Madinah Tayyibah, the Companions pursued and captured them before bringing them back [to the Noble Prophet ﷺ]. The Noble prophet ﷺ ordered for equitable retribution in that their hands and feet be cut off as they had hacked off the limbs of the shepherds, and that their eyes be branded with heated iron rods since they had gouged the eyes of the shepherds.

The narrator [of this ḥadīth] has related a thorough and detailed account of this story. It was a common practice to implement the practice of cauterization - a process of burning a part of a body to destroy some tissue in an attempt to mitigate damage, by closing

amputations to prevent infections and complications - even after the hand of a thief had been cut in punishment. However, the Noble Prophet ﷺ refused this and ordered for them to be left out in the severe heat, saying, 'Their souls should depart from their bodies akin to the excruciating and horrendous manner my Companions had to endure.' He ordered for each and every action the people of Uraynah committed with the Companions to be returned to them (as part of equitable retribution).

Our response to this [prejudiced assumption] is that if the Noble Prophet's ﷺ instructions and teachings on equitable retribution (*qiṣās*) had not been demonstrated and carried out by him throughout his lifetime, then a massive void would have been left in this chapter till the Day of Judgement. Hence, the Noble Prophet ﷺ fulfilled this aspect practically.

Although at the same time we have come to learn how he was رحمة للعالمين 'Mercy for the Worlds' - an innate quality portrayed through his compassion and mercy towards the hypocrites and enemies of Islam - which were in their hundreds - and through forbearance throughout his life.

So Sayyidunā ʿUbādah ibn al-Ṣāmit ؓ was appointed as the principal of *Ṣuffah*. The Ḥadīth Scholars have alluded to the fact that on a usual basis the narrations proceed in the following fashion: عن ابي هريرة رضي الله تعالى عنه قال قال النبي صلى الله عليه وسلم except the narration which Sayyidunā ʿUbādah ibn al-Ṣāmit ؓ related to Sayyidunā Muʿāwiyah ؓ when he was in Sham (regions of Syria, Jordan and Palestine). Just as Sayyidunā Muʿāwiyah ؓ had expressed his discontent with Sayyidunā Abū Ḍhar Ghifārī ؓ due to the circumstances over there, by sending a letter to Sayyidunā ʿUthmān ؓ – the content of which stated that since Sayyidunā Abū Dhar Ghifārī ؓ was their elder and senior it would be better to recall him back to Madinah Munawwarah - he also expressed similar reservations about Sayyidunā ʿUbādah ؓ through another letter he sent.

Consequently, he was recalled to Madinah Munawwarah. During his stay in Sham, Sayyidunā ʿUbādah ibn al-Ṣāmit ؓ was relating a ḥadīth to which Sayyidunā Muʿāwiyah ؓ queried,

هل انت سمعت من رسول الله صلى الله عليه وسلم 'Did you hear it directly from the Messenger of Allāh ﷺ?'

He replied, سمعت النبي صلى الله عليه وسلم من فيه الى فيّ implying that there was no third party present besides himself and the Noble Prophet ﷺ. And the conversation took place with the Noble Prophet ﷺ being in such close proximity that instead of preserving his words via the faculty of hearing, due to immense love, he was concentrating on the lip movement of the Messenger of Allāh ﷺ.

سمعت النبي صلى الله عليه وسلم ، قال النبي صلى الله عليه وسلم من فيه الى فيّ عَنْ اَبِيْ هُرَيْرَةَ رَضي اللهُ تَعَالى عَنْهُ قَال قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلِى الرَّحْمٰن خَفِيْفَتَانِ عَلى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

8

Salām from the Leader of Both Worlds ﷺ, Certificate of *Iftā'*, and Glad Tidings of Victory

محمد مصطفیٰ فخر رسل کا جیسے نام آیا
فرشتوں اور خدا کا عرشِ اعظم سے سلام آیا

اجالا ہو گیا محفل میں ان کے روئے انور سے
کبھی جب بزم میں وہ حسنِ کل ماہِ تمام آیا

ابو بکر و عمر عثمان علی سب چاند تارے ہیں
انہیں تاروں ہی کے جھرمٹ میں وہ ماہِ تمام آیا

سکون و امن اور عدل و مساوات و اخوت کا
تمہارے دم سے ہی دنیا میں اخلاقی نظام آیا

امین و صادق و ہادی بشیر و رحمت عالم
لقب لے کر نہ تم سا کوئی بھی عالی مقام آیا

مسلمانو! پڑھو تم بھی درود اس پاک ہستی پر
کہ جس کے واسطے باری تعالیٰ کا سلام آیا

یہی ہے بس تمنا میری اے احمدؔ کہ محشر میں
رسول اللہ فرمادیں کہ وہ میرا غلام آیا

حضرت مولانا محمد احمدؔ صاحب

الحمدُ لِلهِ الْحَمْدُ لِلهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنتوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه أَرْسَلَهُ اللهُ تَعَالى إلى كَافَّةِ النَّاسِ
بَشِيْرًا وَّنَذِيْرًا، وَدَاعِيًا إِلَيْهِ بِإذْنِه وَسِرَاجًا مُّنِيْرًا، صَلَّى اللهُ تَعَالى عَلَيْهِ وَ عَلى آلِه
وَصَحْبِه وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا
أَمَّا بَعْد! فَأَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَحِيْم ﴿لَقَدْ
جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ
رَئُوْفٌ الرَّحِيْمْ ﴾ صدق الله العظيم

Friends, I have just recited a verse of the Glorious Qur'ān to you – a verse that Shaykh Ashraf ʿAlī Thānawī ﷫ recited after the *masnūn* sermon during one of his speeches. He also added that the recitation of this particular verse was due to a 'fresh gift'. He did not specify what the 'fresh gift' was, thus leaving the whole gathering in a slight state of bewilderment. Later, Shaykh Ẓafar Aḥmad ʿUthmānī ﷫ added a footnote when he prepared this

speech of the Shaykh for the purpose of publishing.

The Noble Prophet ﷺ Conveys His Peace (*Salām*) to Shaykh Thānawī ؒ

An explanation of the 'fresh gift' is drawn from the condition of a saint who frequently saw the Noble Prophet ﷺ in his dream. On one particular occasion, the Noble Prophet ﷺ instructed him to convey his *salām* to Shaykh Thānawī ؒ. Upon hearing the instructions, anxiety set in, since he wasn't among those who would visit Thanabawan. How was it possible for him to convey the blessings of the Noble Prophet ﷺ?

In those days, travelling caused immense fatigue and people were not able to travel long distances. As soon as the thought entered his mind, the Noble Prophet ﷺ told him in his dream, 'You do meet Shaykh Ẓafar Aḥmad , convey my *salām* through him.' Ultimately, the Noble Prophet ﷺ even indicated the method that ought to be adopted.

Shaykh Thānawī ؒ Is Overwhelmed

Along with the dream and conveying the Noble Prophet's ﷺ *salām*, the saint related the whole matter to Shaykh Ẓafar Aḥmad ؒ, who in turn, imparted it to Shaykh Thānawī ؒ. The shaykh became overwhelmed, especially since the *salām* was being conveyed from the place where people themselves flock to convey their blessings and peace. It was a matter of great privilege and honour. When Shaykh Thānawī ؒ delivered a speech after this episode, he initiated it with this verse, which is in praise of the Noble Prophet ﷺ and, thereafter delivered a lengthy speech upon it.

Now, those who belong to other sects with diverse beliefs, formulate opinions such as, 'These things are common', 'They are prone to making such claims', or they tend to say, 'People are susceptible to making such claims and Shaykh Thānawī's story is probably no different.' However, all of what they purport is flawed

because neither did Shaykh Thānawī ﵀ see the dream himself, nor was the saint (who had the dream) someone who frequented him.

A Certificate of Delivering Legal Opinions (*Iftā'*) Presented to Shaykh Gangohī ﵀ by the Master of Both Worlds ﷺ

On one occasion, Shaykh Gangohī ﵀ revealed, 'I had a very strange dream. The Messenger of Allāh ﷺ instructed me to sit on the pulpit - I did so accordingly. Furthermore, he asked me to formulate an opinion – just as a *muftī* (an expounder of Islamic Law) would - on a matter he questioned me about in the presence of a congregation. The Noble Prophet ﷺ continued asking one question after another, and I answered them till the number of questions asked reached one hundred. It was then that he granted me a certificate to deliver legal opinions. What an elevated status must he have achieved! What must have been the nature of his love that in the court of prophethood he is being treated with such honour.

Sāy Tawakkul Shāh Ṣāḥib ﵀

When the dream of Shaykh Gangohī ﵀ gained publicity, the detractors from other sects who were unable to tolerate it, decided to refer the matter to Sāy Tawakkul Shāh Ṣāḥib ﵀ of Anbalah due to his credibility, piety, and acceptance among the masses in any part of the world without disagreement. He was from among the eminent saints despite not being able to recognize and write letters *alif, bā, tā* etc, as he was an unlettered person (*ummī*).

The Vision of Sāy Tawakkul Shāh Ṣāḥib ﵀

As he was a pious figure, many scholars came to him. Sometimes, they would hand over a piece of paper with a verse from the Glorious Qur'ān written on it. Sāy Tawakkul Shāh Ṣāḥib ﵀ would

merely glance at it and conclude instantaneously that 'it is indeed the word of Allāh. Similarly, a piece of paper with a ḥadīth of the Noble Prophet ﷺ written on it would be submitted to him; again, he would merely glance at it and conclude instantaneously that 'it is indeed the word of the Messenger of Allāh ﷺ.' On other occasions, they would put together a few phrases which were neither from the Ḥadīth nor the Glorious Qur'ān, but somehow he would be able to use his insight to correctly ascertain that it neither belonged to the Glorius Qur'ān nor the Ḥadīth. He was unlettered, yet how did he manage this?

Sāy Tawakkul Shāh Ṣāḥib ؒ has enlightened us on this matter with the following words: 'Whenever I glance at writing comprising a verse from the Glorius Qur'ān, I see a light from the piece of paper all the way to the throne of Allāh. So I acknowledge it to be the word of Allāh. If it is a ḥadīth that is written on a piece of paper presented to me, then I see a light all the way from the pure heart of the Noble Prophet ﷺ to this piece of paper. Again, I qualify it to be the illuminating words of the Messenger of Allāh ﷺ. At times, when I don't visualise any sort of light, I understand it as something produced by normal human beings.'

I Visualise Shaykh Gangohī ؒ in the Position of *Iftā'* in the Court of the Messenger Of Allāh ﷺ

They [detractors] took the decision of approaching Sāy Tawakkul Shāh Ṣāḥib ؒ. Upon meeting him, they asked, 'What is your take on Shaykh Gangohī?' In the presence of Shah Sāy Tawakkul Shāh Ṣāḥib ؒ they did not rush to formulate any opinion regarding Shaykh Gangohī ؒ, nor did they make a mention of the contentious issues or of the dream but just posed a simple question.

Now, not only had Shāh Ṣāḥib ؒ never been to Gangoh, he hadn't even seen Shaykh Gangohī ؒ before in his life - but a mere mention of his name prompted him to instantaneously affirm, 'What can I say about this man! I see him elevated to the position

of *Iftā*' in the Court of the Messenger of Allāh ﷺ.' This saint of Allāh is giving credence to the very dream in which the Messenger of Allāh ﷺ put Shaykh Gangohī ؒ to test and asked him the 100 questions.

How Truthful a Dream

Seeing the Noble Prophet ﷺ in a dream is a blessing. Occasionally, it receives confirmation from various quarters. One of my associates stated his dream to me that he observed both the Master of Both Worlds ﷺ and the Respected Companions ؓ waiting in anticipation of someone. Someone asked the Noble Prophet ﷺ, 'Who are you waiting for?'

He replied, 'I am waiting for Shāh Faisal.' On that very day Shāh Faisal passed away. What a truthful dream!

Sulṭān Nūruddīn's Extraordinary Supplication and Glad Tidings of Conquest

Today, we witness that Basra, Kufa, Baghdad and other sanctified places are under incursion. During the time of Sulṭān Nūruddīn Maḥmūd, Dimyat was also under siege. Centuries ago, forms of communication such as wireless and anything of its kind to transfer information did not exist.

If a war had begun, an army had been defeated or had tasted victory, then weeks or even months would pass before news reached areas that were not within its vicinity.

Sulṭān Nūruddīn was fearful for Dimyat as it was under siege from all four sides. The imām he performed *ṣalāh* behind had a dream in which he was told by the Messenger of Allāh ﷺ to inform Sulṭān Nūruddīn Maḥmūd that the enemies have left and the siege has ended. He was also told to pass on a message [to be taken] as a sign [of surety]. As soon as the imām awoke in the morning, he presented himself in the court of Sulṭān Nūruddīn and gave him the glad tidings of the enemies being overpowered and fleeing

resulting in the siege of Dimyat ending. He also added, ‘I have been instructed to pass a ‘sign’ on to you.’ This was to prevent anyone from doubting the authenticity of his dream.

The Noble Prophet ﷺ stated, ‘Inform Sulṭān Nūruddīn that during the night, in prostration, he supplicated Allāh with the words, “O Allāh, O Allāh, what status does Sulṭān Nūruddīn the dog have that he ought to be assisted? Don’t come to the aid of Sulṭān Nūruddīn, but come to the aid of Islam. O Allāh, O Allāh, do not examine our state but look at Islam. O Allāh, O Allāh, do not look at Sulṭān Nūruddīn but look at Islam. Do not aid Sulṭān Nūruddīn but aid Islam.’ When the imām related the words of the Noble Prophet ﷺ, he omitted the word ‘dog’ out of respect for Sulṭān Nūruddīn. Yet, as soon as the whole dream was related to him, he began to shed tears of joy before asking the imām to complete the part of the sentence that he had initially omitted. The imām tearfully repeated the words of the Messenger of Allāh ﷺ in its entirety, ‘O Allāh, O Allāh, what status does Sulṭān Nūruddīn the dog have that he ought to be assisted? Don’t help Sultan Nūruddīn but come to the aid of Islam.’

May Allāh Most High assist Islam. May He preserve Islam. May He safeguard the teachings of Islam and protect Muslims in every corner of the globe.

وآخر دعوانا ان الحمد لله رب العالمين

9

The Fragrant Graves of the Servants of the Seal of the Prophets and Messengers ﷺ

وقد فاح طيباً كف من مس كفّه
وما حل رأساً جسَّ شيب الذوائب

جس شخص نے آنحضرت صلی اللہ علیہ وسلم سے مصافحہ کیا
اس کے ہاتھ سے خوشبوئے عنبرین مہکنے لگی
اور جس شخص کے سر پر آنحضرت صلی اللہ علیہ وسلم نے دست مبارک
پھیرا تا زندگی اس کے بال سفید نہ ہوئے

اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه، صَلَّى اللهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا اَمَّا بَعْد

THESE TEXTS ARE ENTIRELY sacred. Every word that emanated from the blessed mouth of the Master of Both Worlds ﷺ is blooming with radiance and fragrance. We pray for Allāh Most High to endow us with the ability to acknowledge its worth. You may well be aware that Sayyidunā Jābir ﷺ travelled a lengthy distance to another country just to acquire one ḥadīth. Those who acknowledge the value of Ḥadīth, like Sayyidunā Jābir ﷺ did, then Allāh Most High favours them accordingly.

Smell of Fragrance from the Soil of Imām Bukhārī's ﷺ Grave

To what extent was Imām Bukhārī ﷺ favoured! What will he have been honoured with in the afterlife! – Surely we will see for our-

selves after reaching there. Nevertheless, the world witnessed the penetrating odour of musk not from the body of Imām Bukhārī ﷺ, not from his shroud (*kafan*) but from the depths of his deep grave where the body is positioned under so many tonnes of soil right up to the upper layer that people came in their droves, gathered soil and took it away. If this is the condition of the soil far away from him, one can only imagine the state of Imām Bukhārī ﷺ himself. From whatever blessings he must have acquired, Allāh gave a glimpse of it to the world.

Smell of Fragrance from the Soil of Shaykh Aḥmad ʿAlī Lāhorī's ﷺ Grave

It was the same destiny of one of our contemporaries Shaykh Aḥmad ʿAli Lāhorī ﷺ. For many weeks after his burial, people came in their droves, gathered soil and took it away (due to its unique smell). Ultimately, the government wished to establish the cause of the fragrance to dispel any notion that one of shaykh's close followers or associates could be sprinkling something of that essence - hence deceiving the public. However, the tests proved negative and the concept of someone adding fragrance or something of that ilk was negated and disregarded. Rather, they collated a report in which they confirmed that no external components had been merged with the soil; therefore, upholding the view that the smell of fragrance emanating from the soil was purely its original odour. The same was the condition of Shaykh Mūsā Bāzī Rūḥānī's ﷺ grave.

Misplaced Insistence Upon Science

A lot of emphasis is placed on science nowadays. And on the occasions of ʿĪd, the theme of science is evoked with individuals saying, 'How did people manage to sight the crescent if observation of it from a scientific perspective and according to the observatory wasn't conceivable?'

We reply to them saying that the stars and the so called 'star

signs' are believed to surmise and project particular characteristics for people born under them as well as being taken as a tool to predict the future on a weekly and monthly basis. Yet it was not too long ago that they discovered a new star (which was invisible to them for approximately 100-150 years), prompting them to rectify certain aspects of the horoscope.

So they claim with resolve, that due to observatory calculations, crescent sighting was not possible.

We Are an Unlettered Nation

The ḥadīth negates the need to resort to astronomical calculations:

نحن امة امية لا نكتب و لا نحسب

We are an unlettered nation - we do not write or calculate. The month is such-and-such or such-and-such

On saying 'such and such' the Noble Prophet SAW showed all his fingers of both the hands thrice, while on the fourth time he closed his thumb, meaning sometimes it is twenty-nine days and sometimes it is thirty.

Despite the ḥadīth, they are still steadfast on (rejecting the validity of moon sighting due to their) scientific calculations, even though news of the moon being sighted by Muslims in Saudi Arabia, China, in the frontier province [of Pakistan] and in Mozambique is well documented. In all of these places, ʿĪd was then celebrated. Also, Muslim residents of America and Canada reported the sighting of the ʿĪd moon and consequently celebrated it the following day.

Smell of Fragrance from the Soil of Shaykh Mūsā Bāzī Rūḥānī's ﵀ Grave

Shaykh Mūsā Bāzī Rūḥānī ﵀ was the Shaykh al-Ḥadīth of Jamia Ashrafiyya, Lahore. In his day, he was the most distinguished scholar of our sect. Renowned astronomers used to gather in his

presence to acquire knowledge. He has authored at least a couple of dozen books on topics concerning observatory and astronomy. I myself have seen at least 25 different titles. He was the Shaykh al-Ḥadīth of Lahore. When after his death he was buried, the same became the condition of his grave in that fragrance continued to emanate from it. For his entire life, he had dedicated himself to the field of Ḥadīth of the Master of Both Worlds ﷺ.

Knowledge of Ḥadīth

You are currently studying the six authentic books of Ḥadīth (*al-ṣiḥaḥ al-sittah*). The knowledge of Ḥadīth encompasses all the stages of life a human goes through, whilst at the same time, comprehending all prospective matters that are to unfold or their occurrence during one's life is highly likely.

In the section بدء الخلق 'Beginning of Creation' which gives account of what existed before creation and what Allāh Most High created first. Various narrations point towards the throne (*ʿarsh*), tablet (*lawḥ*), soul (*rūḥ*), pen (*qalam*) and light (*nūr*) as the principal creation of Allāh Most High.

Shaykh ʿAllāmah Anwar Shāh Kashmīrī ؒ has given preference to the ḥadīth اول ما خلق الله نوري in which the Noble Prophet's ﷺ light is credited to be the first creation of Allāh Most High. He further elaborates that prior to creating anything, He created this blessed light of his.

The books of ḥadith encompasses all matters from the very first creation through to a person's own death – also known as *Qiyāmat-e-Ṣugrā*, the death and destruction of the entire world – also known as *Qiyāmat-e-Kubrā*, the recreation of it before resurrection from the graves prior to gathering before Allāh Most High; accountability for good and bad deeds and separating people who are Paradise and Hell bound. All this along with everything that foreshadows the events that are to take place before and after death are well documented in these books of Ḥadīth.

The Master of Both Worlds ﷺ explained each and every aspect

of life clearly as the light of day - some practically and some in clear spoken terms. One ought to visualise all the circumstances of the Noble Prophet's ﷺ life through moments such as when he was present in the house of Sayyidah ʿĀ'ishah ﵂, sat in the room of Sayyidah Umm Salamah ﵂, consuming food, drinking milk, resting, performing ablution, preparing to go to the *masjid*, prostrating before Allāh Most High, or his state throughout the night when engaged in prayer. Hence, at the time of undertaking Ḥadīth study, you must direct and focus your hearts and minds to form mental images by reviving the mind to create moments which help you to perceive that you are present in the Noble Prophet's ﷺ company and observing him as he is engaged in the actual act of ablution (*wuḍū'*), or that you can hear him when the ḥadīth refers to a saying of his. Should one of you become so focused, captivated and riveted whilst studying Ḥadīth, the end result will be quite telling as you will see to what magnitude Allāh Most High favours you.

Our problem is compounded through our lethargic state of mind in that as soon as we recite the *takbīr* (*Allāhu akbar*) at the commencement of *ṣalāh*, our minds drift away despite standing before Allāh Most High. Similarly, the pages of texts are open right in front of us, the lecture is being delivered and we are seemingly hearing with our ears and wide awake; yet our devotion is of a rather flawed nature that despite our presence, thoughts, imaginations and various fancies dictate our bodies and take precedence above anything else. For example, those whose *ṣalāh* is empty of devoutness tend to wander through all the chores of that day whilst stood in prayer.

If you apply yourselves during the lectures through reading and listening zealously, as though you are hearing the words directly from the blessed tongue of the Noble Prophet ﷺ, you will see for yourselves the gratification you take from it. We will see to what magnitude Allāh Most High favours us.

Comparable is the state of our lectures and lessons. The pious servants of Allāh Most High like Imām Bukhārī ﵀ achieved a high status, hence the smell of fragrance from his grave and the graves of Shaykh Lāhorī ﵀ and Shaykh Mūsā Bāzī ﵀. Similarly, reaching

such levels by those who are engrossed in studying ḥadīth today is possible.

Smell of Fragrance from the Soil of Shaykh Muḥammad Zakariyyā's ﵀ Grave

We buried Shaykh Muḥammad Zakariyyā ﵀ in Madinah Tayyibah. After finalising the formalities of burial, we returned to our flat in a disorientated state. With heads lowered, some were shedding tears, whilst others were sat quietly in a state of reflection. Shaykh Talha then arrived and we suggested to him that he should take a shower since he had climbed into the grave and had soil-stained clothes. He did so accordingly and within a few moments he was back in our company. At that moment, his respected mother, wife and other family members realised that the whole flat was gushing and exhaling the smell of fragrance. They were quite amazed and asked, 'Where is the smell coming from?'

They persevered to find out the source of this wonderful smell and in the process of doing so came across the clothing that had been taken off by Shaykh Talha just moments before. The wonderful smell had been emanating from them and most probably the clothes are still preserved.

Similar was the state of Shaykh ʿAbdullāh Dehlawī's clothing, ,who also was in close vicinity of the burial proceedings. Once he reached home and took off his garments, the smell emanating from them must have been so substantial that his mother, sister and other family members were compelled to find its source. They too found the smell emanating from the clothes left by him in the bathroom. As the clothing had been well preserved, even today, after the lapsing of twenty-five years, the clothes still bear the same fragrance.

Doors of Mercy

The doors of Allāh Most High's mercy are open to everyone. We could well be showered with the same blessings as the pious predecessors. He bestowed upon them such blessings because they acknowledged the worth of the ḥadīths. They worked tirelessly and stretched every sinew to grant it the due veneration and respect it deserves. May Allāh Most High bless and enable us to treat it with such respect and admiration. May He endow us with all the favours with which He has blessed these personalities.

Without doubt, if we apply ourselves wholeheartedly to the reading of these blessed ḥadīths, it will revive and reinvigorate us; it will stimulate a change in our religious and worldly affairs. The treasures that have poured out from the blessed tongue of the Noble Prophet ﷺ contain potent blessings. In a nutshell, whenever a ḥadīth of the Noble Prophet ﷺ is being read out, conceive it to be emanating directly from his blessed mouth in your presence.

Ḥadīth *Musalsal Bi 'l-Awwaliyyah*

I will recite the ḥadīth *Musalsal bi 'l-Awwaliyyah* before beginning the book. The ḥadīth *Musalsal bi 'l-Awwaliyyah* is defined as a ḥadīth that every teacher in every link of the chain of transmission of that ḥadīth heard from their teachers before any other ḥadīth.

The first ḥadīth Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رضي الله عنه is reported to have heard from the Master of Both Worlds ﷺ is:

ان رسول الله صلى الله عليه وسلم قال الراحمون يرحمهم الرحمن تبارك و
تعالى ارحموا من في الارض يرحمكم من في السماء و في رواية ارحموا ترحموا

Whoever shows mercy upon Allāh's creation, Allāh will show mercy upon them. Show mercy on those who are on the earth and He who is in the skies will show mercy on you.

And according to one narration, 'Show mercy, you will be shown

mercy.' The students of Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ heard the aforementioned ḥadīth from him before any other. When I studied *Ṣaḥīḥ al-Bukhārī* under Shaykh Zakariyyā ﷺ, he also recited this ḥadīth prior to commencing the teaching of *Ṣaḥīḥ al-Bukhārī*. He sometimes read the ḥadīth himself, but generally, students were chosen for this.

Shaykh Zakariyyā's ﷺ Recollection of *Ṣaḥīḥ al-Bukhārī*

Shaykh Zakariyyā ﷺ had his *Ṣaḥīḥ al-Bukhārī* bound in thirty separate volumes or chapters. Instead of carrying the whole collection (as one big book), we used to take one volume or chapter at a time and the Shaykh would ask whilst being pushed in his wheel chair, 'Did you get the chapter (*pārā*)?' Nevertheless, the chapters remained closed (throughout the year) and were not referred to as a mode of study by the shaykh. He would say, 'My beloveds, turn thirty pages from the back', 'refer to the fourth line from the bottom', 'in the middle of such and such a line you will find the words...,' 'turn ten pages from the back and the first line states...,' thereafter, he used to commence the reading of the ḥadīth. The shaykh had committed the *Ṣaḥīḥ al-Bukhārī* to memory in a manner reminiscent to the *Ḥāfiẓ*' (one who has memorised the Glorious Qur'ān) who would be able to establish as certain the last word on each and every page or distinguish the start of verses without any problems. There was no need for Shaykh Zakariyyā ﷺ to open the *Ṣaḥīḥ al-Bukhārī*.

Ḥāfiẓ al-Ḥadīth Shaykh ʿAbdullāh Darkhwāstī ﷺ

Shaykh ʿAbdullāh Darkhwāstī ﷺ of Pakistan was known to be the *Ḥāfiẓ al-Ḥadīth* of our era. He was the maternal grandfather of the wife of Shaykh Sayf al-Raḥmān, who teaches at Madrasah Ṣawlatiyah. He frequently visited the Ḥaramayn, whose imāms

always looked out for him by asking, 'Has the *Ḥāfiẓ al-Ḥadīth* arrived yet?' At times, they used to request the shaykh to recite various ḥadīths from chapters such as *ʿaqīqah*, *ʿatīrah* etc. The shaykh would indulge in such a manner that due to having committed to memory countless ḥadīths, he would recite them along with the entire chain of narrators (*sanad*).

That is why whenever he received scholars in his company, after greeting them he would ask, 'What is your name? Where are you from? What are your engagements?' If by mistake anyone would say, 'I am teaching *Jāmiʿ al-Tirmidhī* [or some other collection], he would immediately instruct that person to recite the first ḥadīth of the collection he was teaching with its chain of narrators. Despite teaching *Jāmiʿ al-Tirmidhī* throughout their entire lives, which of these poor souls would know its chain of narrators by heart? By the same token, Allāh Most High had bestowed Shaykh Zakariyyā ﵀ with such a retention and recollection of *Ṣaḥīḥ al-Bukhārī* that he would be able to locate a ḥadīth by exactly pinpointing the page and line on which it existed.

Permission for Pledge of Allegiance (*Bayʿah*) in the *Qādriyyah* Order

Fifteen years after the passing away of Shaykh Zakarriyā ﵀, this very Shaykh (Shaykh ʿAbdullāh Darkhwāstī ﵀) called for me in Madinah Munawwarah. Earlier in the day, Shaykh Sayf al-Raḥmān began to tell me how the shaykh had asked of me the night before. I told him that I would present myself after the Tarāwīḥ prayers without fail. When I met up with Shaykh ʿAbdullāh Darkhwastī ﵀, he divulged, 'Last night, when I paid a visit to the blessed grave to invoke blessings and peace (on the Noble Prophet ﷺ), I was ordered from therein to grant you permission for the pledge of allegiance (*bayʿah*) in the *Qādriyyah* order.'

He used to recite the Ḥadīth of the six authentic books on ḥadīth (*al-Ṣiḥaḥ al- Sittah*) in a similar fashion to how a *Ḥāfiẓ* would recite the Glorious Qur'ān during Tarāwīḥ prayers in Ramaḍān.

Occasionally, Allāh Most High endows an individual with such a bounty, but he must have strived and toiled before achieving such a feat. He passed away at the age of one hundred and seven; yet such was the retentive faculty of his mind. Whereas our condition is such that, at the age of fifty and sixty, we become old and barely remember the names of our children contrary to the shaykh's state of memory. I will now recite the first ḥadīth of *Ṣaḥīḥ al-Bukhārī* prior to supplicating Allāh Most High.

باب كيف كان بدؤ الوحي الى رسول الله صلى الله عليه وسلم وقول الله عز
و جل انا اوحينا اليك كما اوحينا الى نوح والنبيين من بعده حدثنا الحميدي
عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصاري
قال اخبرني محمد بن ابراهيم التيمي انه سمع علقمة بن وقاص الليثي يقول
سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله
صلى الله عليه وسلم يقول انما الاعمال بالنيات وانما لكل امرأ ما نوى فمن
كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه
اَللّٰهُمَّ صَلِّ عَلى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ وَ صَلَّى اللهُ تَعَالى عَلى خَيْرِ خَلْقِهٖ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهٖ وَ
صَحْبِهٖ اَجْمَعِيْن بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْن

10

Beloved Personalities of the Chief and Moon of the Universe ﷺ

مدیحِ سرورِ کونین میں خامہ اٹھاتا ہوں
خیالِ کفر کی ظلمت پہ اک بجلی گراتا ہوں
شبِ اوہام ہے شمعِ یقیں محفل میں لاتا ہوں
چراغِ طور ایمن کوہ معنیٰ پر جلاتا ہوں

الٰہی شوخیِ برقِ تجلی وہ زبانم را
قبولِ خاطرِ موسیٰ نگاہاں کن زبانم را

محمد پیشوا و رہنمائے خلق و عالم ہیں
معزز ہیں، مقدس ہیں، معظم ہیں، مکرم ہیں
فروغِ محفل ہستی ہیں، نورِ عرشِ اعظم ہیں
حبیب حق ہیں، ممدوح ملک ہیں، فخر آدم ہیں

انہیں کے رنگ سے رنگ گلِ ہستی کی زینت ہے
انہیں کی بو سے عطر آگیں بنی آدم کی طینت ہے

انہیں کے دل کو آگاہی ہوئی تھی رازِ فطرت پر
انہیں کی طبع کو وجد آگیا تھا سازِ فطرت پر
وہی چشم خدا بیں، محو تھی اندازِ فطرت پر
انہیں کا ناز غالب آگیا تھا نازِ فطرت پر

وقائع ان کے عزم وفکر کے سانچے میں ڈھلتے تھے
ذرائع غیب سے تکمیلِ مقصد کو نکلتے تھے

وہ نظریں ساقیٔ میخانۂ یزداں پرستی تھیں
وہ آنکھیں مظہر انوار، راز بزمِ ہستی تھیں
انہیں پر بدلیاں خالق کی رحمت کی برستی تھیں
اسی محفل کی بخششیں خلد کے پھولوں میں بستی تھیں

اس سرکار نے رتبہ بڑھایا طبع انساں کا
اسی دربار نے خلعت پہنایا نورِ ایماں کا

اکبرالہ آبادی

الحمدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه، صَلَّى اللّٰهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهٖ
وَصَحْبِهٖ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اما بعد قال النبي صلى الله عليه وسلم الراحمون يرحمهم الرحمن تبارك و
تعالى ارحموا من في الارض يرحمكم من في السماء

The narrator of the *Musalsal bi 'l-Awwaliyyah* ḥadīth is Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷻ. He is from the cherished Companions of the Noble Prophet ﷺ. His father was Sayyidunā ʿAmr ibn al-ʿĀṣ whose title was 'Astute of the Arabs' (*dāhiyat al-ʿArab*). He was an instrumental figure in the numerous victories the Muslims achieved. The positive impact they had is not only due to their dexterity as swordsmen.

The Battle of Badr

The first battle in the history of Islam is Badr. Ponder upon the number that made up the Muslim army. When it was reported to the Noble Prophet ﷺ that Abū Sufyān was returning from Sham with his commercial caravan, he came out of his blessed room and asked the Muslims to go with him to question Abū Sufyān (without any preparation) regarding the wealth and property the Quraysh had seized from the Muslims back in Makkah Mukkaramah, and take him to task concerning the barbarity and oppression that was being exercised on those Muslims who were impeded from emigrating to Madinah Munawwarah.

It was for this very reason that when the Noble Prophet ﷺ was leaving the land of Makkah Mukarramah (at the time of Migration) he addressed it, saying, 'O Land of Makkah, you are beloved to me, but your inhabitants have compelled me to leave. That is why I am leaving you.'

With Abū Sufyān in close vicinity of Madinah Munawwarah, the Muslims having tried everything within their remit to implement the teachings of Islam, decided to stop Abū Sufyān in his tracks and question him regarding his failure to take on board any proposals from the Muslims whatsoever, and to persuade him to free those who were held captive as well as return the wealth they had seized from them.

Since the only aim of the Noble Prophet ﷺ was to engage in conversation with Abū Sufyān, he did not gather the Respected Companions رضی اللہ عنہم in a formal manner, nor did he assemble a proper army or categorize the various branches - right wing, left wing, the core etc - and units of his army at the time of leaving Madinah Munawwarah. A poet says:

تھے جن کے پاس دو گھوڑے، چھ زرہیں اور آٹھ شمشیریں
بدلنے کو آئے تھے یہ دنیا بھر کی تقدیریں

Those who had two horses, six suits of armour and eight swords
Came to change the destinies of the whole wide world.

This was the total preparation for the most important battle in the history of mankind. With this thought, the Noble Prophet ﷺ left his house without any preparation whilst the Companions joined him with the odd bow, arrow or a baton. Some carried nothing. The whole purpose was to question Abū Sufyān and interrogate him in relation to all the oppression against the Muslims. I do not wish to relate the whole incident of the battle.

On this side, the Muslim army accumulated three hundred and thirteen men whilst the opposition boasted a well-equipped and meticulously prepared army. However, Allāh Most High responded to his Messenger's supplication, and the enemies of Islam consequently suffered defeat at the hands of a mere few.

Even when it looked like a matter of time before fighting would break out, the Noble Prophet ﷺ himself did not wish to engage in hostilities. Hence, in the run up to it, he consulted his Companions and informed them of the harsh reality they were faced with. On the one hand, their resources were scarce, whilst on the other, the enemies were armed to their teeth. The Noble Prophet ﷺ asked them, 'Shall we engage in battle or not?'

One Companion from the Emigrants (*muhājirīn)* stood up and reasoned, 'The enemies have stretched every sinew to oppress and persecute us, and since they have to face us, we should meet them with full force!' This was taken as a natural response coming from the camp of those who were indeed the victims of persecution, brutality and rough treatment, whose wives and children were restrained in Makkah Mukarramah. Even the daughters and family of the Noble Prophet ﷺ were impeded from emigrating with the rest.

The Noble Prophet ﷺ turned in the direction of the Helpers (*anṣār*) and from therein Sayyidunā Saʿd ibn Muʿādh رضي الله عنه replied, 'O Messenger of Allāh, if you desire, we will gallop our horses and plunge with them into the sea, O Messenger of Allāh, if you desire, we will race our horses to Bark al-Ghimad!' He further added, 'Till our each and every child breathes, we will fight from every direction, right left, above and from below. We will guard you till we die!'

One Jest

As it is to do with children, a jest has come to mind concerning a *muftī ṣāḥib* who was asked about how to react to a situation where children are used as shields. He answered this question suggesting that the mere reason for target practice is so that you do not fail to hit the mark. There is no harm in aiming at your mark even though a child is being used as a shield to deter you, as long as your intention is not to hit the child. Situations such as this do develop in various parts of the world. The questioner further asked, 'What if the person being used as a shield is a Prophet of Allāh?' The *muftī ṣāḥib* delivered a very charming answer, saying, 'Just ask the prophet, "O Prophet of Allāh, what shall I do? They are using you as a shield - shall I fire or not?"'

So Sayyidunā Saʿd ibn Muʿādh ﵁ affirmed, 'O Messenger of Allāh, we will protect you from the right, left, above and below. No enemy will be able to harm you as long as each and every child of the *anṣār* lives.'

Thereafter, the Messenger of Allāh ﷺ said that what he heard from the parties was sufficient and subsequently engaged in supplicating Allāh. It was the time for Tahajjud prayer, and Sayyidunā Abū Bakr ﵁ heard the Messenger of Allāh ﷺ supplicate with the words, اللهم ان تهلك هذه الفئة لن تعبد ابداً 'O Allāh, if this small group of yours is destroyed, there will be no one left to worship you.'

Shaykh Khulayfī

Nowadays, the crowds and number of people in the Ḥaram of Makkah Mukarramah has increased significantly. Back in the days, when we used to spend Ramaḍān with Shaykh Zakariyyā ﵀, it was our everyday practice to accompany the shaykh to Madrasah Ṣawlatiyah after Tarāwīḥ prayer to consume food. We would then go to Tanʿīm in order to wear the *iḥrām* for *ʿumrah*. The shaykh's routine was to spend the initial fifteen days of Ramaḍān in Makkah Mukarramah, and the latter fifteen in Madinah Munawwarah.

At that time, Shaykh Khulayfī was an imām who led the Tarāwīḥ prayers in Makkah Mukarramah. He frequently shed many tears whilst reciting the Glorious Qur'ān. Sometimes he would begin Maghrib prayer and weep continuously and the whole Ḥaram would follow suit. May Allāh Most High bestow us with such prayers and recitation.

In a similar fashion, he once became hampered from praying further due to incessant crying during Tarāwīḥ prayers. He led the last ten *rak'ah*s whilst Shaykh Subayyil – who until recently was the senior imām but has now retired - led the first ten *rak'ahs*. Hence, Shaykh Zakariyyā's ﷺ daily routine was to leave for Madrasah Ṣawlatiyah after completing Tarāwīḥ prayers. After consuming food, he would head to Tanʿīm in order to wear the *iḥrām* of ʿ*umrah*. Upon completing the rituals of ʿ*umrah*, he would return back to Madrasah Ṣawlatiyyah to perform the ritual of the shaving of the head (*ḥalaq*).

Actual Knowledge

In those days, Masjid ʿĀ'ishah (Masjid Tanʿīm) was not any bigger than the *masjid* you're sat in at the moment. It was very small prior to being remodelled. As the shaykh reached the *masjid*, he made us stop his wheelchair at some distance from the main door. He stepped out of the wheelchair and glanced in all directions prior to proceeding forward by taking a few steps towards the middle part of the *masjid* that had a door. He then drifted a little to the right and stood on the empty fraction of land. Whenever he wanted to sit down, he would make a gesture; at this point in time he did the same and we responded by releasing his hands. However, realising a moment of indecision on our part – due to the fact that the ground he wanted to sit on was bare and had no cloth covering it - he pulled his hands sharply, as to say 'Sit me down!' He hadn't yet begun his prayers and it ensued in one of the *Tablīgh* movement brothers to instruct one of his associates to place a prayer mat on the floor. The shaykh reprimanded loudly, 'Who needs a

prayer mat?' He then confirmed, 'This is indeed the place where the camel of Sayyidah ʿĀ'ishah رضي الله عنها sat.

This is the actual knowledge regarding which Mansūr Ḥallāj advised and bequeathed his son to strive and struggle for. The result of acquiring such knowledge is to be endowed with the potency to discern (*quwwat-e-idrāk*) where, around 1500 years ago, Sayyidah ʿĀ'ishah's رضي الله عنها camel sat and that very spot was disclosed to Shaykh Zakariyyā رحمه الله.

Seven ʿ*Umrahs* Daily

Shaykh Zakariyyā رحمه الله used to wear the *iḥrām* from Tanʿīm and perform ʿ*umrah* each and every day during the course of his fifteen-day stay in Makkah Mukarramah. From amongst the shaykh's attendants, there were countless individuals who performed two or three ʿ*umrah*'s everyday, whilst Ḥakīm 'Astaghfirullāh' used to perform seven on a daily basis. We used to ponder on how he used to accomplish this feat of his in the scorching heat daily.

Shaykh Ḥabībullāh رحمه الله

This reminds me of Shaykh Habībullāh, the son of the Qur'ānic exegetes, Shaykh Aḥmad ʿAlī Lāhorī رحمه الله, of Pakistan. He was a resident of Makkah Mukarramah. Once, the pomegranates of Taif were presented to Shaykh Zakariyyā رحمه الله. Perhaps, very few places in the world bear such sweet pomegranates; they were rich, red and attractive with big arils reminiscent to the seedless grapes of Madinah Munawwarah, which are extremely cheap. Again, you will do well to find grapes sweeter than the ones originating in Madinah Munawwarah. This is an effect of Sayyidunā Ibrāhim's عليه السلام supplication for blessings in Makkah Mukarramah, which benefited the whole area. The Noble Prophet ﷺ asked Allāh Most High to grant ضِعْفَيْ Madinah Munawwarah blessings double of what had been granted to Makkah Mukarramah.

The shaykh confirmed the sweetness of the pomegranates and

displayed a desire to send some over to Shaykh Habībullāh, but he also added that 'unfortunately, no one is aware of his residence.'

I said to him, 'I will get them to him if Allāh wills.'

'How?' he queried.

'I am not aware of his address, but I do know one of his attendants - either I will take the pomegranates over to the shaykh myself or will hand them over to his attendant to pass on to him,' I told him.

I went to Shaykh Ghulām Rasūl's watch shop and mentioned it to him, so he came with me straightaway.

The government to accommodate the *muʿtakifīn*[10] built the current cellars in Makkah Mukarramah. In so doing, they granted Shaykh Ḥabībullāh a room therein as a place of dwelling. Generally, they were not given to anybody, but his was a unique instance. The reason being that it was with the intention of performing *ʿumrah* that he arrived in Makkah Mukarramah. He subsequently decided to remain there. He was informed that it would be very problematic to obtain a visa for staying there - and in contrast to how easy it is today, it was much more difficult then. But since he was intent on remaining in Makkah Mukarramah on his initial arrival for *ʿumrah*, it was in honour of such an intention that he received the privilege of making this place his abode.

A prime example of this is found in the countless individuals from our villages who have gone to work in Makkah Mukarramah. ʿAbd al-ʿAzīz was one of them. He worked as a watch merchant (Horologist) in a small shop of his but permanent residency was unattainable. Once, Shāh Fayṣal appeared to perform *ṭawāf*, so he put together his application and waited near the *maṭāf* (open area where *ṭawāf*[11] takes place). As soon as Shāh Fayṣal completed his *ṭawāf*, Abd al-ʿAzīz broke through the police cordon, made *salām* and handed his application to Shāh Fayṣal. It was then that he was granted a resident visa in Makkah Mukarramah.

10 Those who retreat in the masjid for devotion to gain proximity of Allāh Most High
11 Circumambulating the Kaʿbah

A Vow of One Hundred and Twenty-Five Thousand *Ṭawāfs*

Instead of making arrangements for pleas to be heard in the presence of the king, Shaykh Ḥabībullāh devised a plan for his plea to be accepted in the court of the King of kings. He vowed, 'O my Lord, I intend to spend the rest of my life at your door' He appealed, 'O my Lord, if you provide me permission to remain here permanently via the government, and I receive resident visa, then I will complete one hundred and twenty five thousand *ṭawāf*s.'

Those who have experienced the ritual of *ṭawāf* are aware and can approximate the time it would take to perform one hundred and twenty five thousand *ṭawāf*s. He must have contemplated as to how he would complete the task, the drudgery and the time it would take prior to making his vow, as no one can fool Allāh Most High.

As I related this incident to Shaykh Zakariyyā ﵀ and reached this part, the shaykh asked, 'Did he then complete one hundred and twenty five thousand *ṭawāf*s?' As a result of the shaykh's tendency of being haste in everything, we were always running around according to his instructions. I told him that according to Shaykh Ḥabībullāh's attendant, he did complete one hundred and twenty five thousand *ṭawāf*s. When I travelled for ʿ*umrah* back in April, I was informed that it is true and that he used to run during *ṭawāf* whilst everyone else walked.

Consequence

For his endeavours during *ṭawāf*, Allāh Most High blessed him with the knowledge in regards to which Mansūr Ḥallāj advised and bequeathed his son to strive and struggle. His attendant, Shaykh Ghulām Rasūl who took me to him, used to say, 'He is our laboratory! Whenever an issue regarding the permissibility of using and consuming products such as soap [cosmetics], toothpaste, biscuits etc arises, we only have to make a mention and he would, without

quizzing, either make a gesture to say 'It's permissible to use' or he would usher us and say, 'Quickly, quickly, leave the Ḥaram and dispose the impurity.'

Etiquettes of Ḥadīth

Not too long ago I visited South Africa after my mother passed away. My brother Shaykh Ḥasan Bhorāt related to me that when he graduated from Jamia Husayniyyah, he was advised and urged by his teachers to attend the company of the seniors at Darul Uloom Deoband. He relates, 'I embarked on this journey of mine with the intention of performing a pledge of allegiance (*bayʿah*) at the hands of one of the saintly figures there. I reached Darul Uloom Deoband at a time when Shaykh al-Ḥadīth Shaykh Fakhruddīn Murādābādī ﵀ was lecturing on the *Ṣaḥīḥ al-Bukhārī*. The dignity and manners he was portraying during the delivery of his lesson are beyond narrative. I observed his lesson. The Shaykh was barely able to walk, thus he was assisted and lifted up by his attendants. His overall provision for just over a whole week was so meagre that, if put together, it was equivalent to or even less than what we would consume during any one meal. He would consume very few morsels of food. He himself was an embodiment of bones (rather than meat), yet he constantly remained in a sitting position of *tashahhud* [whilst delivering lectures on ḥadīth] for up to four hours and beyond. My brother further added that 'as soon as I heard him lecturing, I became resolute in staying over and studying *Ṣaḥīḥ al-Bukhārī* for the entire year.

On its culmination, I desired to present myself in the *khānqāh*[12] of Shaykh Rāipūrī ﵀. I spent forty days with him and performed the pledge of allegiance (*bayʿah*) at his hands. In the monastery two beds were situated together, one belonged to Ḥasan and the other belonged to Abū 'l Ḥasan.' Hasan being my brother. Shaykh Ḥasan Bhorāt, whilst Abū 'l Ḥasan is referring to the personality of Shaykh Abū 'l Ḥasan ʿAlī Miyā Nadwī ﵀. He also said, 'We were in each

12 A place designed specifically for gatherings of *dhikr*, character reformation and spiritual purification. It is a place for spiritual retreat.

other's company for the full forty days.' As Shaykh Abū 'l Ḥasan ʿAlī Miyā Nadwī ﷺ also travelled to Lahore to study Quranic exegesis (*tafsīr*) under Shaykh Aḥmad ʿAlī Lāhorī ﷺ, upon his insistence, Shaykh Ḥasan Bhorāt also left for Lahore. He too studied Qur'ānic exegesis under Shaykh Aḥmad ʿAlī Lāhorī ﷺ. Even today, the gifts he had been adorned with by Shaykh Aḥmad ʿAlī Lāhorī ﷺ are well preserved as sacred relics (*tabarrukāt*). The Shaykh gifted him the Qur'ānic commentary of his which was printed at that time.

Illuminated Heart

I was referring to the illuminated heart and soul of Shaykh Ḥabībullāh ﷺ that allowed him to distinguish lawful (*ḥalāl*) and unlawful (*ḥarām*) products without delving into any sort of inquiry. This state is quite possible. Maybe, he realised the lustre through the countless *ṭawāfs* he performed. But he must have obtained the real riches from Lahore. Shaykh Lāhorī ﷺ used to often make the following claim in front of a packed audience: 'Whoever spends forty days with me, eats and drinks what I provide, will thereby have his soul illuminated.'

It was the shaykh's custom not to eat from anybody else's house – regardless of whether the person was known, a stranger, a student or an ardent follower. Those who persevered in presenting gifts did so in a confidential manner since its acceptance or rejection was taken as a yardstick which the individual would be measured against. It was indeed a test to hand over anything to the shaykh in the presence of others lest it generated a reaction and rebuke from him.

Once, the shaykh's beloved attendant presented a basketful of fruits to him as a gift; the shaykh, however, refused to accept them by making a dismissive gesture for him to take it away. The attendant understood the instruction well enough, and he had no qualms in taking it back, yet he longed to know why it was not accepted so he appealed to the shaykh to disclose the underlying reasons for rejecting them. He asked the shaykh to define the position of the

basket of fruits as they were picked from the garden that stood on a plot of land given to him as part of his inheritance – though, at the time of distribution, he voluntarily took a little less from his share of the land than he rightly deserved. Furthermore, he clarified that he did not employ any labourers in case they meddled in its affairs in any way at all, and that he was the sole owner and labourer in the garden. Ultimately, he had no reason to regard the fruits he was presenting to the shaykh as emanating from an unlawful source. He pleaded that he would take the basket away but longed to know the underlying reason of refusal. The shaykh though told him not to insist, yet he did so repeatedly.

Finally, seeing his insistence whilst being a close and beloved attendant of his, the shaykh finally made him reflect back in order to reform him with the following words, 'For how many hours did you reserve the water (supplied from the stream to irrigate the land) on such and such a date last month?' Once the attendant recalled the number of hours, Shaykh Aḥmad ʿAlī Lāhorī ﷺ prompted him, 'Listen! You asked for the water to be supplied for eight hours, yet the officer appointed to overlook the water supply kept it flowing for ten hours. The fruits you brought to me ripened with this additional water that you hadn't paid for, supplied to you beyond the eight hours.'

Ḥakīm ʿAbd al-Quddūs ﷺ

The old adage is repeatedly used that there was a time when physicians (*aṭibbā*') existed in their true sense - now it's rare.' Individuals from England who want to travel abroad for treatment generally ask to be directed to an experienced physician. My reply to them would be, 'He [referring to Ḥakīm ʿAbd al-Quddūs ﷺ] has become beloved to Allāh.'

There are many examples and incidents of him that portray him to have been a successful and experienced practitioner. During his stay in South Africa, Shaykh al-Ḥadīth of Tarkesar, Shaykh Andowrī taught *Ṣaḥīḥ al-Bukhārī*, *Jalālayn* (Qur'ānic exegesis) and

other books before his return to India. During one of the conversations amongst the teachers over there, I related a few stories about Ḥakīm ʿAbd al-Quddūs ﵀, how his treatment helped cure Gangat Ṣāḥib of Leicester, who was diagnosed with cancer, whilst Iqbal Sacrani's sister was treated successfully by him after hope of her recovery had all but gone as she had been in an intensive care unit in London.

At that moment, the principal, Shaykh Ibrāhīm reported a similar experience he had had with Ḥakīm ʿAbd al-Quddūs ﵀ during one of his *ʿumrah* journeys. He longed to meet Ḥakīm Ṣāḥib for he had heard enough praise being lavished on him and, more importantly, his mother was experiencing pain in her knees. As they met for the first time, Ḥakīm Ṣāḥib organised to meet up in the entrance of Shaykh Ibrāhīm's hotel after ʿIshā' prayer. Accordingly, he felt the pulse of Shaykh Ibrāhīm's mother.

But when he finished treating her, other women present queued up one after another to have their pulses checked in order to identify symptoms. Opportunistically, Shaykh Ibrāhīm's cousin sister - still a young woman - offered to have her pulse checked as well. Shaykh Ibrāhīm told us that he reprimanded her for requesting this and told her, 'You are a healthy young woman. What is wrong with you? This is a devout individual with limited time on his hands and here you are wasting his time.'

Ḥakīm ʿAbd al-Quddūs ﵀ observed the situation before asking for her to be seen too. Ḥakīm Ṣāḥib placed his finger on the pulse and instantaneously remarked that she had a heart disorder.'

Shaykh Ibrāhīm translated Ḥakīm Ṣāḥib's words to his [cousin] sister to her amazement. She began laughing and refused to accept the drawn conclusion as accurate. Seeing the reaction, Ḥakīm Ṣāḥib requested the other hand, and after feeling the pulse asserted, 'Indeed, you have a heart disorder.'

Shaykh Ibrāhīm recalled, 'We were there to perform *ʿumrah*. She was young and had never complained about her heart, so we did not see any cause for concern.' Within a few days of our returning home from *ʿumrah*, she became beloved to Allāh.'

Another Story of a Physician

Unlike Ḥakīm ʿAbd al-Quddūs ﵀, this particular Physician didn't even rely on checking the pulse. He would make his patient stand on one side of a table exactly in line with him whilst he sat on the opposite side – as per during laser treatment - before placing an apple on the table in between them. With his gaze set on the apple, he would list all the illnesses, the parts of the body it affected and those parts that were healthy. His diagnosis would be one hundred percent accurate. He would discern all of this due to the change in colour that took place in the apple, caused by the patient standing in front of it.

I understand since the outbreak of the flu virus thermometers are being used on airports and aeroplanes to help detect anyone struck with fever by measuring and recording the temperature of people. Similarly, as the colour of the apple changed the Ḥakīm could tell what illnesses had inflicted the patient through it.

Shaykh Aḥmad ʿAlī Lāhorī ﵀

Shaykh Lāhorī ﵀ was able to say with conviction that the water used to help grow the fruits was reserved a month ago, the number of hours it was booked for, the extra two hours of supply that was unpaid for, and that the fruits presented to him ripened with water that was in excess of what he had actually paid for. He, inevitably, returned the fruits. Gifts brought over by the general public would be refused by the shaykh's attendants outright. The shaykh never consumed food on his visits to other *madrasah*s; not even a morsel passed down his throat. He carried his own stock of salt and chapattis from his home.

On an occasion when a governor invited him to his son's matrimony (*nikāh*), he graced the occasion with his presence due to unremitting insistence from the governor. After the ceremony, the governor insisted that he join them for food. He obliged but, instead of partaking in food that was provided, he pulled out the chapatti

and salt he had taken with him. Hence, he used to say, 'Whoever eats and drinks what I provide, his soul will be illuminated within forty days.' The shaykh's attendants were fully aware of his ability to discern everything, and that is why they only proposed gifts that knew were undoubtedly *ḥalāl*.

Shaykh Ashraf

Shaykh Zakariyyā's ﵀ lecture (*dars*) had a sense of uniqueness about it. In one breath he would communicate the opinions of not four, not five but seven to eight Schools of Thought (*madhhabs*). Shaykh Ashraf, a professor from Peshawar University, once travelled to meet us during the time I, along with Shaykh Yūsuf Ludhyānwī ﵀, was writing the book *Haḍrat Shaykh aur Khulafā-e Kirām*. He heard about this so decided to meet up with us. We were very ashamed as he was suffering from a hump back and had travelled with great difficulty. He could not sit in any vehicle, so he would be made to lie down. Still, it didn't reduce the pain he was suffering from. Even in the Ḥaram, we witnessed that he was picked up and carried just like a child with both his hands embracing the neck of his attendant.

We felt quite humbled as we observed him. Notably, he was one of the successors (*khalīfahs*) of Shaykh Sayyid Sulaymān Nadwī ﵀ and a remarkable person with many attributes. Not many Urdu specialists and researchers of his calibre existed in those days. He undertook some work for the Sharīʿah Council that was established by General Zia. On one occasion, he wrote a letter to Shaykh Zakariyyā ﵀, humbly requesting that he was responsible for creating and developing laws based on 'Punishment and Penal Laws' (*ḥudūd wa taʿdhīrāt*) but was hindered due to struggling to locate a particular ḥadīth

Shaykh Zakariyyā's ﵀ Books on 'Virtues'

You study the books of Shaykh Zakariyyā ﵀, but what do you know about the lofty standing and importance these books hold. Quite some time ago, we had a disagreement with the people of the *Tabligh* movement because they were removing the *Faḍā'il Durūd Sharīf* (from editions of *Faḍā'il Aʿmāl*) solely to please the Salafīs. Still, they weren't content. We asked them, 'What judgement do you have about these books? What do you know about the standing of these books and the research and inquiry that has been undertaken by the shaykh to prepare them?'

Three Days Just to Locate One Ḥadīth

During the writing of Shaykh Zakariyyā's ﵀ *Awjaz al-Masālik*, we as attendants used to sit at the back, whilst my brother Shaykh ʿAbd al-Raḥīm, Shaykh Yūnus, and Shaykh ʿĀqil were dictated the Arabic by the shaykh. Upon reaching the ḥadīth of the 'Chapter of ʿAqīqah البلاء مؤكل بالمولود ما لم يعق عنه' - that a child is afflicted until he or she is paid off with an *ʿaqīqah*, i.e. that a child remains afflicted until an *ʿaqīqah* is performed on its behalf, the shaykh assigned various individuals to determine the type (authenticity), technical elements, the names of narrators who have narrated it and its routes of transmission. He would say, 'Bring me that book!' and then he would search through it, 'You take a look at this (book),' or he would instruct, 'Give this book to ʿĀqil,' and Shaykh ʿAbd al-Raḥīm would be immersed too. Just on a small sentence - البلاء مؤكل بالمولود ما لم يعق عنه - everyone was trying to locate information regarding it for more than three days.

The Style of Shaykh Zakariyyā's ﵀ Lectures

Why would he not be accepted in the court of the Noble Prophet ﷺ? If I begin to recount every glad tiding the numerous books he

authored received, then to do so, I would require a lengthy period of time. In the presence of one of our *Ṣaḥīḥ al-Bukhārī* classes, I initiated the introduction with the mention that I studied the *Ṣaḥīḥ al-Bukhārī* under Shaykh Zakariyyā ﵀ and, during that academic year, whenever I helped the shaykh come down via the library stairs, he would ask, 'Did you get the [*Ṣaḥīḥ al-Bukhārī*] chapter?' The chapter was taken for him and always accessible, but seldom referred to. The only time he would open it was when he actually wanted to make a specific mention of something, he would use it as an aid and look through it like one would through Bohemian glass, otherwise, everything else was retained in his memory to a level that he would instruct, 'Turn twenty five pages from the back and look at the text on the third line from the bottom.' We would find the very sentence the shaykh had been uttering (upon locating the page and line), or on occasions he would say, 'On the last line after forty pages, this particular ḥadīth begins.' He retained and recalled information to this degree!

Shaykh Aḥmadullāh ﵀

What personalities did Allāh Most High bless our Gujarat with! Yesterday, I was in Ahmadabad and in no uncertain terms I told them that you, as well as the people of Baroda and Surat are highly indebted to Shaykh Aḥmadullāh ﵀. He entered 'no go areas' of these cities and delivered discourses like a lion (without fear). He travelled long distances and endured many difficulties, yet his speeches did not end till the early hours of the morning.

Once when I had come to our village Naroli (here in India), we spontaneously decided to invite him, not appreciating that 'one should build a door for an elephant according to its size'.

When Shaykh Aḥmadullāh ﵀ arrived he expressed his urge to attend the call of nature (*istinjā'*). Now the urinal was built in a way that if the shaykh was to rest on it, then due it being built from soil and sticks (common in village areas), it would collapse, nor would he be able to perform *istinjā'* properly. Eventually, we

managed to locate a bricked and solid toilet at a neighbour's house and led the shaykh there.

So Shaykh Aḥmadullāh would travel from far distances and would only sleep two three hours prior to engaging in the teaching of *Ṣaḥīḥ al-Bukhārī* the next morning. [He would be saying] 'Imām Shāfiʿī ﷺ has relate' and he would suddenly start snoring. After a minute or two, he would continue 'Imām Shāfiʿī ﷺ has related' but he would never ever drift away from what he was relating, and despite snoring away for a few moments, he would continue from where he had left off. Likewise, he expanded on his points in the form of providing evidence - again with full authority and consciousness. This was the endeavour they undertook to impart and propagate (for the sake of Islam).

Glad Tidings for Darul Uloom

To what degree did Allāh Most High grant him 'actual knowledge' (*ʿilm-e-haqīqat*) that when the keys for our Darul Uloom Bury after its purchase were handed over, it was a desolate place. Not even one room was suitable to accommodate a guest; it was a structure in ruins, with water leakages from more or less everywhere. Shaykh Binorī ﷺ was the first guest ever to visit the Darul Uloom. We hosted him outside on a mat and it was from this open area that he communicated with the audience prior to supplicating Allāh Most High.

Equally, Shaykh Aḥmadullāh ﷺ honoured us with his presence with the Darul Uloom still in a similar state. He commenced with his speech and suddenly at one point he became emotional and remarked, 'I see a light ascending from this place that will spread throughout the whole world.'

I'm not referring to the near past - it was approximately fifteen years ago that I met a man who had travelled from Los Angeles.

After introducing himself, he told me that he had come to visit me.

'You have travelled from Los Angeles just to see the darul uloom?' is what I asked him.

He replied 'No no, we distribute cassettes of one of your darul uloom graduates, Shaykh Ahmad Ali, in America. This is the first year, still, we have managed to distribute ten thousand cassettes of his in the whole of America.'

On hearing this, I reiterated, 'You have distributed cassettes in the whole of America of Shaykh Ahmad Ali who is a renowned and distinguished orator in the English language,' and added that 'it corroborates Shaykh Aḥmadullāh's visions (*kashf*) when he remarked "I see a light ascending from this place that will reach the whole world."'

I was relating about Shaykh Lāhorī ﵀ and was mentioning Shaykh Zakariyyā's ﵀ teaching. When gifts were presented to Shaykh Lāhorī ﵀, he would accept some and reject others outright. On this, I had just begun to convey a jest and what Shaykh Zakariyyā ﵀ had imparted and the manner of it all. At the initiation of the chapter 'Acceptance of Gifts' (*qubūl al-hadyah*), Shaykh Zakariyyā ﵀ mentioned, 'When a *ṣadaqah* related item was presented in the company of the Master of Both Worlds ﷺ, he would say, "*Khāwo bhay*" and at the time of receiving something as a 'gift', he would say, "*Āwo bhay.*" This sort of interpretation is only understood by Urdu linguists. In the two statements, the shaykh has put forward the whole commentary of 'gifts' and '*ṣadaqah*'.

Also at Shaykh Lāhorī's ﵀ place, it was, '*Lāwo bhay*' and '*Pheynko bhay*'. Arrangements were such that irrespective of the gift, whether valuable or not, it did not deter the shaykh's attendants from keeping check and ensuring nobody slipped through with gifts to the shaykh. Not to cause any distress to the shaykh, they made every effort to only advance what they deemed as pure and *ḥalāl* incontrovertibly.

Why the Gift of Milk Was Rejected?

It was a daily routine of one of Shaykh Aḥmad ʿAli Lāhorī's ﷺ attendants to present milk from his house. Once, as he walked past the shaykh with the milk, he called him over and remarked, 'Come over here! Is this the milk you bring for me?' He told him to take it away. The attendant pleaded that he had brought it from home [and should be accepted]; nevertheless, following the shaykh's strict orders he poured it into the drain of a water tank. Upon returning, he began crying and fell to his feet, pressed them, begged and insisted on knowing the reason for declining the milk. He was adamant that the milk was provided by a buffalo he solely owned, and that it had always been accepted by the shaykh [prior to this day]. The shaykh ignored his pleas, so he remained wholly persistent and refused to get back up from the floor. Eventually, the shaykh reminded him, 'A couple of days ago you stopped by a shop and entered it to purchase buffalo feed. Today, you fed the very same feed to the buffalo, but the payment of it has remained unfulfilled as they were purchased on credit.'

Smell of Fragrance from the Soil of Shaykh Aḥmad ʿAlī Lāhorī's ﷺ Grave

How did these people see and perceive so? By Allāh, These are not fictitious tales; they are truthful stories. Similar was the state of Shaykh Ḥabībullāh ﷺ, his son in Makkah Mukarramah. For a very long time, after the burial of Shaykh Aḥmad ʿAlī Lāhorī ﷺ, smell of fragrance emanated from the soil proximate to his grave. For that reason, people came in their droves, gathered soil and took it away (due to its unique smell). Ultimately, the government wished to establish the cause of the fragrance, for which the scientists tested the soil in a laboratory before collating a report in which they confirmed that no external components had been merged with the soil; thus, upholding the view that the smell of fragrance emanating from the soil was purely its natural odour.

Smell of Fragrance from the Soil of Shaykh Muḥammad Zakariyyā's ﷺ Grave

In the near past, I related this story to the scholars who came to meet me from Ahmadabad. We buried Shaykh Muḥammad Zakariyyā ﷺ in Madinah Tayyibah. After finalising the formalities of burial, we returned to our flat in a disorientated state. With heads lowered, some were shedding tears, whilst others were sat quietly in a state of reflection. We suggested to Shaykh Talha to take a shower since he had climbed into the grave and had soil-stained clothes, and also to prepare himself to receive the general public and scholars along with the saintly figures from the Arab community whose arrival to pay their condolences was imminent.

He rapidly made his way to the upper floor where his beloved mother resided. My wife and the shaykh's wife were also present there. Shaykh Talha took a bath, wore a clean set of clothes and, after leaving the muddy ones on the floor in the bathroom, returned downstairs. If you [pause for a moment and] muse over the developments taking place during this delicate time, then what we have is the passing away of the shaykh, and the womenfolk are subsequently mourning his loss. Yet, amid the sombre atmosphere, they begin to smell such a fragrance that they become compelled to investigate its source. Just imagine how strong a smell it must have been that they were forced to investigate and enquire, 'What is this smell?' The women expressed their amazement via gesturing and signalling, eventually leading them to the bathroom. At its opening they were convinced that the smell had originally gushed from inside since it was blooming with an appealing odour. Though they were puzzled as the bathroom would be the least likely source for such a wonderful smell, they recognised it to be emitting directly from the soil stained clothing of Shaykh Talha.

Shaykh Zakariyyā ﷺ breathed his last, on the first of Shaʿbān, between Ẓohr and Aṣr time, at 3:40 pm. After the culmination of Shaʿbān and Ramaḍān, I was sat at Dr Yaʿqūb Dehlawī's house, then a professor at Madinah University and also a personal friend. He is also amongst the distinguished personalities who attracted judges

from far and wide places in Saudi Arabia as they travelled to study matters pertaining to jurisprudence from him. He invited me to his residence and over there I related a poem of Shaykh Zakariyyā's ؒ which he used to dictate to us when writing his letters on the occasion of ʿĪd:

خوشی کے ترانے خبر دے رہے ہیں　　　سحر جلوہ گاہ ہے جہاں عید ہوگی
سحر کے ترانے خبر دے رہے ہیں　　　سحر جلوہ گاہ ہے جہاں عید ہوگی
مگر جن کے دل مر چکے ہو انہیں کیا
سحر کے ترانے خبر دے رہے ہیں　　　سحر جلوہ گاہ ہے جہاں عید ہوگی
مگر جن کے دل مر چکے ہو انہیں کیا　　　جہاں عید ہو گی وہاں عید ہوگی

I wept whilst saying, 'Is there any point in eating and conducting affairs? As I wept, I related other stories of Shaykh Zakariyyā ؒ and subsequently mentioned the story of Shaykh Talha's clothes and the fragrance they emitted.

On hearing this, he sprang up and jumped just as a child would and hurriedly disappeared before returning quickly carrying a bag full of clothes. He placed them in front of me and told me to smell them. As soon as I smelt them I said to him, 'By Allāh! This resonates the smell of the shaykh.' You will be thinking that how come they smelt the fragrance that resembled the smell of the clothing, and what do women (strangers) know of the sweet smell that emanated from the shaykh's body!

Memories of Shaykh Zakariyyā ؒ

A teacher from Azhar University, Shaykh ʿAbd al-Laṭīf, was sent over to conduct classes of Arabic at our darul uloom. Shaykh ʿAbd al-Laṭīf sighed, 'Why do you travel away [from darul uloom] for a prolonged period every year?' He wanted me to stay put in darul uloom since his concern was that my absence resulted in affairs at darul uloom becoming disorderly.

Upon this, I began to relate stories of Shaykh Zakariyyā ؒ and told him, 'Whether darul uloom remains or...and I shouldn't say

"not"' Why? What are the underlying reasons for the ruin you have seen and heard of at Mazahirul Uloom (Saharanpur). It became fragmented and diverged as two separate parties opposed each other and stood on two separate platforms. Why did this happen? This instigated widespread criticism from people who called into question one party's behaviour whilst others implicated the other party.

Once, a gathering of the attendants was taking place in Ṣūfī Iqbāl's presence. I told him how for a very long period of time they were casting aspersions and playing the blame game. Instead, whatever happened in darul uloom 'is a direct cause of your spiritual teacher Shaykh Zakariyyā ﵀.' He was startled by my claim thus remarked that the whole scenario actually unfolded after the shaykh's passing away, so how is he to be held accountable?' I elaborated that once someone wrote an article on Mazahirul Uloom that upset the shaykh. As soon as he heard about it, he told us to start writing the reply with the following poem:

ؔ بلبل نے آشیاں اپنا چمن سے اٹھا لیا
بلا سے اپنی کہ ہما رہے یا بوم بسے

The nightingale has removed its nest from this flowerbed.
What does it care now whether the phoenix remains or the owl remains.

In other words, the nightingale has gathered up its nest from this flowerbed and has gone elsewhere. You will not hear its singing, chirruping voice here anymore. Either a phoenix or owls will now inhabit this place.

I added that this is why owls are dwelling in Mazahirul Uloom (at that time it was a desolate place). So this is how the words of Shaykh Zakariyyā ﵀ were fulfilled.

I stressed to Shaykh ʿAbd al-Laṭīf that he is our shaykh, [and expressed our adherence to him by stating that] we love him so much that we are ready to sacrifice everything for him. During my recollection of a few stories concerning the shaykh, I further informed him of his temperament. He was of a diverse nature in everything. Looking at that, we used to consider him to be from

among the people of the first era [1st-2nd century AH], who somehow survived and did not die but was hidden away and has re-emerged in this age, [figuratively] all on par to the beliefs of Shias regarding al-Mahdī who, according to them, was hidden away by Allāh [this is referred to as the Occultation] and will later emerge from the cave *Surra Man Ra'ā* or *Sir Dābe Sāmirī*. So it was as if Shaykh Zakariyyā ﷺ was conserved for our generation.

In fact, the shaykh's disposition was diverse regarding every matter. 'I have never desired good clothing for myself' would be his maxim, nor did he prefer others dressing up fashionably; yet he was restrained and non-aggressive when it came to dealing with others so much so that he did not call into question the clothing they wore, as people tend to do today. He did not rebuke others but his disposition was of total love and affection. No matter what decorative and fanciful dress code the groom adopted [on the occasion of *nikāḥ*], the shaykh would bless him, supplicate for him and dismiss him [without rebuke].

However, he was [once] sat on the bed during his stay in Madinah Munawwarah, whilst his grandsons and granddaughters were streaming in to greet him, '*Abba jī, assalāmu ʿalaykum*'. One child was wearing a slightly sparkling piece of clothing. Shaykh Zakariyyā ﷺ called him over and in annoyance ripped them from two to three different places before telling him to go away and show them to his mother. This child was two years old! Two years old! It was to this level that he censured and reproached members of his own household.

The Fragrant Smell of Shaykh Zakariyyā's ﷺ Clothes

This is why we witnessed the shaykh donning the same pair of clothes throughout the five-month winter season. And they were never washed at any time during this lengthy period, but only after he took them off at the end of the season. On a daily basis, at the time of resting, his clothing would be left in the sun until he woke

up and performed ablution. We would, thereafter, aid him to put them back on. Correspondingly, he would have a set of clothing made from muslin and plain material selected for wearing during the entire summer season. If you were to smell the clothing [of Shaykh Zakariyyā ﵀] that had been worn and not washed for five to six months consecutively, you would find a smell of fragrance similar to that of the walls and cloth (*ghilāf*) of the Kaʿbah.

I asked Shaykh ʿAbd al-Laṭīf, 'Is there anyone who would be able to make such a claim regarding their shaykh. Would anyone be able to guide towards one [who was of this calibre]?' Now and then, the shaykh would jest with us, saying:

پِیراں نمی پرند مریداں می پرانند

Shaykh's (spiritual guides) don't fly, but they are made to fly by those (followers) who eulogise about them.

I further added, 'You will find that the words I have expressed regarding how the shaykh's body emitted a smell like the one normally found on the *multazam*, the *Kaʿbah* and its *ghilāf* [are reinforced] by the fact that I will now bring forth the shaykh's clothing that I brought with me on my very first trip here. I asked him as to how many years had lapsed! He began counting and said this many years have passed. The moment I handed them over to him, he smelt them and immediately began shaking, tears flowed from his eyes, and overtaken with incessant crying, he confirmed, 'By Allāh! This is the very smell of the *multazam*.' He had previously taught Arabic in Makkah Mukarramah for many years. This was the smell of Shaykh Zakariyyā's ﵀ body that had settled on his clothing.

Accordingly, I was overcome with tears on that particular ʿĪd day as I sat at the spread at Dr Yaʿqūb Dehlawī's house. When he returned with the clothing, my state changed for the worse as my crying increased till I somehow recovered and asked, 'Do these belong to the shaykh? How come they emit a fragrant smell? Why is it that they behold the very fragrant smell that emanated from his body despite them not belonging to him?'

He revealed, 'My brother ʿAbdullāh participated in the shaykh's burial proceedings. Once he reached home he realised the clothes were covered in soil, so took them off, had a shower and left. At that time, my mother, aunt, sister and another few women were present. As soon as my brother departed, they perceived that the whole house was blooming with a pleasant odour. They too expressed their amazement and were inclined to investigate its source. Ultimately, the wonderful smell was what led them to the clothes left in the bathroom [by ʿAbdullāh Dehlawī]. Since that day, we have preserved the clothing.' Ultimately, these are the fragrant odours that gushed from the soil of the graves of Shaykh Zakariyyā ﵀ and Shaykh Lāhorī ﵀. May Allāh Most High enable us to consume *ḥalāl* and ordain for us such beautiful smells and deeds that the grave lies in wait for us. I will relate one last incident before reading the last ḥadīth. We will ask Shaykh Dhulfiqār to lead us in supplication.

A Dream

Ten days before Shaykh Zakariyyā ﵀ passed away, a friend of mine from Tankaria but based in London, (currently in Bolton) wrote a letter to me enquiring about the general well-being of the shaykh. He also mentioned a dream he had in which he saw that the shaykh had passed away. As it happened, Shaykh Zakariyyā ﵀ passed away ten days later.

On that same journey, Shaykh Abdur Rahim mentioned to me that 'uncle Ghulām Muḥammad Turkī Ṣāḥib had a dream ten days prior to your coming here. He saw that you had arrived and someone was walking ahead of you.' Four five days later, the news was communicated and his dream was a righteous one.

The letter that reached me ten days prior to the shaykh's passing away intimated that Shaykh Zakariyyā ﵀ had passed away and his body was transferred to and placed in Jannat al-Baqīʿ. There, the shaykh himself took off his shroud and remarked, "Before placing me inside the grave, descend into it and see whether you can view

the Kaʿbah from therein." He states [in the letter], 'I descended into the grave and saw that a window was open on one side - on the side facing the *qiblah*, through which the Kaʿbah was clearly visible. I climbed back up and reported to the shaykh accordingly. He then ordered me to descend into the grave once more to check whether the blessed grave of the Noble Prophet ﷺ was visible from there. The graveyard of Jannat al-Baqīʿ is not level - as declivity is followed by acclivity. Again, I followed the shaykh's instructions and found that indeed the blessed grave of the Noble Prophet ﷺ was entirely visible from another opening near to the head area. I climbed back up and told the shaykh of what I saw. "Right, now lower me into the grave," is what he said, thus he was buried. Now, ten days after seeing the dream, the shaykh, in reality, became beloved to Allāh Most High and his grave was dug as foreseen in the dream.

Today, an individual in Ahmadabad asked me about the location of the shaykh's blessed grave in Jannat al-Baqīʿ. I said that if you stand adjacent to the head area of Sayyidah Fāṭimah al-Ẓahrā's رضي الله عنها grave and proceed forward passing a total of five graves, then the sixth one you will approach is that of Shaykh Zakariyyā رحمه الله. When after completing the burial proceedings I turned around, I saw it was exactly in line with the blessed dome as foreseen in the dream; and a window will indeed be open therein. He will also be viewing the Kaʿbah from inside his grave. [May Allāh Most High illuminate it].

It was a routine of Shaykh Zakariyyā's رحمه الله to establish the five daily prayers adjacent to where the blessed grave of the Noble Prophet ﷺ is, towards the direction where the blessed feet of the Noble Prophet ﷺ point. One of the attendants would make his way early and reserve that place by placing a prayer mat and would wait till the he arrived. The shaykh's practice to establish the five daily prayers on that particular spot remained for many a year. May Allāh Most High enable us to spend our lives according to the *sunnah* just like our noble elders and predecessors.

Affection of Shaykh Zakariyyā ﷺ

I did say that I would relate one last story, but stories concerning the shaykh are interminable. Once, on the commencement of teaching the introduction of *Ṣaḥīḥ al-Bukhārī*, I related incidents and anecdotes from his life for three weeks uninterruptedly. I told the students that I studied *Ṣaḥīḥ al-Bukāhrī* under Shaykh Zakariyyā ﷺ and how he reiterated, 'I was going to withdraw from teaching *Ṣaḥīḥ al-Bukhārī* this year due to ailments of the eyes but am only continuing because of you.' However, after the culmination of three weeks, I thought to myself, 'O Allāh, these students are losing out on their study of *Ṣaḥīḥ al-Bukhārī*, thus I eventually commenced with the actual teaching of it. I said to the students, 'I will probably talk on like a person gripped by insanity without relent as countless memories of the shaykh are stretched over so many years, so let's end it here.'

It is now Friday, and it was only last Friday before the commencement of my journey that I received a phone call from the leader of the opposition in Pakistan for the last ten years, Shaykh Faḍl al-Raḥmān. He stated that he wanted to meet me in regards to passing his condolences (*taʿziyah*) on my mother's bereavement. After we met and he expressed words of comfort and sympathised, he said that although it was not an appropriate time to ask due to my mother's bereavement, but he wanted me to recount a particular incident which I had related the year before. He wanted to hear it again directly from my own mouth so that he would not err on it (in the future). As soon as he began to remind me, I recalled the whole previous conversation.

I said to him, 'During our conversation last year, you recalled the moment when Shaykh Zakariyyā ﷺ graced the seminar (*ijtimāʿ*) in Raiwind, where many renowned and distinguished scholars affiliated to famous darul ulooms and seminaries attended in order to meet him.'

They were led by Shaykh Muftī Maḥmūd (Shaykh Faḍl al-Raḥmān's father). Many of them sought to acquire formal authorisation and permission (*ijāzah*) to narrate ḥadīth from

Shaykh Zakariyyā ﷺ.' Moreover, as they embraced, Shaykh Muftī Maḥmūd introduced his son to Shaykh Zakariyyā ﷺ, saying that he had graduated that year prior to requesting *ijāzah* for him. Here, Shaykh Faḍl al-Raḥmān himself recalled, 'When I met Shaykh Zakariyyā ﷺ, he called me before him, "Come over here, O beloved," he said. - What an amiable manner!'

Principles of the Elders

When our book *Muḥabbat Nāme* was prepared, we attached the symbol of a 'rose' to each and every sentence that depicted love. Subsequently, Shaykh Zakariyyā ﷺ advised Shaykh Faḍl al-Rahman, 'O my beloved, I am granting you *ijāzah* on the condition that you teach Ḥadīth according to the principles of my elders.' What were these principles of the elders? They were such that once a well-versed scholar of the Ghayr Muqallidīn[13] came to Shaykh Nanotwī ﷺ and began asking questions. In the end, he said, 'O Shaykh, pardon my rudeness, I was intending to deride you and test you, but I've just witnessed something else over here. But I do have one question? You are an ocean of knowledge yet you are a *muqallid*? The Shaykh replied, 'Then think, someone like you, a *ghayr muqallid*?'

The Status of Shaykh Rashīd Aḥmad Gangohī ﷺ

Shaykh Yūsuf Binorī ﷺ used to eulogise in the praise of Shaykh Rashīd Aḥmad Gangohī ﷺ by saying, 'I have heard my teacher Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﷺ relate on numerous occasions that Shaykh Rashīd Aḥmad Gangohī ﷺ was blessed with such jurisprudential competence and aptitude that if the codified fiqh of Imām Aʿẓam Abū Ḥanīfah ﷺ was to be lost, then our Shaykh Gangohī ﷺ would have rearranged it again in an accurate and systematic manner. To what level they must have propelled

13 Those who do not adhere to a particular school of fiqh and choose to follow the literal meaning of ḥadīths.

in their knowledge, and that is why a personality of such scholarly nature with such abundant knowledge is testifying as to his status. Yet, they remained followers (*muqallidīn*) of Imām Aʿẓam Abū Ḥanīfah. This is what the shaykh in truth implied when he said, 'On the condition that you teach and commentate on Ḥadīth according to the principles of my elders.'

The Status of *Awjaz al-Masālik*

I continued to address Shaykh Faḍl al-Raḥmān by recalling what he had conveyed to me, prior to reminding him of a couple of stories I had related to him regarding the shaykh. One is which I was mentioning earlier, pertaining to a professor of Peshawar University, who is among the successors (*khalīfah*s of Shaykh ʿAllāmah Sayyid Sulaymān Nadwī. He was entrusted with some work for the Sharīʿiah Council that was established by General Zia. On one occasion, he wrote a letter to Shaykh Zakariyyā stating that he was assigned the task of creating and developing laws based on 'Punishment and Penal Laws' (*ḥudūd wa taʿdhīrāt*) but was hindered due to struggling to locate a particular ḥadīth. In his letter to Shaykh Zakariyyā he wrote, 'A period of two weeks had lapsed in its search and I was struggling, with my pen static. My task was to amass everything for the authorities within a limited period.

One night, I retired to bed in a distressed state when I saw the Messenger of Allāh asking me in a dream, 'Which ḥadīth are you looking for?' I said, 'O Messenger of Allāh, I am looking for this particular ḥadīth.' In his reply, the Messenger of Allāh made reference to *Awjaz al-Masālik* and pinpointed the volume, chapter and the page on which the ḥadīth would be found. As soon as my eyes opened at 3:30am in the morning, I opened *Awjaz al-Masālik* and turned to the section and page specified by Noble Prophet, and I found the ḥadīth on that very spot.'

With how much grace and favour the Messenger of Allāh beholds this work! Despite the lapsing of approximately 1500 years since his demise, he is still providing guidance that such a ḥadīth

can be found in such a place. What a popular and highly accepted book! Such acceptability, virtue and glad tidings are apparent (regarding *Awjaz al-Masālik*) on the one hand, yet we have the dispute pertaining *Faḍa'il-e-Durūd* on the other.

I further reminded Shaykh Faḍl al-Raḥmān that the second story I related to him was concerning Shaykh Ẓafar Aḥmad Thānawī ﵀ of Pakistan, who was endowed with the title *Shaykh al-Islām*. After the passing away of Shaykh Zakariyyā ﵀, his son, Dr Muḥammad ʿUmar, wrote a letter of condolence to me that we had published in the *Iqra' Digest* magazine. He wrote in his letter that both his father and Shaykh Zakariyyā ﵀ studied under the same teacher, Shaykh Khalīl Aḥmad Sahāranpūri ﵀, and how his father frequently related the astonishing moment that occurred at the time of writing *Badhl al-Majhūd*. One particular occasion, they continued working on the compilation late into the night after ʿĪshā' prayer. Thereafter, Shaykh Khalīl Aḥmad Sahāranpūrī ﵀ made his way to his residence in Madinah Munawwarah whilst Shaykh Zakariyyā ﵀ retired to his room in Madrasat al-ʿUlūm al-Sharʿiyyah. However, after having seen a dream, the latter woke up and rushed outside. He hadn't even reached half way when he recognised a person carrying a lantern heading towards him, as street lighting wasn't prevalent in those days. In my childhood, there was no lighting in our village of Naroli. I am seeing it for the first time here. As they drew near, Shaykh Zakariyyā ﵀ made out that it was none other than his shaykh, so he darted forward and asked, 'O shaykh, what bothered you so much that at this time of night you took this trouble upon you? You could have instructed the attendants in the morning!' Shaykh Khalīl ﵀ replied, 'I have seen a dream.' As soon as he said this, Shaykh Zakariyyā ﵀ began weeping which transformed into convulsive sobbing. He then confirmed, 'O Shaykh, it was for this very reason that I was heading to meet you.'

'What did you see in your dream?' asked Shaykh Khalīl Aḥmad ﵀. He informed him of his dream in which the Messenger of Allāh ﷺ referred to the topic that was composed during that night and instructed him to rectify an error (that had gone unnoticed) the next morning by specifying the exact location in the book. He

further added that he feared that there was no knowing whether he would remain alive till the morning, hence rushed towards him. This is the lofty status of our elders, *Awjaz al-Masālik* and *Badhl al-Majhūd*. May Allāh Most High enable us to appreciate the merits of these saintly figures. May he guide us to follow their example.

The Ḥadīth *Musalsal Bi 'l Awwaliyyah*

The Ḥadīth I recited at the beginning was the *Musalsal bi 'l Awwaliyyah* - a ḥadīth for which I have been granted permission (*ijāzah*) on numerous occasions. The shaykh taught it to us every year upon the commencement of the lesson, and that is why I recited الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الارض يرحمكم من في السماء 'Those who show mercy, the Most Merciful bestows mercy upon them. Show mercy to those who are on the earth, the One who is in the heavens will have mercy upon you.'

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-Āṣ ﷺ says that he has heard and written thousands of ḥadīths from the Messenger of Allāh ﷺ. Once a personal attendant of his who would accompany him everywhere, picked up some papers that were lying around. Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-Āṣ ﷺ immediately snatched them off him and delivered a sharp rebuke, 'Why did you pick them up?' The attendant began weeping before reasoning that he couldn't understand the displeasure of his teacher, since he was under the impression that, at any given time and without seeking permission, he could gain access to anything without strict observance. Seeing the reaction, Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-Āṣ ﷺ explained, 'This is my *Al-Ṣaḥīfat al-Ṣādiqah*. More dear it is to me than my own life! I cannot tolerate anyone touching it! Regarding it, I asked the Messenger of Allāh ﷺ, "O Messenger of Allāh, we hear ḥadīthṣ from you, memorise them and endeavour to preserve them; yet there is a distinct possibility that we might err or forget, so do you permit me to write them down?" The Messenger of Allāh ﷺ replied in the affirmative and indicated towards his tongue that nothing

emanates from it but truth.' وما ينطق عن الهوى، ان هو الا وحي يوحى. Thus, this is the narrator of *Al-Ṣaḥīfat al-Ṣādiqah*.

He states that this ḥadīth was the first from the many thousands that have been imparted to him by the Messenger of Allāh ﷺ: الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الارض يرحمكم من في السماء

In the current climate, there is a dire need for the quality of 'mercy' that has been mentioned in the ḥadīth to prevail. May Allāh Most High make it widespread, restore mercy in the world, instil it in the hearts of people of authority and within the hearts of rulers and kings, inhibiting them from oppressing their own people and desolating inhabited towns and villages. May Allāh Most High grant us the ability to deal and communicate with each other sympathetically and with mutual affection. I will now pray the final ḥadīth prior to the shaykh supplicating:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ، بابُ قَوْلِ اللهِ وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ وَ اَنَّ اَعْمَالَ بَنِيْ اٰدَمَ وَ قَوْلَهُمْ يُوْزَنَ وَ قَالَ مُجَاهِد الْقِسْطَاس الْعَدْلُ بِالرُّوْمِيَة وَ يُقَالُ الْقِسْطُ مَصْدَرُ الْمُقْسِطِ وَهُو الْعَادِلُ وَ اَمَّا الْقَاسِطُ فَهُو الْجَائِرُ حَدَّثَنَا اَحْمَدُ بْنُ اشْكَاب قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ القَعقَاع عَنْ اَبِي زُرْعَةَ عَنْ اَبِيْ هُرَيْرَةَ رَضِي اللهُ تَعَالى عَنْهُ قَال قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ حَبِيْبَتَانِ الِى الرَّحْمٰن ، خَفِيْفَتَانِ عَلى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم،

اللهم صل على سيدنا و نبينا و شفعينا و حبيبنا و سندنا و مولانا محمد و بارك و سلم سبحان ربك رب العزة عما يصفون و سلام على المرسلين والحمد لله رب العالمين،

11

Guidance and Direction Sought by Imām Bukhārī ؒ Whilst Sat in Riyāḍ al-Jannah from the One Referred to in the Verse ‘It Is Nothing but Revelation That Is Revealed’

وہ رند پاک طینت قبلۂ صافی درو ناں ہوں
کہ برسوں جوتیاں سیدھی کرے پیر مغاں میری

وہ سر پر سایہ افگن ہو قدم بوسی میں یہ مصروف
کمر بستہ ہیں خدمت میں زمیں و آسماں میری

مرے کلک فصاحت پر مضامین ناز کرتے ہیں
سریر آرائے اقلیم بلاغت ہے زباں میری

مفاتیح عقول عشرۂ عالم پہ میں قابض
علوم عقلی و نقلی سے مملو داستاں میری

دو سنگ آسیائے گنبد خضرا و غبرا میں!
مثال دانۂ بریاں ہے جان ناتواں میری

کمالات محمد کو بیاں کرتا مگر افسوس
نہ اس قابل بیاں میرا نہ اس قابل زباں میری

حضرت مولانا اسعد اللہ صاحب رحمۃ اللہ علیہ

الحمدُ لِلهِ اَلْحَمْدُ لِلهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه،صَلَّى اللهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اَمَّا بَعْد

Friends, in June, we gathered in this very place for the purpose of the 'Youth Conference'. We have assembled here once more, this time for the graduation ceremony of *Ṣaḥīḥ al-Bukhārī* for these students.

It is worth contemplating that since the beginning of the ceremony, the speakers have in their own way on numerous topics been adopting various methods and approaches to enthuse you in order to inculcate their message firmly within your hearts and minds – but none from them tried to cajole you to make financial contributions in the cause of Allāh Most High. This institution of ours, Madinatul Uloom, is in no way a financially prosperous institution. It has always been in debt since its inception more

than twenty years ago and, even today, you are witness to many buildings being in a derelict state; yet, when it comes to attending conferences, people attend in their thousands, and they are rarely the same faces that we see on occasions as today.

But, on both occasions, the management at Madinatul Uloom, leading up to the conference has been resolute in providing the best possible service, whether it be in the form of food, or other arrangements that can be a source of comfort for the visitors, albeit free of charge. In the previous years, the administration even used to request feedback by asking specific questions such as, 'How do you rate the conference? Feel free to express your views regarding the food and drink, speeches, speakers or any other component of the programme that you feel could be enhanced and enriched for future conferences.' *Lillāh* (to Allāh)', *fillāh* (in Allāh) and *liwajhillāh* (for the pleasure of Allāh) [is the motto]: it is through this commitment that we are inspired to strive and facilitate means so that you prosper in your religious matters. Furthermore, they are not in receipt of any financial assistance from any bodies or organizations or supported by wealthy individuals who overlook the running of this establishment. In fact, it is to couple our commitment to benefit you sacredly, whilst ensuring that the needs of our guests are seen to, that these endeavours are undertaken.

Islamic Beliefs

The purpose of conferences like this one is to strengthen Islamic Articles of Faith (*kalimah*s and key beliefs) and reinforce our faith (*īmān*) and certitude (*yaqīn*) on Allāh Most High. So many individuals present here trapped in iniquitous suffering are probably sat anticipating, 'I wish, in the midst of such a large crowd,' 'I wish there is a speech on such a topic ...' 'My son is rebellious...' 'My daughter, once the coolness of my eyes, now a burden for me....' Thus, the father waits in anticipation for a cogent speaker to deliver a speech on the 'deference of parents' so that he may play a recording of it at home later on.

Miscellaneous Issues

Equally, there are always a few who wish for the speakers to deliver on a topic that is relevant to them today. And in view of the letters and individual requests (I have received) to supplicate for those in a distressed condition (on this occasion), I have been collecting my thoughts.

Pray that Allāh Most High fulfils all their lawful needs and brings an end to their problems. Those who are distressed because of their children, may He end their suffering. Those who are without children, may He bless them with pious offspring. Those who have been unable to find partners of their choice, may He bless them with compatible spouses and arrange for this swiftly. Since various needs were put forward to me, I initially contemplated speaking by relating to one of the topics [put forth], but then, the ʿĪd occasions of Madinah Munawwarah and the senior Imām (approximately for a period of fifty years), Shaykh ʿAbd al-ʿAzīz ibn Ṣāliḥ, came to mind.

A Dream and its Interpretation

Shaykh Yusuf Lorgat, a lecturer on *Ṣaḥīḥ al-Muslim* at your establishment once phoned me back in the days when he was studying at Madinah University. He related that in his dream he saw a minaret of Masjid Nabawī erected during the Turkish period collapse. At that time, I interpreted that a renowned personality in Madinah Munawwarah will pass away. Approximately ten days later, he phoned back to inform me that Shaykh ʿAbd al-ʿAzīz ibn Ṣāliḥ had passed away. Since he was the longest serving imām, accordingly the minaret of the oldest structure collapsed.

Another Dream and its Interpretation

Also, during my stay in Reunion, in a congregation of the scholars, an individual related his dream. Somebody else also began to relate a dream he had somewhat fifteen years after visualising it as

a result. I interrupted him and said, 'What is the point in relating your dream after fifteen years. Many a times, the interpretation is fulfilled immediately, so it's pointless asking now?' But then I said, 'Relate it to us anyway.' He shared his dream, 'I saw that the minaret of the Masjid in St Pierre is made of gold. 'Your dream is undoubtedly a truthful one,' I said to him. 'If you recall history and remember the period during which you had the dream, then Shaykh Isḥāq Gangāt must have been the imām at your *masjid*. You were shown the gold minaret as a result of him having a tooth with a gold crown.

The Topic of Shaykh ʿAbd al-ʿAzīz ibn Ṣāliḥ's Sermon in Madinah Munawwarah

Shaykh ʿAbd al-ʿAzīz ibn Ṣāliḥ came to my mind today. On the occasions of ʿĪd, he invariably addressed the public on Islamic Creed, infidelity and polytheism, abomination of religious innovation (*bidʿah*), adopting the *sunnah*, punctuality of *ṣalāh* and elaboration on the four pillars [of Islam]. He further spoke against the detestable acts of immodesty, nudity and alcohol consumption that are prevalent over there. ! *Al-ḥamdu li 'llā*h, you are witness that from these topics, many important aspects concerning them have been covered by the orators collectively since morning. May Allāh Most High enable us to practice upon what has been said.

The graduation of these students is the drive that is behind your presence here today, and the ceremony that you have gathered for, is the ceremony of concluding the most important book, *Ṣāḥīḥ al-Bukhārī*. Our *Dars-e-Niẓāmī* [14](*Niẓāmī* Lectures) is very blessed – a course of study (*niṣāb*) that has been embraced for centuries; and to what degree are its blessings in relation to equipping with aptitude for knowledge as well as its spiritual blessings. Consider! The study of *Ṣāḥīḥ al-Bukhārī* is at the culmination of this *Dars-e-Niẓāmī*; and the final ḥadīth of this collection – which is known

14 A syllabus comprising the study of classical Islamic education and religious sciences in a comprehensive manner - known as the ʿālimiyyah course.

as اصح الكتب بعد كتاب الله 'The most authentic book after the Book of Allāh' – will be read before you.

The *Istikhārah* of Imām Bukhārī ﷺ

Imām Bukhārī ﷺ performed *istikhārah*[15] prior to selecting the ḥadīths for his compilation from the many hundreds of thousands of ḥadīths. Once he attained satisfaction through guidance from Allāh Most High, he penned the chapter headings in Riyāḍ al-Jannah, in close vicinity of the blessed grave [of the Noble Prophet ﷺ]. Under these headings, he wrote numerous ḥadīths. What will be the status of this blessed book for which guidance was sought from Allāh Most High and counsel and advice from the Master of Both Worlds ﷺ? How much popularity did this book achieve that Imām Bukhārī ﷺ once lived in the far lands of Bukhara, yet today, many a century later, it is being completed in this very place. Scholars are of the opinion that supplication and *duʿās* are accepted on the momentous occasion of completing the *Ṣāḥīḥ al-Bukhārī.* During our time with Shaykh Zakariyyā ﷺ in Saharanpur, on receiving calamitous news, it was a practice to complete both the *Ṣāḥīḥ al-Bukhārī* and the Glorious Qur'ān in their entirety followed by supplication.

The Popularity of *Fatḥ al-Bārī*

So our *Dars-e-Niẓāmī* syllabus is favoured and blessed. Every book within it has been selected prudently. From the time of authoring the *Ṣāḥīḥ al-Bukhārī*, hundreds of detailed commentaries on this collection have been written. An individual from India has noted one hundred and fifty commentaries in an article. Notably, Allāh Most High endowed the *Fatḥ al-Bārī*, written by Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷺ, as being the most accepted and appreciated commentary. At our place, *Sharh Nukhbat ul fikr* is part of the *Dars- e-Nizami*.

15 A practice of asking Allāh Most High to guide one to the right decision concerning any affair.

The Supplication of Shaykh Sanāqadrī

In his memoirs, Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷺ states, 'My father and mother used to remain very distressed. Once, he (father) went to meet a figure of devout piety by the name of Shaykh Sanāqadrī. As soon as he made a request for him to supplicate on his behalf, he instantaneously remarked in a passionate tone, 'Allāh will grant you a child - a son who will enrich the entire world with sciences and knowledge.'

As I have stated, many centuries have elapsed, but a commentary of the same calibre as Hafiẓ ibn Ḥajar al-ʿAsqalānī's ﷺ *Fatḥ al-Bārī* has not been produced thus far.

What vision did Allāh Most High enrich and inspire this individual with. He made a prediction of such a grand scale - albeit without any source of inspiration, as the child had not even been conceived, and how true it came out to be! And what sort of a son? A son who was destined to enrich the whole world with sciences. Whenever Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷺ related circumstances concerning his own life, he would say 'My birth at my father's residence is a result of the supplication made by Shaykh Sanāqadrī ﷺ.'

Shaykh al-Ḥadīth Muḥammad Zakariyyā's ﷺ Poster Announcement in 1970 Concerning Darul Uloom Bury

One of the *nikāḥ*s solemnised today was that of my esteemed friend Muḥammad Salīm Yūsuf Bhorāt. It was only two days ago that he faxed a poster to darul uloom, which was put up for the attention of students.

It relates to the time when I wrote the book *Iṭāʿat-e-Rasūl* back in 1969/1970. I would send sections of it invariably for the shaykh to revise. He would listen to them being read out in his presence and would amend any areas of ambiguity accordingly. At the time of its publication, the shaykh had an announcement printed at the end of the book, the topic of which was, 'Darul Uloom Khaliliyah

Rashidiyah Bolton', and the announcement below it stated, 'In England, Muslims are increasing in number on a daily basis, *masjids* are in the process of being established, whilst evolving is an atmosphere of *dīnī* ambiance. Our wish is for a Darul Uloom to be established here...' He, thereafter, enlisted the [relevant] sciences that he wanted taught.

He produced this announcement at a time when there was no sign of a Darul Uloom, land for this purpose wasn't even considered nor were there any students or teachers. Besides, I was situated in Zakariyya Masjid of Bolton which was a small *masjid* facilitating a *maktab*[16].

Upon completion of the poster, Shaykh al-Ḥadīth Taqiyuddīn Nadwī ﷺ read it out to Shaykh Zakariyyā ﷺ, who asked, 'Have you not mentioned *Dawrat al-Ḥadīth*[17]? Lectures on ḥadīth to its full extent will also be delivered.'

Those individuals who have been citizens of this country since before the 70's know too well that it would have been difficult to envisage such a transformation of fortunes whereby we would have a fully functioning Darul Uloom established. Still, Shaykh Zakariyyā ﷺ is predicting this in 1969 and going as far as making one of his attendants write it down in the announcement. He is proposing additions of a nature that firmly predicts that, in this particular seminary, Qur'ānic exegesis will be delivered as well as the study of the major books of Ḥadīth. As a result of the shaykh's supplications, we purchased the Darul Uloom building in 1972.

Shaykh Aḥmadullāh's ﷺ Pronouncement

Shaykh Aḥmadullāh graced the very first assembly in Darul Uloom (in Bury) that was convened after the purchase of the building. During his discourse, he declared, 'I see a light ascending from this place that will illuminate the whole world.' This was despite the building he was pointing towards being in such a state of ruin and disrepair that out of the two to three hundred windows not

16 Evening classes in Islamic subjects
17 Final year of Ḥadīth study

even one was sound; the roof was neglected, [and when it rained] puddles formed inside so much so that the gathering had to be organised in a garage away from the building itself. Yet he pronounced, 'I see a light ascending from this place that will illuminate the whole world.'

The Light of Darul Uloom

I asked the students after the Ramaḍan that just passed as to who had been to America. From the knowledge we had, seventy had travelled from just the darul uloom itself.

Shaykh Riyadh ul Haq's cassettes are very much appreciated in all four corners of the globe. One of his associates told me that the sales of his cassettes from the miniscule establishment, Institute as-Shar'iyah, have exceeded the 300,000 mark. This is just taking into account the number of the cassettes that have been ordered from this establishment. How many do they add up to? Over 300,000!

This is not taking into consideration the countless times these cassettes have been copied. Shaykh Ahmad Ali has not attended this gathering due to his wife being in the last stages of pregnancy. He informed us last year that an individual who sells cassettes or just distributes cassettes himself of Shaykh Ahmad Ali's speeches in large numbers, travelled specifically all the way from California to meet him. This decision of his [to travel] was dominated by the thought that 'for a prolonged period, I have distributed thousands of his cassettes, yet I have never seen him.' My aim here is not to laud Shaykh Riyadh ul Haq or acclaim Madinatul Uloom.

I am trying to convey just how Shaykh Aḥmadullāh must have foreseen from the ruins of the Darul Uloom building a light (*nūr*) 'that will illuminate the whole world.' It was similar to Shaykh Sanāqadrī's vision of Hafiẓ ibn Ḥajar al-ʿAsqalānī ﵀ enriching the whole world with sciences. What prodigious figures they were!

The Status of Shaykh Rashīd Aḥmad Gangohī ﵀ and Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﵀

According to the view of Shaykh Yūsuf Binorī ﵀, from the proponents of Islam belonging to his circle, there were only two figures whose knowledge surpassed everyone else's. When referring to Shaykh Rashīd Aḥmad Gangohī ﵀, he would use language of such high praise that he once said, "ʿAllāmah Anwar Shāh Kashmīrī ﵀ used to say that Shaykh Rashīd Aḥmad Gangohī ﵀ was blessed with such jurisprudential competence and aptitude that if the codified *fiqh* of Imām Aʿẓam Abū Ḥanīfah ﵀ was to end then our Shaykh Gangohī would have rearranged it again in an accurate and systematic manner in exactly the same way. Such was his theoretical knowledge. He would also lavish praise on his teacher Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﵀, claiming that 'the world has not witnessed anyone like him لَمْ يَرَ نَفْسُه مِثْلَه nor has he seen anyone like himself.'

The Supplication of Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﵀

What a great figure Hafiẓ ibn Ḥajar al-ʿAsqalānī ﵀ must have been that a scholar of Shaykh ʿAllāmah Anwar Shāh Kashmīrī's ﵀ calibre during the season of *ḥajj* is supplicating at the *multazam* prior to drinking the water of Zamzam on the completion of *ṭawāf*. So what exactly is he supplicating? Without doubt he must have recited the *masnūn duʿā'* that everyone else recites, but he also added, 'O Allāh, Grant me the same memory as Hafiẓ ibn Ḥajar al-ʿAsqalānī ﵀ and endow me with the knowledge you had bestowed him with.' What a prodigious personality he must have been that Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﵀ is aspiring to become like him.

Nowadays, children watch all sorts of television programmes, read and take in various concepts from newspapers and magazines. Manipulation and influence of various kinds is rife within schools, and then [they emulate the behaviour and appearance of those

they view through such mediums] and aspire to become like them. Whereas Shaykh ʿAllāmah Anwar Shāh Kashmīrī's ﷬ *duʿā* was, 'O Allāh, Grant me the same memory as Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷬ and endow me with the knowledge you had bestowed him with.' Consequently, Allāh Most High accepted his supplication and granted him what he had longed for by making him just like Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷬.

The Supplication of ʿAllāmah Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷬

Before him, ʿAllāmah Hafiẓ ibn Ḥajar al-ʿAsqalānī ﷬ had also supplicated to Allāh Most High at the *multazam*, as he held a glass of Zamzam water near its well. 'O Allāh, make me just like [Imām] Dhahabī.' Allāh makes us like them is what our wish and aspiration ought to be.

Resurrection on the Last Day

The Ḥadīth Scholars have related a narration under the verse يوم ندعوا كل اناس بامامهم The Noble Prophet ﷺ states, 'Whosoever one regards as his leader in the world, he will be resurrected with that person on the Day of Judgement.' Whether it be in speech, actions, habits, mode of worship or through exhibiting someone else's [personal] comportment, to the extent that one models his attitude on someone else's behaviour, then he will be resurrected with him. If he wished to be like Pharaoh, he will be resurrected with him! If he yearned to be like Hāmān, he will be resurrected with him.

Muʿādh Ibn Jabal ؓ – the Imām of the Scholars

The Noble Prophet ﷺ has stated in regards to the scholars that the imām of this group and the one walking at its forefront will

be Sayyidunā Muʿādh ibn Jabal ﵁. All the scholars will be walking behind him. At that time, he was in Madinah Munawwarah and was just eighteen years old.

Sayyidunā Musʿab Ibn ʿUmayr ﵁

Sayyidunā Musʿab ibn ʿUmayr ﵁ too was in his youth at the time of reaching Madinah Munawwarah. His mission, aim and goal was to bring the youth into the fold of Islam. Today, he would befriend an individual and bring him into the fold of Islam. Likewise, tomorrow, he would take care of someone else before introducing him too into the fold of Islam. To this effect, he persevered and exerted immense effort behind the youth. Consequently, many people accepted Islam at the hands of Musʿab ibn ʿUmayr ﵁ in Madinah Munawwarah.

Youth have gathered here today, yet, many amongst the youth [invariably] roam the streets. In the evening, the poor souls wander here and there. A couple of days ago, Shaykh Ilyas assembled many of them in one place in Preston before journeying with them in a [mini] bus to participate in the night of Friday *majlis* (gathering of *dhikr* and *durūd sharīf*) at Darul Uloom Bury. We should feel sorry for them and should put our efforts behind them. It is incumbent upon us to prevent them from drifting further away and going astray.

The Astonishing Story of ʿAmr Ibn Jamūḥ's Acceptance of Islam

Sayyidunā Musʿab ibn ʿUmayr ﵁ dedicated himself primarily to the youth. After a few youths embraced Islam, he realised that ʿAmr ibn Jamūḥ was a prominent leader who permanently sat beside his idol and engaged in constant worship. One night, some of the youth gathered near his house. In the sub-continent, many homes do not even have doors due to poverty. Yet, due to the warm climate, doors are kept open of the houses that do have them and still their sleep is an embodiment of serenity and tranquillity - one without dread or danger.

ʿAmr ibn Jamūḥ was once sleeping with his door open. Hearing him snore, the youth discreetly entered his property, picked up the idol from its place and consigned it to the filth and dirt that lay nearby. Upon awakening, realising what had happened, he concentrated his mind on finding the idol. Sayyidunā Musʿab ibn ʿUmayr ﵁ and the youths tried to explain to him, 'What chance does an idol have to protect you if it is powerless to protect itself.' It didn't make a difference as far as ʿAmr ibn Jamūḥ was concerned. So after exerting all his efforts, he found it, restored it to its position and engaged in its worship after cleaning and scenting it. Since he was an old man, the youth deemed it as a moment of opportunism and returned again the next night. After ʿAmr ibn Jamūḥ fell asleep, they picked it up and once again planted it in the refuse and filth.

He searched for it for the second time and once again cleaned and scented it, but this time round, he placed a sword next to the idol and addressed it with a raised hand, 'I am old and incapable of helping you. I am placing this right next to you so that you can take to task ruthlessly anyone who is committing these actions against you!' The posse of youth returned as the night dawned [for the third time], and seeing that a sword had been placed beside the idol, they picked both of them up throwing the idol in the filth on their way whilst placing the sword around the neck of a dead dog.

In the morning, ʿAmr ibn Jamūḥ realised that the idol had gone missing again and, as before, went to search for it. The youth caught up with him and began to reason with him, 'It doesn't matter what measures you take - whether or not you arm the idol with a sword [for self-protection], it won't be able to look after itself. Finally, he found his senses, thus Allāh Most High blessed him with *īmān*. Once his eyes opened, [to the truth] he addressed the idol, 'If you were God, you wouldn't have been subject to denigration of this sort.' Thereafter, he embraced Islam.

Sayyidunā Muʿādh Ibn Jabal ﵁

Sayyidunā Muʿādh ibn Jabal ﵁ was a highly ranked companion. اعلمهم بالحلال والحرام معاذ بن جبل ‘The most knowledgeable of them in matters of *ḥalāl* and *ḥarām* is Muʿādh ibn Jabal.’ On the plain of gathering, he will be walking ahead of the bands of scholars (*ʿulamā’*) and, according to one narration, in comparison to the position of the scholars, his position will be so lofty that he will be walking ahead of the rest of the pact. The scholars will persevere to catch up with him, yet he will be as far ahead as the eye can see.

Another narration relates that the distance between Sayyidunā Muʿādh ibn Jabal ﵁ and the scholars will be the distance of an arrow throw. From the throwing position, he will be ahead of the rest as far as an arrow can be thrown.

The vision of Saintly Figures

I was saying that we cannot appreciate what strength of vision Allāh Most High ordained for these people that Shaykh Sanaqādrī ﵀ foresaw the high status of Hafiẓ ibn Ḥajar al-ʿAsqalānī ﵀, and both Shaykh Zakariyyā ﵀ and Shaykh Aḥmadullāh ﵀ envisioned the founding of a darul uloom wherein ḥadīth would be taught along with the other religious sciences that was to disseminate from therein.

The Mu’aṭṭā of Imām Mālik ﵀

It is the blessings of this *Dars-e Niẓāmī* that it contains great books such as these. Just like the full completion of *Ṣaḥīḥ al-Bukhārī* is granted significance in our institutes, there was a time when the *Mu’attā* was recited on hearing of a calamity or if illness befell someone. In Saharanpur, we stayed in close vicinity of Shaykh Zakariyyā ﵀, and [at times] we would sometimes hear knocking on the door in the middle of the night. We would wonder as to

who would be knocking at this time of the night. We would be told, 'A woman is experiencing labour pains during the last days of pregnancy at such and such a house, so we have come to collect the *Mu'aṭṭā*.' A copy of the *Mu'aṭṭā* was kept at the shaykh's house wrapped up in a cover and would be passed on at the time of need for it to be placed on the side of the pillow of a woman experiencing difficulties during child birth. Once placed near her pillow at the side of her head, she would give birth comfortably.

The Speciality of *Mukhtaṣar Al-Qudūrī*

These blessed and widely acclaimed books form part of our *Dars-e-Niẓāmī*. In the subject of *fiqh*, *Mukhtaṣar al-Qudūrī* is taught in the early years of the Curriculum. If students wish, they would be able to formulate a number of *arbaʿīn* [40 ḥadīths] from it. It is such a blessed book, that instead of translating or interpreting in his own words or rephrasing the blessed words of the Noble Prophet ﷺ, the author has attempted to retain the actual words so much so that from the entire *fiqh* collection, *Mukhtaṣar Al-Qudūrī* is the work that beholds the most words of Ḥadīth.

Amendment by Allāh

ʿAllāmah ʿAynī ؒ relates that when the writing of *Mukhtaṣar Al-Qudūrī* was complete, its author travelled with it to Makkah Mukarramah. For a time it was a custom, even among the polytheists, that to scrutinise and examine something in order to determine whether it was unblemished or flawed, they would hang it from the doors of the Kaʿbah.

Imām Qudūrī states, 'Upon intending to perform *ṭawāf* of the Kaʿbah, I placed the book that I authored on the door of the Kaʿbah, performed *ṭawāf* and supplicated Allāh that "O Allāh, I have persevered to write and integrate in this book only that which is correct and truthful. If I have blundered, then make me conscious of it, and guard me from erring and inaccuracy." I then picked up the

book and found that in certain places the text had been substituted with a whiteness and the topic erased.' Via the means of an angel, Allāh Most High arranged to erase the areas in which he had erred or slipped up on something. It is books of this ilk that form our *e Dars-e-Niẓāmī*; they are very blessed books. May Allāh Most High enable us to implement everything into actions.

As we need to put on the turbans (on the graduating students) and offer *ṣalāh*; my hope is for the individuals living in nearby areas to reach home before Maghrib prayer, otherwise, you would have been enthralled with further talk on various books [that are included in the curriculum] in addition to those already mentioned. Therefore, we will now supplicate.

Seeing the Noble Prophet ﷺ Whilst Awake

The book *Jalālayn* [that is taught in the curriculum] which has been co-authored by two Jalāluddīn's is a very blessed book. ʿAllāmah jalāluddīn Suyūtī ﵀ completed the remainder of this book after the demise of ʿAllāmah Jalāluddīn Maḥallī ﵀. On an occasion when ʿAllāmah Suyūtī ﵀ himself proclaimed a dream in which he saw the Noble Prophet ﷺ, he was asked, 'How many times have you actually seen the Noble Prophet ﷺ?'

After careful consideration, he replied: '*Al-ḥamdu li 'llāh*, I have seen the Prophet of Allāh ﷺ seventy times in a state of consciousness, let alone the occasions in my dream.'

A Secret of ʿAllāmah Suyūtī's Life

His attendant relates that they went for a walk on the outskirts of Egypt after ʿAṣr prayer when he (ʿAllāmah Suyūtī) asked, 'If you promise not to disclose a secret of my life, only then I we will do something.'

'What is that?' asked the attendant.

ʿAllāmah Suyūtī ﵀ sought further clarity, 'Do you agree not to disclose it whilst I'm alive?'

'Yes, I promise not to' was the attendant's reply.

At this point, ʿAllāmah Suyūṭī ﷺ instructed the attendant to close his eyes before holding his hand and taking a few steps forward. 'Open your eyes,' he said. As the attendant did so, to his amazement he found himself standing in Jannat al- Muʿallā near the grave of Sayyidah Khadījah al-Kubrā ﷺ. From there, he was led to the Ḥaram where they offered Maghrib prayer.

There, ʿAllāmah Suyūṭī ﷺ said, 'Look! That is the Egyptian caravan. Do you recognise him and him, and him?'

'For sure, I have seen that they have come for *ḥajj*,' he confirmed.

'And let me reveal another amazing thing: We are able to see them but they cannot see us!' he declared. They offered *ṣalāh* and he afterwards said, 'Come on, let us go back.' The attendant says, 'As we left the Ḥaram he asked me to close my eyes. I opened my eyes after taking several steps and we were back in Egypt.

Madinah Munawwarah in a Few Steps

Whilst in Makkah Mukarramah, Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﷺ asked his attendant after ʿAsr prayer whether he wanted to perform Maghrib prayer in Madinah Munawwarah. 'Of course' was his reply.

'Close your eyes' instructed Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﷺ, and as they took a few steps they found themselves in Madinah Munawwarah.

May Allāh Most High benefit us from the spirituality of these personalities. May He enable us to create an affiliation with them. May He give us the ability to conserve our ties with the order they belong to.

12

The Call By the Creator and Lord of the Universe for the Beloved of the Lord of Majesty ﷺ, and My Mentor Shaykh Zakariyyā's ؒ Last Days

“The Companions narrate that a few moments prior to the Noble Prophet’s ﷺ demise, they had assembled to meet him as he was in a lot of discomfort, when suddenly he displayed happiness and pronounced: فَازَ فيرُوْزْ ‘Feyrouz has succeeded.’

They enquired, ‘In what respect O Prophet of Allāh?’

‘Feyrouz Daylamī ﵁ has assassinated Aswad al-Ansī!’ replied the Prophet of Allāh ﷺ.

So important was it to bring to an end a spurious sect and eliminate a claimer of prophethood that regardless of his mortal illness, the Noble Prophet ﷺ is apprehensive because of it. He is concentrating his thoughts on bringing this debacle to an end whilst he is alive.

The ‘Book of Refuting the Jahmiyyah’ is selected for the very end of the collection as it is following the example of the unease the Noble Prophet ﷺ experienced in relation to crushing the upheaval and turmoil (*fitnah*) during his final moments.

By choosing this as the last part of his collection Imām Bukhārī ﵀ is pronouncing [the concern of] the Noble Prophet ﷺ who sent Sayyidunā Feyrouz Daylamī ﵁ and announced the success he came to achieve to the Companions ﵃.

After being consumed by the thought of overwhelming the ‘anarchy and trials of deceivers’ (*dajjālī fitnahs*) , during his last moments, the Noble Prophet ﷺ imparted the glad-tidings to the Companions of its eradication. It is in respect of adopting this *sunnah* that Imām Bukhārī ﵀ presented the ‘Book of Refuting the Jahmiyyah’ right at the very end of his compilation.”

(page 201)

الحمدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهٗ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهٗ وَنَشْهَدُ اَنْ لا اِلٰهَ اِلا اللّٰهُ وَحْدَهٗ لا شَرِيْكَ لَهٗ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ،صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ
وَصَحْبِهٖ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اَمَّا بَعْد

FRIENDS, YOU HAVE HEARD the report of Darul Uloom Leicester. To what extent will those parents who have sent their children to this establishment to attain the wealth of memorizing the Glorious Qur'ān; Qur'ānic Sciences; study of ḥadīths of the Master of Both Worlds ﷺ with its sciences be elated. Their aspirations of many years are being fulfilled today. There ought to be a feeling of happiness on such a momentous occasion, a moment when these youths have gained insurmountable 'riches' should be celebrated. To what extent will their parents be honoured in the court of Allāh Most High amidst the whole of mankind on the Day of Judgement. They will command so much dignity and respect that it is hard to contemplate through a lens of this world. We feel a sense of joy because of the handful of ḥadīths that have been transmitted on this theme (which you hear so often) regarding the *ḥāfiẓ*es and the

ʿulamāʾ, hence, the actual cause for our justified happiness.

May Allāh Most High make the memorisation of the Glorious Qurʾān and study of the *ʿālim* course a source of blessings for these youths, a blessing for their kinfolk and a means of salvation for their teachers, staff and proprietors of this darul uloom. No matter how much you rejoice, it won't be sufficient. On the occasion of completing the memorization of Ṣūrat al-Baqarah, Sayyidunā ʿUmar ﵁ expressed his joy in a grand manner; whereas these students have safeguarded the Qurʾān in their hearts in its entirety.

In Gujarat [India], we used to celebrate ʿĪd for three days. In Leicester, today is the day of ʿĪd for this darul uloom and as for Shaykh Saleem's Riyadh Ul Uloom it's a double ʿĪd as his *nikāḥ* was solemnised yesterday. He had invited me well in advance and I also went there today. No matter how much they rejoice, it still won't be sufficient.

Nowadays, we portray Islam as a dry and harsh faith - giving a sense of feeling that it demands one to prostrate [in front of his Lord] unremittingly; claiming that one has no right to indulge and reap advantage of the delicacies and pleasures on hand; proclaiming that weeping in prostration is the sole purpose for which one has been sent to this world; declaring that one has no right to take pleasures from the available food and drink whilst, at the same time, accentuating that the Noble Prophet ﷺ [chose frugality] tied stones to his stomach yet we eat until satiated. Many situations of the Respected Companions ﵃, such as, they had inadequate clothing are presented.

Friends, each and every aspect must be put forward in moderation, otherwise, certain people who study Islam and have an inclination towards it, will be distanced and become averse to the idea of accepting a faith that invites one to keep bare his body; disapproves of donning elegant garments; censures one from savouring and indulging in fine dining and denounces anyone who rejoices on blissful occasions. But this is not the reality. As I have already mentioned Sayyidunā ʿUmar ﵁ invited countless people on the occasion of completing just Sūrat al-Baqarah.

Invite to the People of Madinah Munawwarah on the Occasion of Sayyidah Zaynab's ﵂ *Nikāḥ*

Once, I related during a *nikāḥ* ceremony how the Noble Prophet ﷺ invited over three hundred people on the occasion of Sayyidah Zaynab's ﵂ *nikāh*. If you study history, you will learn that in those days the population of Madinah Munawwarah wasn't in its thousands. So in reality, the Noble Prophet ﷺ invited approximately half of the residents of Madinah Munawwarah.

I also argued that if abstaining from the [lawful] pleasures of this world, and accumulating wealth were actions portrayed worthy of punishment, then humanity would find Islam utterly repugnant. On that day, I also enlisted all the furniture and other items that could be found in the Noble Prophet's ﷺ house, but now is not the moment for [repeating] all of that.

I also stated that in those days the most valuable asset was animals. The Respected Companions ﵃ narrate that the Noble Prophet ﷺ was always in ownership of one hundred goats at any given time. He had given instructions to slaughter and consume any goats in excess of one hundred. Look how much wealth he possessed, especially when bearing in mind that horses and camels in those days were very highly valued. I also gave a list of the Noble Prophet's ﷺ items of wealth. I have just mentioned this now in passing. Islam was revealed and articulated to the Noble Prophet ﷺ as a faith for the whole of mankind till the Day of Judgement and, in so doing, full consideration has been given within it to all of the human being's innate nature and requirements. Therefore, on momentous and happy occasions, without doubt, celebrating is within a person's rights and this happiness should be realised and *nikāḥ* is of these occasions. Scholars of jurisprudence have formulated a formal list of all those occasions on which inviting people to partake in food is commendable (*mustaḥab*). As I stated, the Noble Prophet ﷺ invited approximately half of the residents of Madinah Munawwarah to celebrate his *walīmah* when he married Sayyidah Zaynab ﵂.

Sayyidunā Ṣiddīq Akbar رضي الله عنه

Likwewise, Sayyidunā Ṣiddīq Akbar رضي الله عنه became the possessor of a maidservant and concubine. On a par with a bride with whom the *nikāḥ* has been solemnised, it was permissible for a master on the basis of *milk al-yamīn* (ownership) to legitimise sexual relations with a maidservant. He can have relations with her just as he would with his wife. This momentous occasion of acquiring the maidservant, Ṣafiyyah, was celebrated by Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه through inviting people for a big feast.

Sayyidah Umm Sulaym and Sayyidah Ṣafiyyah رضي الله عنهما

Just like on the occasions of *nikāḥ* where the bride is embellished and bejewelled, after the Noble Prophet ﷺ accepted the Mother of the Believers (*umm al-mu'minīn*), Sayyidah Ṣafiyyah رضي الله عنها, in his wedlock, Sayyidah Umm Sulaym رضي الله عنها asked, 'O Messenger of Allah, if you permit then I shall take her and adorn her.' The Noble Prophet ﷺ gave her permission and she took her away, adorned her, and returned her in the form of a bride.

Sayyidah Ṣafiyyah رضي الله عنها – the Maidservant of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه

We've just made a worthy mention of Sayyidah Ṣafiyyah رضي الله عنها, who was a woman of noble character exuding natural beauty. She was famed for her manners and habits and also had a special relationship with the Chaste Wives of the Noble Prophet ﷺ.

Sīrīn, a freed slave of Sayyidunā Anas رضي الله عنه sent a marriage proposal to Sayyidunā Abū Bakr رضي الله عنه concerning Sayyidah Ṣafiyyah رضي الله عنها. Since Sayyidunā Abū Bakr رضي الله عنه had a strong bond with her, he made enquiries and also sought verification from Sayyidunā Anas رضي الله عنه

regarding Sīrīn. Sayyidunā Anas ﷺ told him that 'as regards to Sīrīn's suitability for this relationship, do not hold any fear at all.'

After routine enquiries, the proposal was accepted and preparations for the marriage were diligently undertaken. Along with the many Respected Companions ﷺ present in the *nikāḥ* ceremony, eighteen were those who had participated in the Battle of Badr. Three chaste wives from the mothers' of believers adorned and bejewelled Sayyidah Ṣafiyyah ﷺ and sent her away as a bride to Sīrīn. Later, the 'Imam of the Interpreters of Dreams' (*Imām al-Muʿbbirīn*) Imām Muḥammad ibn Sīrīn was born from them.

Our religion of Islam is attuned to the natural tendencies of human beings. Thus, when Islam is presented, one should refrain from presenting just a single aspect of it, otherwise, it could easily be misconstrued as a dry and harsh religion.

I stated [earlier] that this is a very blessed occasion, no matter how much joy parents express, it won't be sufficient. Likewise, I stated in relation to Jamiah Riyadh Ul Uloom that they are celebrating two (double) ʿĪds.

Azhar Academy's Beautiful *Masjid*

On a similar note, I had to be in London yesterday, where the Azhar Masjid, part of Azhar Academy has been constructed. *Māshā Allāh*, just as this Bukhārī Masjid of yours is beautiful and grand, on her visit, the local councillor was also in awe of the *masjid*, as she claimed it to be the most beautiful building she had seen within the whole designated council area. She adored it tremendously.

Imām Bukhārī ﷺ and the Jahmiyyah

The chapter كتاب الرد على الجهميّه 'Book of Refuting the Jahmiyyah' read by the student is from the final book of *Ṣāḥīḥ al-Bukhārī*. Jahm ibn Ṣafwān was an insane person who wreaked social anarchy, and to refute him, Imām Bukhārī ﷺ established this chapter - in fact, formed it into an extensive 'book'. Whenever there was an upheaval

in the centuries gone by, the scholars went on to refute any false notions decisively. Equally, Imām Bukhārī ﷺ deemed it necessary to confront the Jahmiyyah sect who denied the attributes (*ṣifāt*) of Allāh Most High. To reject this belief of theirs, as a refutation, he responded by formulating various chapters of *Ṣāḥīḥ al-Bukhārī* underpinned by proof and evidence.

Scholars of Varying Sensitivities

Within our pious predecessors, Allāh Most High created scholars of various sensitivities and proclivities. ʿAllāmah Raḥmatullāh Kīrānwī's *Iẓhār al-Ḥaqq* illustrates this by the fact that he dedicated most of his life behind it, despite spending only a short term behind its actual preparation, together with dedicating long periods of his life to refuting upheavals caused by the Āryah Samāj etc in India. Shaykh Qāsim Nanotwī ﷺ also exerted his efforts in this.

Shāh Waliyullāh and His Family

Earlier, Shāh Waliyullāh ﷺ, his sons and family had given many sacrifices for this purpose. In his days, the upheaval caused by the Shias was of an extreme nature, so overwhelming that a staunch Shia who governed Delhi tortured Shāh Waliyullāh ﷺ by dislocating his wrists from his forearms in order to prevent him from penning articles. Shāh ʿAbd al-ʿAzīz ﷺ was singled out for torture through placing a poisonous lizard on his body for merely speaking out and contradicting a specific sect. Despite repercussions of this nature, *Al-ḥamduli 'llāh*, this has been an uninterrupted process to date, in that Allah has created a band of scholars to tackle all upheavals (*fitnāhs*) uncompromisingly.

Shaykh Muftī Maḥmūd Gangohī ﷺ

Shaykh Muftī Maḥmūd Gangohī ﷺ used to grace us with his presence frequently. He was a highly distinguished debater who would spend hours in telling us about his various debates and its elements. Regarding this field, dull-natured people used to think that he didn't fulfil anything other than sowing the seeds of discord and conflict within the Muslim community. Absolutely not so! This is also an important religious duty; it is a struggle to safeguard the religion from fallacious doctrines.

Refutation of Fallacious Doctrines

In his treasured and unadulterated collection, notably known as the most superior book after the book of Allāh Most High, besides the chapters of 'prayer' (*ṣālāh*) 'cleanliness' and many others, Imām Bukhārī ﷺ has formulated the chapter of كتاب الرد على الجهميّه. What was the need for him to do this? In confutation of which particular sect did he include such a large treasure in his collection? Alternatively, he could have discussed more on the topics of penitence and pardoning of sins, or regarding Paradise. Actually not!

As much as we need to make reference to topics such as Paradise, Hell and the hereafter, the need to address matters like these [refuting erroneous creeds] is just as important. They are both equal in terms of importance to 'belief' and 'creed' so much so that both topics are vital in ensuring the safeguarding of one's religion and belief *(dīn* and *īmān).*

Shaykh Zakariyyā ﷺ

We witnessed the last moments of Shaykh Zakariyyā ﷺ. In order to spend the month of Ramaḍān with Shaykh Zakariyyā ﷺ, my practice was to always write a letter to inform him of my intention to travel a few days prior to the commencement of Ramaḍān.

His reply would be, 'Your *masjid* and *madrasah* arrangements will be adversely affected, so do not rush but travel in the last days [of Ramaḍān] after you have prearranged all matters.'

However, on one occasion, in the month of Rabīʿ al-Awwal (few months before Ramaḍān), I phoned Dr Ismail to ask about the shaykh's welfare. I enquired, 'How is the shaykh?'

'He is in fine fettle. However, he was asking, "When is Yusuf coming over?"' he replied.

I said to Dr Ismail, 'the Shaykh's lifelong stance with me has been the opposite in that whenever I would endeavour to travel, he would try to deter me. But this time, if that's what he is saying then for sure something is up.' I also asked him to inform the shaykh that I will notify you once the visa has been obtained and the ticket confirmed. I immediately requested a visa and after booking a ticket travelled away. I managed to spend many months with him before he passed away on Monday, being the 1st of Shaʿbān, between Ẓohr and ʿAṣr time at 3.40 pm.

Many Wonders of Shaykh Zakariyyā ﵀ Within the Last Three Days Before His Demise

In the final days of the shaykh's life – in the last three days in particular, we witnessed many wonders which you rarely read about concerning saintly figures. There was an instance before Fajr prayer when I was stood before shaykh as I went to assist him in performing ablution (*wuḍū'*) with some water in a vessel. He asked, 'Who is it?'

I answered, 'Yusuf.'

He then asked, 'Who is this?'

I replied, 'Ḥakīm ʿAbd al-Quddūs.'

Meeting the Angel of Death in a State of Consciousness

He said, 'The angel of death came again today.'

'Shaykh, did you have a dream?' I asked.

He said, 'No, I had just lay down, and whilst I was still fully awake and conscious, he approached me and talked for quite a long time.'

Hit Him!

Once, two days prior to his demise, he said, 'Hit him!'

We began to look around, so I asked, 'Who is present here?'

He was in fine fettle and enjoyed good health. He did not suffer from dementia or any other sensory dysfunction where as a consequence he would indulge in indolent talk. He attended to everything according to his routine and as normal but suddenly commanded, 'Hit him!' Thus, we started looking around [and wondered]. Thereafter, the shaykh turned his neck in this manner [i.e. looked towards the right corner behind him] and began laughing.

We asked 'Shaykh, who was it?

'It was Satan, Iblīs,' he confirmed.

Incidents like this one occurred two days prior to his demise. We witnessed some astonishing things in the shaykh's presence.

Consecutive Visits by Jibra'īl ﷷ During the Final Three Days of the Noble Prophet's ﷺ Life

Jibra'īl ﷷ frequently descended upon the Noble Prophet ﷺ throughout his life but, in the last three days, he descended every day. Nonetheless, three days prior to the Noble Prophet's ﷺ demise, Jibra'īl ﷷ approached him and after saying السلام عليك يا رسول الله he remarked, 'Allāh has sent me to you. He has knowledge of your and the entire creation's circumstances; yet he is asking, كَيْفَ تَجِدُكَ؟ 'How do you find yourself?' to which the Noble Prophet ﷺ replied, اَجِدُنِيْ مَغْمُوْمًا مَكْرُوبًا 'I find myself in a lot of agony and distress.' Two days prior to the Noble Prophet's demise, Jibra'īl ﷷ returned again and asked the same question, السلام عليك يا رسول الله كَيْفَ تَجِدُكَ؟. On the third day, being Monday, and also the final day of the Noble Prophet's ﷺ

life, Jibra'īl ﷺ descended and repeated the same question he had asked on the previous two days السلام عليك يا رسول الله كَيْفَ تَجِدُكَ؟. The Noble Prophet ﷺ replied [for a third time] اَجِدُنِيْ مَغْمُوْمًا مَكْرُوبًا.

Thereafter, Jibra'īl ﷺ informed the Noble Prophet ﷺ, 'Here, I am accompanied by this angel, named Ismāʿīl.' This is a blessed name that was also given to Prophet Ismāʿīl ﷺ. He then introduced him through the words, 'He is the angel of death who has come to meet you. Allāh has sent him for this purpose.'

Besides, Jibra'īl ﷺ revealed the rank of this angel, 'This angel has not asked anyone a question on this earth till today, but Allāh has specifically chosen him to ask you a particular question. He resides in mid-air between the heavens and the earth, and under whose command are seventy thousand angels, and under the command of each of the seventy thousand angels, there are a further seventy thousand angels.' Now multiply seventy thousand by seventy thousand and it will add up to many hundreds of millions.

The Noble Prophet ﷺ Was Given a Choice

This angel also asked the same question كَيْفَ تَجِدُكَ يا رسول الله؟ 'How do you find yourself O Prophet of Allah?' Hence, he told him of the distress and agony he was in. Then the angel proclaimed, 'Allāh has ordered me to ask you and this is specific to you. Your wish will be granted should you prefer to live for any longer in this world. But if you wish to come with me, then I am permitted to take you away.' Upon hearing this, the Noble Prophet ﷺ glanced at Jibra'īl ﷺ in a querying manner.

During the journey of *Miʿrāj*, when the Noble Prophet ﷺ was presented with three cups: [one of] honey, [one of] milk and [one of] wine, he glanced in the direction of Jibra'īl ﷺ, who indicated for him to choose the one containing milk. He accordingly took this advice and drank from it. The angel who had been appointed to bring the cups of honey, milk and wine said, يا رسول الله! اخترت الفطرة 'O Prophet of Allāh, you have chosen a natural way (*fiṭrah*). Had

you taken the one containing wine, ضَلَّتْ اُمَّتُكَ your *Ummah* would have gone astray.'

Similarly, the Noble prophet ﷺ was once asked by Allāh Most High whether he wanted to become a sovereign prophet just like Prophets Sulaymān and Dawūd عليهما السلام, who were given vast empires, or become a servant prophet. Even then, the Noble prophet ﷺ extended an inquisitive glance towards Jibra'īl's عليه السلام direction enquiringly who indicated اَنْ ضَعْ نَفْسَكَ 'Lower yourself,' i.e. say that I prefer to be a servant prophet.

Allāh is Eager to Meet You

Hence, the Noble Prophet ﷺ glanced towards Jibra'īl عليه السلام who advised him of the above. As the Noble Prophet ﷺ was on the brink of replying, the angel said, 'I have asked you a question and have observed Jibra'īl عليه السلام advising you. However, I must declare that اِشْتَاقَ اِلَيْكَ رَبُّكَ 'your lord is desirous of meeting you,' implying that your answer should be according to the wishes of your Lord (that you do not wish to live in this world anymore and you are eager to meet Him). So consider before you respond. He replied, 'Yes, I wish to meet Allāh.'

You Are My Sole Objective

After these exchanges, when the angel of death begins his preparations, Jibra'īl عليه السلام utters his last and concluding words. Now, his companionship with the Noble Prophet ﷺ encompassing many years was nearing its end. The final words uttered by Jibra'īl عليه السلام to him on their last meeting are in itself a lesson for all of us. He said, 'O Prophet of Allāh, my coming and going to and from this earth was due to you. This is my last visit, a final journey.' Why? اِنَّمَا كُنْتَ حَاجَتِيْ مِنَ الدُّنْيَا 'My only need of coming to this world was yourself.' What great words!

Here, Allāh Most High's closest angel, the legate from Allāh to His Messengers, Jibra'īl عليه السلام recognises the Noble Prophet ﷺ as

his biggest need and purpose by saying, 'You are my intent and objective.'

Whilst we are a part of the nation (*ummatī*s*)* of the Noble Prophet ﷺ, and on whom the love for the prophet is obligated, countless days and months slip away, but we remain deprived of the ability to create a bond with his sublime person. What great misfortune is that! We have neglected a huge responsibility! If we cogitate and reflect on what has already passed of our lives by asking, 'When did I weep on the mention of Madinah Tayyibah?' 'When did I cry in supplication for the wish of attending the blessed grave of the Noble Prophet ﷺ to recite *durūd sharīf* being fulfilled,' we will never recollect any moment in which a tear had rolled [from our eyes] for this purpose. Friends, love for the Noble Prophet ﷺ has been obligated upon us and in keeping with what Jibra'īl عليه السلام said: اِنَّمَا كُنْتَ حَاجَتِيْ مِنَ الدُّنْيَا.

The Noble Prophet's ﷺ Exalted Self

This world created by Allāh Most High contains nothing with which one should become obsessed. Whether it be any human - one's own wife, children, mother, father, friends or comrades. If anything within the whole of mankind and Allah Most High's creation is to be cherished, then it is solely the illustrious self of the Noble prophet ﷺ. May Allāh Most High grant us the true love for the Noble Prophet ﷺ. We have thus far violated his rights. May He replace the dishonour on our part with the ability to fulfil his rights. May He enable us to repent and express penitence for violating the Messenger of Allāh's ﷺ rights.

The Noble Prophet's ﷺ Concern

I was mentioning the overriding importance of the final three days of the Noble Prophet's ﷺ life. Many incidents took place in the last three days. Their actual importance is illustrated in the fact that the Noble Prophet ﷺ himself was aware of being in the

very last stages of his life. However, these delicate moments were fraught with concern not too dissimilar to the one that forced Imām Bukhārī ﷫ to formulate the chapter 'Book of Refuting the Jahmiyyah'. The Noble Prophet ﷺ was anxious about a matter he became conscious of, which I will relate to you in brief so that it is fixed in your minds.

Letter Treated with Utter Contempt

Two tall and robust warriors with big moustaches entered into the Masjid Nabawī at a time when the Noble Prophet ﷺ was engaged with a gathering [of the Respected Companions ﷢]. As the two men drew near, they began to shake and tremble. The Noble prophet ﷺ imparted words of reassurance and asked them to sit down. He then enquired, 'Where have you come from? What is the purpose of your visit? How did you make your way here?' In contrast to the resplendent appearances of the Companions, they were wearing big moustaches without any beards. Seeing this, the Messenger of Allāh ﷺ asked, 'Who ordered you to adopt this appearance?'

'Our Lord Kisrā (Chosroes) has ordered us to shave our beards and lengthen our moustaches,' was their reply.

The Noble Prophet ﷺ stressed to them, 'My lord has ordered me to lengthen my beard and trim my moustache.'

When the Noble Prophet ﷺ asked them about the purpose of their visit, they honestly and frankly revealed, 'The letter you sent to Kisrā in which you wrote اَسْلِمْ تَسْلَمْ 'Accept Islam so that you may live in security' was torn to shreds by him. And he forthwith dictated a command to his governor Bādhān, in Sana, Yemen, who subsequently appointed us to capture you and present you before him.'

Instead of sending a whole army, he sent two strong and robust warriors, since each one of them on an individual basis was considered able to confront and take on a few hundred men. Thus, he

deemed it sufficient to send only two soldiers to this small population of Madinah Munawwarah.

The Noble Prophet ﷺ smiled and said, 'Return to your governor Bādhān and give him the news that your emperor (Kisrā) has been murdered.' Huffing and puffing they hurried back to Yemen and disclosed the news to Bādhān, who reacted by sending an individual to verify what he had heard. It was confirmed by the informant that the news disclosed by the Noble Prophet ﷺ that 'your emperor (king) has been murdered' was absolutely true.

Bādhān's Islam

This news and prophecy of the Noble Prophet ﷺ was established to be true to them. Hence, the surfacing of this miracle induced Bādhān to gather and address his subjects to declare, 'As he (Muḥammad ﷺ) is a true messenger, I am bringing *īmān* (faith) upon him and accepting Islam. My advice for you is to do the same.' Consequently, together with Bādhān, the entire populace of Yemen entered into the fold of Islam. That is why the Noble Prophet ﷺ stated اَلْاِسْلَامُ يَمَان، 'Islam is Yemenī,' meaning that Islam should always be like that of the people of Yemen, who accepted it immediately on hearing a true report and on witnessing a miracle.

The Concern Pertaining to Aswad al-Ansī's Trial and Tribulation

During the final stages of the Noble Prophet's ﷺ life, Aswad al-Ansī emerged from the very place where Bādhān was governor, i.e. Yemen. He was a sorcerer who demonstrated astonishing things but also claimed prophethood. His armies clashed with the armies of Bādhān and, by chance, came out victorious after defeating the Muslims. In its aftermath, he also captured Bādhān's wife and subsequently kept her as a wife. The Noble Prophet ﷺ sent Sayyidunā Feyrouz Daylamī ؓ to assassinate Aswad al-Ansī. On the one hand, the Noble Prophet ﷺ was counting the last moments

of his life, and had an intensive desire to meet his Lord, whilst on the other, he was concerned about refuting the claims of Aswad al-Ansī, hence planned his assassination by dispatching Sayyidunā Feyrouz Daylamī ﵁.

The Companions narrate that a few moments prior to the Noble Prophet's ﷺ demise, they had assembled to meet him as he was in a lot of discomfort, when suddenly he displayed happiness and pronounced: فَازَ فيرُوْزْ 'Feyrouz has succeeded.'

They enquired, 'In what respect O Prophet of Allāh?'

'Feyrouz Daylamī ﵁ has assassinated Aswad al-Ansī!' replied the Prophet of Allāh ﷺ.

So important was it to bring to an end a spurious sect and eliminate a claimer of prophethood that regardless of his mortal illness, the Noble Prophet ﷺ is apprehensive because of it. He is concentrating his thoughts on bringing this debacle to an end whilst he is alive.

The 'Book of Refuting the Jahmiyyah' is selected for the very end of the collection as it is following the example of the unease the Noble Prophet ﷺ experienced in relation to crushing the upheaval and turmoil (*fitnah)* during his final moments.

By choosing this as the last part of his collection Imām Bukhārī ﵀ is pronouncing [the concern of] the Noble Prophet ﷺ who sent Sayyidunā Feyrouz Daylamī ﵁ and announced the success he came to achieve to the Companions ﵃.

After being consumed by the thought of overwhelming the 'anarchy and trials of deceivers' *(dajjālī fitnah*s*)* , during his last moments, the Noble Prophet ﷺ imparted the glad-tidings to the Companions of its eradication. It is in respect of adopting this *sunnah* that Imām Bukhārī ﵀ presented the 'Book of Refuting the Jahmiyyah' right at the very end of his compilation.

Sayyidunā Abū Bakr al-Ṣiddīq ﵁

Equally, during the caliphate of Sayyidunā Abū Bakr al-Ṣiddīq ﵁, most effort was exerted to eradicate troubles of this type. He

deemed it of paramount importance. So important in fact that when from the apostates, those who intended to turn their backs on Islam or from the rejecters of *zakāh*, a delegation of four thousand men arrived in his presence and talked to him for many days, saying ‘ O Leader of the Believers, we will remain Muslims, utter the article of faith (*kalimah*), establish regular prayer, observe fast, perform *ḥajj* and submit to all the laws; however, the demand of giving away animals in the name of *zakāh* is something we request you to exempt us from. Simply, allow us to not give *zakāh*!’

People were continuously reneging from Islam and within the whole region upheaval *(fitnah)* was spreading like wildfire. And wherever a few Muslim households existed, some inhabitants therein became apostates too. Many Muslim households were put to death; in fact, they were burnt alive in many places. The Companions advised Sayyidunā Abū Bakr ؓ to exercise leniency and cautioned against immediate action, albeit without giving in to their demands and once ‘we gain strength and Islam flourishes then we will take care of them.’

Nonetheless, Sayyidunā Abū Bakr ؓ said, ‘No! Never mind *zakāh*, even if they refuse to give a small child of a camel which has become obligatory to give in *zakāh*, or withhold from me even a rope which should be around the neck of the animal and should be used to present the *zakāh* animal, then I shall fight them.’

Why? It is because *zakāh* is the main pillar from the pillars of Islam. To destroy it is to completely destroy Islam.

Sayyidunā ʿUmar ؓ persevered and made every effort to curtail Sayyidunā Abū Bakr’s ؓ response; but the latter became displeased with him and taunted him: أَجَبَّارٌ فِي الْجَاهِلِيَّةِ وَخَوَّارٌ فِي الْإِسْلَامِ ‘You were powerful in the time of ignorance (*Jāhiliyyah* - pre-Islam) and [now behave] cowardly in Islam!’

As much as Sayyidunā Abū Bakr ؓ crushed the spirit of the rejecters of *zakāh*, he was decisive in suppressing the rebellion of the self-proclaimed pseudo-prophets like Musaylamah al-Kadhdhāb and a female in the name of Sajāḥ. He formally organised his troops and engaged in a devastating battle with the forces of Musaylamah al Kadhdhab. With the exception of women and

children, Sayyidunā Abū Bakr ﷻ emptied the whole of Madinah Munawwarah and after appointing Sayyidunā Khālid ibn Walīd ﷻ as commander, he himself participated in the war.

Upheaval Against Islam

Ultimately, crushing the revolt (*fitnah*) against Islam concerning the articles of faith is binding and is a great obligation on the scholars (*'ulamā'*). For this reason, Imām Bukhārī ﷺ formulated the 'Book of Refuting the Jahmiyyah' (كتاب الرد على الجهمية).

I have exceeded the allocated time of 5:30 by ten minutes, so excuse me and let's now supplicate that Allāh Most High benefit us with the blessings of completion of (*khatme)* Bukhārī and liberate us from the various kinds of subjugation in this world. In whichever corner of the globe, the Muslims are distressed: Iraq, Palestine, Afghanistan or any other place. May Allāh Most High create the means for alleviating their suffering. Recite *durūd sharīf*:

اللهم صل على سيدنا ونبينا وشفيعنا وحبيبنا وسندنا مولانا محمد وبارك وسلم، سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العلمين

13

Consensus of the Respected Companions ﷺ on the Noble Prophet ﷺ Being Alive in His Blessed Grave, and the Persian Princess at the Blessed Grave

اذا مـــا أتتـــنـــى أزمة مـــدلهـــمة

تـــحيط بـنـفسى مـن جـمـيـع جـوانـب

جس وقت مجھ پر ایسی سختی آتی ہے جو اپنی تاریکی ودشواری میں انتہاء کو پہنچی ہوئی

ہواور وہ میرے نفس کو چاروں طرف سے گھیر لیتی ہے

تــطــلّبــت هــل مـن نــاصـر أو مـسـاعـد

ألــوذُ بـــه مـــن خـــوف سـوء الـعـواقـب

تب میں ڈھونڈھتا ہوں کہ آیا کوئی ایسا یار ومددگار ہے

کہ جس کی پناہ لوں، تاکہ برے انجام کا خوف ٹل جائے، اور اندیشہ جاتا رہے؟

فــلســـت أرى الا الـــحبيـــب مـــحـــمّـداً

رســول الـــه الـــخـــلـــق جَـمّ الـمـنــاقـب

پس میں نہیں دیکھتا کسی کو سوائے اس محبوب کے، جن کا نام مبارک

حضرت محمد صلی اللہ علیہ وسلم ہے،

جو حق تعالیٰ شانہ کے رسول ہیں، اور جن کے فضائل ومناقب بے شمار ہیں

ومــعـتـصـم الـمـكـروب فـى كـل غـمـرة

ومـــنـتــجـع الـغـفـران مـن كـلّ تـائـب

ایسی پریشانی کے عالم میں مجھے کوئی سہارا نظر نہیں آتا،

سوائے آنحضرت صلی اللہ علیہ وسلم کے،

جو ہر سختی اور مصیبت میں غمزدہ کے چنگل مارنے کی جگہ ہیں،

اور جو ہر توبہ کرنے والے کے لئے مغفرت طلب کرنے کی جگہ ہیں

رســـولَ الـــلّـــه يــــا خـيــرَ الـبـــرايــــا

نـــوالک أبـتـــغـــى يـــوم الـــقـــضـــاء

اے خدا کے رسول! اے مخلوقات میں سب سے بہتر!

یہ ناکارہ ونالائق امتی فیصلہ کے دن آپ صلی اللہ علیہ وسلم کی عطا کی بھیک مانگتا ہے

اذا مـــا حـــلّ خـــطـــب مـــدلهـــم

فـــأنـــت الـــحِـــصـــن مـــن كـــل البـــلاء

جس وقت کہ کوئی ہولناک حادثہ جو نہایت تاریکی میں ہو، پیش آئے

تو آپ صلی اللہ علیہ وسلم ہی ہر بلا سے پناہ ہیں

اليـك تـــوجهـــي وبك استـــنـــادي

وفيك مـــطـــامـــعـــي وبك ارتـــجـــائـــي

آپ صلی اللہ علیہ وسلم ہی کی طرف میرا متوجہ ہونا ہے،

آپ صلی اللہ علیہ وسلم کے ساتھ ہی میرا پناہ لینا ہے

اور آپ صلی اللہ علیہ وسلم ہی کی ذات عالی میں میری ہر طمع کا

اور میری امیدوں کا مرکز ہے

وأنـــت شـــفـــيـــع يـــوم لا ذو شـــفـــاعة

بـــمـــغـــنٍ كـــمـــا أثـــنـــى سـواد بـــن قـــارب

اور آپ صلی اللہ علیہ وسلم ہی شفیع ہیں اس دن جس دن کہ کوئی شفاعت کرنے والا کام نہیں دے گا

جیسا کہ آپ صلی اللہ علیہ وسلم کی مدح میں حضرت سواد بن قارب صحابی رضی اللہ عنہ نے کہا

وأنـــت مـــجـــيـــري مـــن هـــجـــوم مـــلـــمة

اذا أنشبـــت فـــي الـــقـــلـــب شـر المخـــالـــب

اور آپ صلی اللہ علیہ وسلم ہی مجھے پناہ دینے والے ہیں مصیبت کے ہجوم کرنے سے،

جب کہ وہ دل میں بدترین پنجے گاڑے

فـــمـــا أنـــا أخشـــى أزمة مـــدلهـــمة

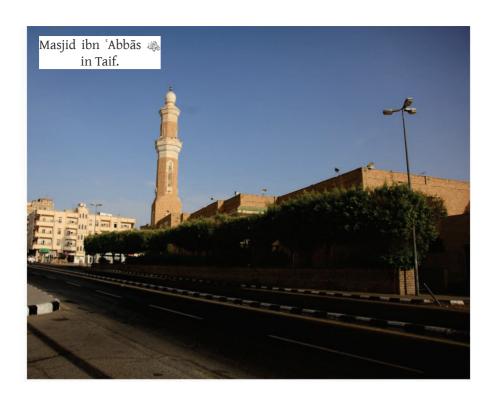
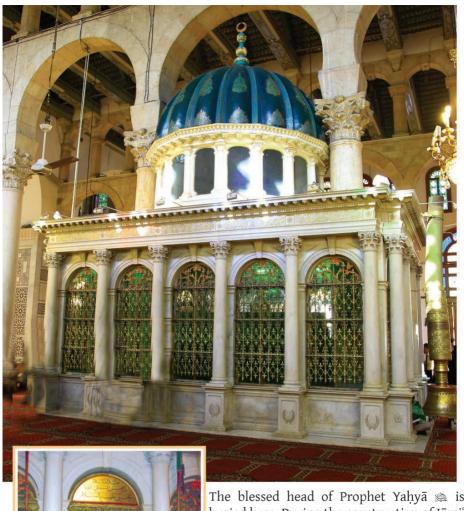
ولا أنـــا مـــن ريـــب الـــزمـــان بـــراهـــب

پس نہ تو میں کسی تاریک سختی کا اندیشہ رکھتا ہوں

اور نہ میں گردش زمانہ سے ہراساں ہوں

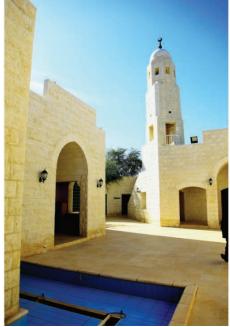
This Grand Mosque is situated in the centre of the old city of Damascus. It replaces a Christian church that stood here during the Roman/Byzantine rule. The Muslims through war conquered half the city during the caliphate of Sayyidunā ʿUmar ﷺ. The other half came into Muslim control via a peace treaty. Half of the church was gained through war and the other half through the treaty. Hence, one half was turned into a mosque and the other half remained as a church as per the treaty. It remained so for a number of years. Walīd ibn ʿAbd al-Malik then purchased the church during his rule and built a grand mosque.

This is the mosque upon which Sayyidunā ʿĪsā ﷺ will descend from the heavens and lead the Muslims.

Masjid ibn ʿAbbās ﵁ in Taif.

This is the mount where the Messenger of Allāh ﷺ was stoned. Not far from it is Masjid ʿUdās where the garden stood wherein the Noble prophet ﷺ took refuge.

The blessed head of Prophet Yaḥyā عليه السلام is buried here. During the construction of Jāmiʿ Masjid Umawī, a cave was discovered. Upon receiving the news, Walīd ibn ʿAbd al-Malik personally entered the cave and came across a human head in a chest upon which was written, 'This is the head of Yaḥyā عليه السلام.' There had been no effect or change to his face, appearance or hair up until then. Afterwards, the blessed head of Prophet Yaḥyā AS was buried in the hall of Masjid Umawī.

Madrasa Ṣawlatiyah in Makkah Mukarramah

Seven and a half kilometres on the road to Madinah towards the North, Masjid ʿĀ'ishah ﵂ is located. Among all the Ḥaram limits, this the closest to the Ḥaram. The masjid has been constructed on the site where Sayyidah ʿĀ'ishah ﵂, in the 10th year of hijrah, had made the intention of iḥrām for ʿumrah on the occasion of the Farewell Pilgrimage (*ḥajjat al-wadaʿ*)

The grave of Sayyiduna Ḍirār ibn al-Azwar ﷺ – The grave of Sayyiduna Ḍirār ibn al-Azwar ﷺ is situated to the right of the Mosque of Sayyiduna Abu Ubaida ibn al Jarrah ﷺ. The pages of the history of the Conquests of Sham are filled with stories of his bravery. He was from amongst the close companions of Sayyiduna Khalid ibn Walid ﷺ. It is well known that not only did he not don an armour during battle but did not even wear a shirt to cover the top part of his body.

Madrasah Imām Bukhārī, Uzbekistan.

The Grave and burial place of Imām Bukhārī ﷀ, Uzbekistan.

Pillar of (Sayyidah) ʿĀ'ishah ﷺ - There is great reward and virtue of performing *ṣalāh* here.

Pillar of (Sayyidunā) Abū Lubābah ﷺ - The repentance of the Companion Sayyidunā Abū Lubābah ﷺ was accepted here.

Miḥrab of Tahajjud - This is where the Noble Prophet ﷺ used to perform Tahajjud prayer. This platform is opposite the *Ṣuffah*.

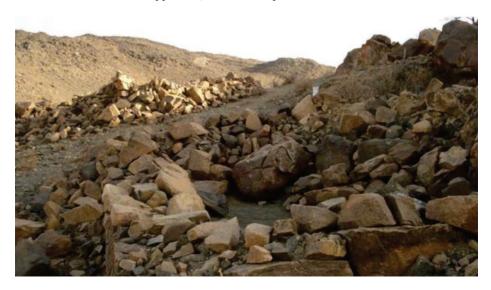
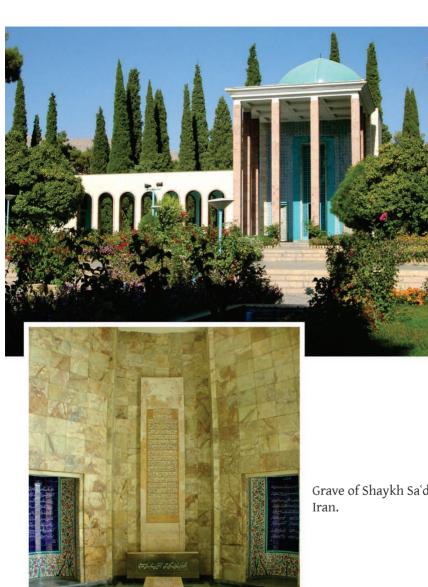
The three prominent pillars in this picture are:

Wufūd (Delegations) Pillar – This is where the Noble Prophet ﷺ received delegations.

Ḥaras (Guard) Pillar – Sayyidunā ʿAlī ﷺ usually offered *ṣalāh* here. He would also sit near it in order to guard the Noble Prophet ﷺ.

Sarīr (Bed) Pillar – The Noble Prophet ﷺ performed *iʿtikāf* here. A mat would be laid out for him here at night.

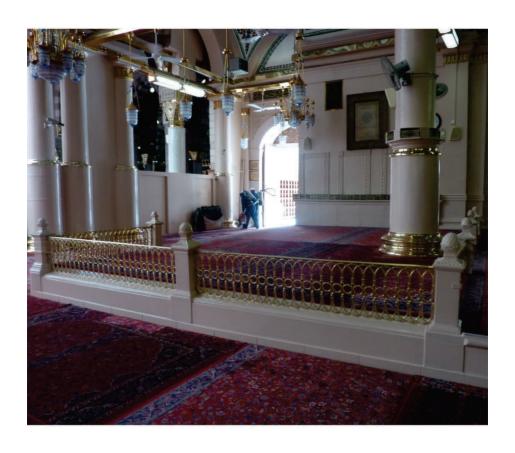
Masjid Shumaysī was built where the Treaty of Ḥudaybiyyah and the Pledge of Riḍwān took place.

Ruins of Sayyidah Ḥalīmah Saʿdiyah's ﵂ house.

Grave of Shaykh Saʿdī ﷺ in Iran.

The cave of Thawr lies four kilometres south of Masjid Ḥarām. It has two openings: One is on its west side, and the Messenger of Allāh ﷺ along with Sayyidunā Abū Bakr Ṣidddīq رضي الله عنه had taken refuge in it whilst migrating to Madinah Munawwarah.

Jiranah Well is located behind Masjid Jirana. Before, its water was salty and foul tasting, but when the Messenger of Allāh ﷺ cast his spit in it, it turned sweet. Water flows in it even today and is used by people to treat kidney stones.

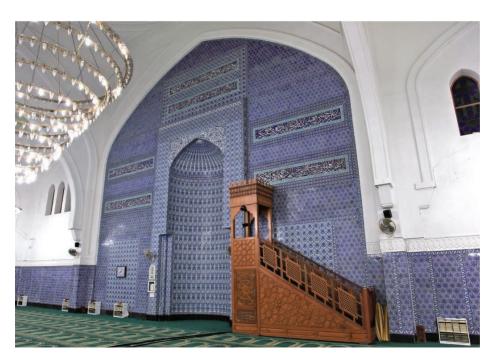
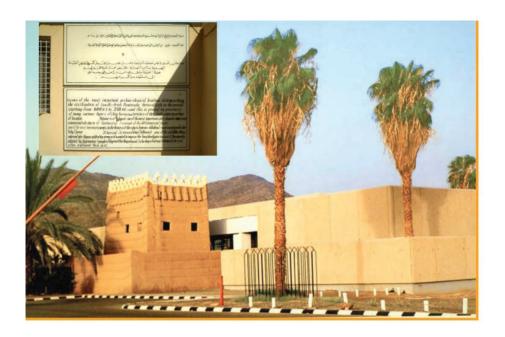
Mount Rumat

At the edge of Qana Valley, near Mount Uhud, there is a hillock where the Messenger of Allāh ﷺ had posted fifty archers under the command of Sayyidunā ʿAbdullāh bin Jubayr رضي الله عنه, during the Battle of Uhud.

In the era of the Noble Prophet ﷺ, this area in Masjid Nabawī was designated for the learning and residing of the poor, famously known as the *Aṣḥāb al-Ṣuffah*.

The Ctesiphon Arch or Taq-e-Kisrā, Iran

The palace of King (Kisrā) Nawsherwān in Persia. Its walls cracked and fourteen of its supporting pillars collapsed on the night of the birth of the Messenger of Allāh ﷺ.

Masjid ʿArīsh

In the battlefield of Badr, a shade had been made for the Messenger of Allāh ﷺ on raised ground. This masjid has been built on this very spot.

Aṣḥāb al-Ukhdūd are mentioned in Sūrat al-Burūj. Seventy years before the birth of the Messenger of Allāh ﷺ, there lived in Yemen a king, Ḍhū Nawās, who had an old court magician. The magician asked the king to send him a young boy whom he could teach his magic. ʿAbdullāh ibn Tāmir was sent to him, but instead of going to the magician, he would sit with a monk on the way. These were the times of Sayyidunā ʿĪsā ﵇. The young boy embraced Islam and began to heal those who were blind by birth and the lepers.

الحمدُ لِلّٰهِ الْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه،صَلَّى اللهُ تَعَالى عَلَيْهِ وَعَلى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اَمَّا بَعْد:
بابُ قَوْلِ اللهِ وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ وَ اَنَّ اَعْمَالَ بَنِيْ اٰدَمَ وَ
قَوْلَهُمْ يُوْزَنَ وَ قَالَ مُجَاهِد الْقِسْطَاس الْعَدْلُ بِالرُّومِيَة وَ يُقَالُ الْقِسْطُ مَصْدَرُ
الْمُقْسِطِ وَهُو الْعَادِلُ وَ اَمَّا الْقَاسِطُ فَهُو الْجَاءِرُ حَدَّثَنَا اَحْمَدُ بْنُ اشْكَاب قَالَ
حَدَّثَنَا مُحَمّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ القَعقَاع عَنْ اَبِي زُرْعَةَ عَنْ اَبِيْ هُرَيْرَةَ
رَضِي اللهُ تَعَالى عَنْهُ قَال

Friends, your coming and participating in today's gathering is for the graduating students of *ḥifẓ* and *ʿālim* course and also for the purpose of participating in the ceremony to mark the completion of *Ṣaḥīḥ al-Bukhārī* and the supplication [that follows it]. Just like the student who recited the *munājāt* (supplications) to Allāh Most High, collectively and individually, we also lament and implore, 'O Allah, substitute the humiliation of the Muslims

with dignity.' This is the need of the day and a vital need of our time. There are the needs on an individual basis, personal anguish, domestic grief, illnesses, disobedient children, their rebellion, mutiny and insolence. Yet, Allāh Most High will pardon every sin of theirs should they [our children] depart this world with their Islam intact and their *īmān* safeguarded.

Hence, [in comparison] these issues are nothing. The biggest concern is the honour of Islam and the honour of the millions of Muslims worldwide. May Allāh Most High preserve the reputation of Islam. May He honour our connection albeit a false and fragile one with the Noble Prophet ﷺ.

Friends, as I have stated, whether the sins, rebellion and disobedience is exhibited by us, our young or old, Allāh Most High will forgive our sins on the Day of Judgement, provided we part with this world with our *īmān* intact. Our purpose of coming here today, the matter that has attracted us to this place, and the issue that has gathered us all [under one roof] - in that some [of us] have taken the trouble to travel from as far afar as London and Glasgow, a journey comprising many hours - is only for the sake of Allāh Most High and his Beloved Messenger ﷺ.

A Person Will Be with Whom He Loves

Friends, our deeds, actions, misdeeds, sins and their accountability have a chance of being overlooked, provided that we instil the love of Allāh and His Messenger ﷺ in our hearts. On so many occasions [you will have heard the story] regarding a Companion of the Noble Prophet ﷺ towards whom three stories are attributed: القائل و البائل و السائل. The Companion frankly declared, 'O Prophet of Allāh, I have not amassed many *ṣalāh*s or fasts.'

A very important obligation is *ṣalāh*, whilst fasting is an indispensable obligation from the various duties assigned by Allāh Most High. He is exposing his failure to carry out these duties other than a small amount that will make up his Scale of Deeds. He said, 'There

is one thing I have prepared and that is love for the Messenger of Allāh.' At that moment, the Noble Prophet ﷺ said:

اَلْمَرْءُ مَعَ مَنْ اَحَبَّ

'A person will be with whomsoever he loves.'

That after the resurrection on the Day of Judgement, Allāh Most High will unite a person with the one he loved. He will be his companion in the hereafter.

Would it not be great if we embed the Noble prophet ﷺ in our hearts decorously, just like this Companion. At least we can then claim that we do not possess anything worthy of offering except for the love of the Noble Prophet ﷺ. May Allāh Most High grant us the true and correct love for his sublime person. Inevitably, we do assert and understand that to a degree we love him, the scholars too expound on the 'sets' and 'degrees' of love by making various interpretations to enable them to safeguard and rescue people's faith (*īmān*).

But, friends, the truth and correct verdict is that we are lacking in this matter. The Noble Prophet ﷺ must always be in our hearts, so much so that even if one is passing through a moment of sadness, happiness or has been hit by a misfortune, his pure self remains permanently fixed in the heart.

Sayyidunā Khālid Ibn Walīd رضي الله عنه

This reminds me of Sayyidunā Khālid ibn Walīd رضي الله عنه. *Allāhu akbar*! What a great general! What a magnificent human! Rarely has the world witnessed such a brave human being. Such courage, daring, boldness and bravery from a human being is inconceivable.

Once, Khālid ibn Walīd رضي الله عنه was invited by Māhān of Armenia in relation to the Iranian conquests. Along with a few of his companions he, upon Māhān's request, travelled to meet him at his own army base. How large was the army base? History records that it was surrounded by one million personnel. Sayyidunā Khālid

ibn Walīd رضي الله عنه went to meet Māhān whilst an army of one million soldiers surrounded him and, to overawe Sayyidunā Khālid ibn Walīd رضي الله عنه, he organised a royal reception and laid out silk carpets just as one would for a stately figure.

Yet, Sayyidunā Khālid ibn Walīd رضي الله عنه cut an undaunted figure as he entered the enemy stronghold. Upon entering, the silk rugs that had been laid out before him caught his attention. These days such pure quality rugs are probably rare; more common are the ones manufactured with wool and yarn. You will do well to find the type of silk - produced by silkworms – that were laid out by Māhān for Sayyidunā Khālid ibn Walīd رضي الله عنه. However, the latter stood back and ordered for the carpets to be removed, but the king reasoned, 'We deem it a show of respect in placing these for you, just as they would be laid out for the kings to walk on.'

It evoked a response from Khālid ibn Walīd رضي الله عنه that deserves to be pondered upon! At that moment, he could have stated a legal ruling, or even had the option to say: 'It is in accordance to the Islamic values of asceticism (*zuhd*) that one [lives a life of austerity] and abstains from the use of silk.' The Mālikī's rely on this ḥadīth to conclude that neither is the wearing silk nor using it as a carpet permissible. According to the Ḥanafī viewpoint, men are not allowed to wear cloth made of silk, though bringing it into use in the form of a carpet or sheet is allowed.

Just as the situation merited, Sayyidunā Khālid ibn Walīd رضي الله عنه opted to pronounce words that would not only elucidate his valour and audacity, but they would serve to strike fear in the hearts of the enemy.

Neither did he announce the Islamic ruling and rational behind the prohibition of the use of silk, nor did he mention that shunning and resisting luxuries is part of religious teachings; he, in fact, stated, 'Allāh's floor is better than your floor.' Māhān must have endured ignominy and would have thought, 'You are being infuriated by our kindness!'

He then appealed to Sayyidunā Khālid ibn Walīd رضي الله عنه. He, on the one hand, has a fully equipped army of a million soldiers that the whole world fears and, on the other hand, stood opposite him are

a handful of soldiers with just swords in their hands. He says to Sayyidunā Khālid ibn Walīd ﷺ, 'Our aim was to receive you with dignity, strike a friendship and establish brotherhood.' As soon as Māhān uttered the word 'brotherhood' Sayyidunā Khālid ibn Walīd ﷺ asked him to declare that 'there is no deity worthy of worship except Allāh, and Muḥammad is the messenger of Allāh (لا الٰه الا الله محمد رسول الله).'

'No, that cannot happen' was his reply.

Sayyidunā Khālid ibn Walīd ﷺ explained to him, 'If you refuse to make this proclamation, then this refusal is indeed the very reason that led to the cessation of ties from our blood brothers.

In the aftermath of the battle of Badr, the Noble Prophet ﷺ consulted the Companions regarding the prisoners of war. Sayyidunā ʿUmar ﷺ advised that every Muslim should be assigned the duty of killing his own closest non-Muslim relative (that had been captured) – if the father is Muslim, then he has to kill his prisoner son, and if the father is a non-Muslim, then his son will have to kill him. Likewise, the Muslim brother will kill his own non-Muslim brother. This just reveals their extreme abhorrence to disbelief *(kufr)*!

As Sayyidunā Khālid Ibn Walīd ﷺ disclosed the rejection of the 'article of faith' *(kalimah tawḥīd)* to be the apparent reason for adopting to severe ties with one's own brothers, the Armenian king, Māhān, began to mull over and contrast his own gregarious approach with the harsh and hostile language of Sayyidunā Khālid ibn Walīd ﷺ that was worsening as each second passed by.

Despite being accompanied by a mere few, he, in the midst of an army of a million, announced, 'Listen to one thing, I am proposing to you to recite the article of faith لا الٰه الا الله محمد رسول الله which will establish brotherhood between us. If you reject this, and we engage in war, then let me make clear to you the outcome of this potential war: You will suffer defeat and will subsequently be captured, whereby the noose will be tied around your neck and, in that very state, we will drag you to the court of Sayyidunā ʿUmar all the way back to Madinah Munawwarah.'

Listen! What audacity! What a statement of intent! And what are the surroundings? This declaration that 'if you reject this, the

noose will be tied around your neck and, in that very state, we will drag you to the court of Sayyidunā ʿUmar all the way back to Madinah Munawwarah' ought to have angered Māhān. You will be somewhat surprised [with the behaviour of Sayyidunā Khālid Ibn Walīd رضي الله عنه], since Islam is a faith that promotes peace and reconciliation along with teaching love and compassion.

Friends, the very fact that this was the nation to whom the letter of the Noble Prophet ﷺ had reached and their king had discarded it after ripping it to shreds, and in response the Noble Prophet ﷺ had cursed, 'Just as he has ripped my letter, in the same way, may Allāh destroy Kisrā (Chosroe) and Iran' - all of this was instilled in the hearts and minds of these great personalities [Respected Companions رضي الله عنهم].

This animosity was displayed throughout the Iranian conquests, but when dealing with other individuals and communities, the Respected Companions رضي الله عنهم weren't haste at all. The enemies were given opportunities and time to mull over and think, [to adopt a course of action] that they may save their lives. On the contrary, in relation to Iran and Kisrā (Chosroes), a different approach was taken, thus Sayyidunā Khālid ibn Walīd's رضي الله عنه dialogue became bitter and bitter.

Ultimately, as he addressed the most senior officer in the presence of his one million personnel that his condition will be such and such, Māhān's response was a swift one, 'Attack them! Seize them!' he shouted.

I was relating that if one is experiencing a moment of sadness or happiness, has been hit by a misfortune, disaster ensues or is struck by the biggest of calamities, then he forgets everything. His mind and heart becomes void of all things. It has been mentioned relating to the Day of Judgement and divine punishment: وَ اَفْئِدَتُهُمْ هَوَاء 'Their hearts shall be hollow', (from all imaginations and fancies).

Yet, even in a critical moment as this one, the Noble Prophet ﷺ was firmly instilled in the Respected Companions' رضي الله عنهم hearts. Hence, the scene developed that when Sayyidunā Khālid ibn Walīd رضي الله عنه heard him command his army of a million soldiers, to attack the ten to twenty men [that stood before them], he

unsheathed his sword and waved it to his companions. ‘Prepare yourselves for death, we will meet at the Ḥawḍ al-Kawthar’[18] (a river in Paradise). What was the first thing that he thought of? He remembered the Prophet of Allāh ﷺ. It was to this extent that the Noble Prophet ﷺ was embedded in their hearts. Despite being confronted by the greatest of calamities, their focus remained on his pure self.

This chapter [of Islamic history] on Iranian Conquests (*īrānī futūḥāt*) is an exceptional chapter – one should try and study it. We do not even bother studying our own history. What a magnificent work of history he authored in just a matter of few days. He amassed something in just a few days which in truth ought to take centuries.

The Belief of the Noble Prophet ﷺ Being Alive in His Grave Is Through Ijmāʿ (Consensus)

On the same topic of Conquests of Iran, a story has been related concerning the enemies who were besieged in their fort as the Muslims surrounded them from all angles. Similarly, the Noble Prophet ﷺ for up to two and a half to three weeks also put the fort of Taif under siege. Since the Messenger of Allāh ﷺ was رَحْمَةً لِلْعاَلَمِيْن ‘Mercy for the Worlds’ and affectionate, he instructed the Companions to end the siege the following day and leave. Some of the Companions who had just reverted to Islam on the occasion of Conquest of Makkah *(Fatḥ al-Makkah)* were of the opinion that ‘we have surrounded the fort for so many days but have not yet accomplished our mission, so are we supposed to walk away now?’ They were opposed to returning since their intention was to conquer the fort.

The Noble Prophet ﷺ accepted their proposal and continued with the blockade. The following day, the enemies put up a fierce resistance by attacking the Muslims with a barrage of arrows and through relentless stone throwing resulting in many Muslims being

18 Also known as the Fountain of Kawthar – the actual river in Paradise will have two channels flowing from it into this Fountain situated on the Plain of Gathering, augmenting its water supply. Allāh Most High has promised this river to the Noble Prophet ﷺ and it has abundant goodness.

injured. At this instant, the Noble Prophet ﷺ said, 'Let's end the siege and return back.' Now everyone agreed which prompted him to laugh and remark, 'When I initially instructed on returning back home, you were averse to that idea, but now, despite suffering, you are willing to return.'

Here, the Muslims, who opined and planned on how to conquer the Iranian fort, surrounded it. Forts consist of windows and openings through which individuals try to take a glimpse of the action.

Every Friday, after getting ready for Friday (Jumuʿah) prayer we would go to collect Shaykh Zakariyyā ﵀ and upon reaching his residence, overlooking us from above, he would smile and recite a poem:

حُسْنُ الْحَضَارَةِ مَجْلُوْبٌ بِتطريةٍ وَ فِي البَدَاوَةِ حُسْنٌ غَيْرِ مَجْلُوب

Inferring that one type of beauty is that of the 'Bedouin and rural life' and the other is of 'city life'. The beauty associated with the 'city' is created and enhanced forcibly through modifying via the use of elegant and pretty clothes, cosmetics, creams, airbrushing etc, to make a person appear attractive. On the other hand, وَ فِي البَدَاوَةِ حُسْنٌ غَيْرِ مَجْلُوب the beauty associated with the village and rural life is natural, empty from any extravagance and alterations.

Subsequently, a princess who was peeking through one of the openings found a young warrior to be extremely handsome. She was charmed by his good looks and continuously ogled him. The Muslim warrior also realised that one particular window was opening and closing as he was planning and looking for a way in. The princess's heart was now brimming with the warrior's love. She climbed down and guided the Companion towards an area where she could converse with him from the inside.

Hence, in this way, they continued to converse with and amuse each other. At the same time, the Companion would say to her everyday, 'Open the physical, external door for us, and the spiritual, internal door for Allāh.' What would a committed Zoroastrian (fire-worshipper) perceive about such a [fundamentally] religious statement?

In due course, they agreed a time at which the princess opened

the gates and the fort was conquered. She then put forth her demand, ‘Marry me, since it is for your sake that I have sacrificed everything.’

‘Look, I have been saying since our very first meeting and acquaintance, “Open the physical, external door for us, and the spiritual, internal door for Allāh,” replied the warrior.

‘Indeed. I have been listening to you, and whilst I have opened the physical, external door and given you access to the fort, what do you mean when you say, “open the spiritual, internal door for Allah?” she asked.

He said, ‘It means that you recite لا اله الا الله محمد رسول الله and enter *īmān* faith into your heart, only then will you be able to perform *nikāḥ* with me and not before.’

She replied, ‘If that is what’s required, then take me to one of your seniors.’

During that period, Sayyidunā ʿAbdullāh ibn ʿUmar ﵁ had great expeditions in that region and even remained stationed in Azerbaijan for a period of more than six months. His stay in Azerbaijan is used as a basis for discussion on the topic of reading shortened *ṣalāh* [two *rakʿah*s] or complete *ṣalāh* [four *rakʿah*s] during travel. Hence, the princess was taken to Sayyidunā ʿAbdullah ibn ʿUmar ﵁, who was informed of the episode that brought them to him. Nevertheless, she asked to be taken to someone more senior than Sayyidunā ʿAbdullah ibn ʿUmar ﵁. They eventually travelled to Madinah Munawwarah and informed Sayyidunā ʿUmar ﵁ how she had opened the gates and was willing to accept Islam. She observed closely the gathering of Sayyidunā ʿUmar ﵁ that was taking place. But, yet again, she requested her young beloved man to take her to someone more superior to Sayyidunā ʿUmar ﵁.

Pertaining to the question and issue of *ḥayāt al-nabī* ﷺ [that the Noble Prophet ﷺ is alive in his grave], a consensus of the scholars since the era of the Noble Prophet ﷺ to date remain, that he is ‘alive’ in his grave اَلْاَنْبِيَاءُ اَحْيَاءٌ فِي قُبُوْرِهِم. ‘Prophets are alive in their graves.’

In Pakistan, three individuals from Rawalpindi and Panjab caused uproar after having put forth an opinion on this matter that

was not in accordance with the belief agreed through consensus of the scholars. In an effort to placate both parties, Shaykh Qārī Muḥammad Ṭayyib ﵀ was invited from India. Everyone concerned had agreed to accept his judgement. Thus, Shaykh Qārī Muḥammad Ṭayyib ﵀ [enlightened the people on this matter] and delivered a lengthy speech which lasted a number of hours, explaining that the Noble Prophet ﷺ is alive in his grave.

Many books have been authored on this subject. Despite this, none, to my surprise, have cited this particular story as further proof - especially as this particular account has been related by Shaykh Ashraf ʿAlī Thānāwī ﵀ too and has been published in *al-Noor* [magazine] as part of a whole lecture. Furthermore, there was a consensus of the Respected Companions ﵃ and a unanimously agreed belief during the era of Sayyidunā ʿUmar ﵁ [on this matter].

Now, in order to accept Islam, the princess wished to be presented to someone more senior to Sayyidunā ʿUmar ﵁, but where were they supposed to take her? They took her to the blessed grave of the Noble prophet ﷺ. Their actions here now serve to elucidate their belief that the Noble prophet ﷺ is alive in his blessed grave and *barzakh* (intermediate state) just as he was during his lifetime.

Ultimately, he was led to the Noble Prophet's ﷺ blessed grave. Many books have reported that as soon as she stood in front of the blessed grave and recited لا اله الا الله محمد رسول الله she collapsed on the floor and her soul departed from her body. What a blessed suitor of this young warrior (*mujāhid)*! Allāh Most High blessed her with such a tremendous bounty.

Friends, Kisrā's reprehensible treatment of the Noble Prophet's letter dictated the Respected Companion's ﵃ uncompromising behaviour. As I have stated earlier, at the time of dealing with other communities and places they would hand the enemy a reprieve, an option to flee or to undertake options that would safeguard their lives. Their minds were imbued with the images of various treatments that had been employed on the Noble Prophet's ﷺ letters. In the end, Kisrā and his entire Iranian empire collapsed; on the other hand, as soon as Hiraql (Heraclius) received the Noble Prophet's ﷺ letter, he revered it and placed it on his eyes. He then

responded by sending gifts for the Noble Prophet ﷺ. Hence, he saved himself, his empire and his entire community.

Delegation of Yemen

The area, which was classified as Yemen in those days [in the era of the Noble Prophet ﷺ], did not experience any warfare. Its people routinely visited the Prophet ﷺ and accepted Islam. On one occasion, a delegation from Yemen presented themselves to the Noble Prophet ﷺ. You will notice during your visit to Madina Tayyibah that the pillars of Riyaḍ-al-Jannah have had marked on them the purpose for which they were used during the virtuous life of the Noble Prophet ﷺ. One particular pillar is named أُسطوَانَةُ الْوُفُوْد. Every time a delegation came to meet the Noble Prophet ﷺ, he would leave his blessed room and make his way to this pillar to receive them.

On their arrival, this particular delegation intended to greet the Noble Prophet ﷺ in their distinctive customary manner of greeting kings by bowing before him. The Noble Prophet ﷺ prevented them from adopting such deportment and stated, اَنَا لَسْتُ بِمَلِك 'I am not a king; your way is the custom of the kings' Therefore, he taught them the ideals of greeting and meeting.

They revealed the purpose of their visit, 'We have come to look at you and examine you for the purpose of embracing Islam. But, prior to that, for our satisfaction and as a test قَدْ خَبَأنَا لَك 'we have concealed something from you, so what is it?' They adopted the same method of challenging that they invariably espoused during their frequent visits to sorcerers and soothsayers. They would ask the sorcerers and soothsayers to reveal information pertaining to any random subject. Upon being asked, 'What have we concealed from you?' the Noble Prophet ﷺ replied in a similar vein to his first response 'I am not a king' and explicated اَنَا لَسْتُ بِكَاهِن 'I am not a soothsayer,' meaning, this is the way of soothsayers.

Nowadays, some of those prescribing amulets (*taʿwīdhāt*) and

engaged in various incantatory acts have even surpassed the sorcerers and soothsayers that belonged to the formative years of Islam.

An individual once condemned someone saying that those who prescribe amulets are disingenuous; they dispossess people of their money; they divest people of their honour; they even rob others of their *īmān*. If they happen to be Muslim and avoid committing such an act themselves, then, nonetheless, they have sown the seeds of false doubts. As a result, if a person is not satisfied with this first person, he will go to a second person and, if not satisfied, a third person [and a forth] – eventually – taking the route of having himself cured by [for example] a Hindu. Currently, a 'satanic sect' is in operation, and the public approaches them. Treading this path is detrimental to one's *īmān*.

'You should save yourself from such people,' he warned.

The other person said, referring to the so-called curer, 'No, no, he is very knowledgeable.'

'What is he versed in?' asked the individual.

He replied, 'On my visit yesterday, I asked him, "What is in my pocket?" He instantaneously closed his eyes and after a moment of reflection, he said 'Your pockets are empty." They were indeed empty.'

An extraordinary act (*karāmāh*) لا حول ولا قوة الا بالله العلي العظيم 'We are going through a recession [difficult economic times] and pockets are empty.

I Am Walking on the Earth: This Is My Karāmah (Extraordinary Act)

On the mention of extraordinary acts (*karāmāt*), I have remembered [an incident concerning] Shaykh Zakariyyā's ﵀ successor (*khalīfah*), Ṣufī Iqbāl, who was once being led by his attendants in Madinah Munawwarah. He regularly had visions (*kashf*) and phenomenons, whilst extraordinary acts transpired from him frequently. He was also one of my close friends. As his attendant pushed his wheelchair, a guest who had travelled from Pakistan to

perform ʿ*umrah* said, 'O Shaykh, manifest a *karāmah*.'

Just listen to the shaykh's response: He instructed the attendant pushing the wheelchair to halt and then remarked, 'Do you not observe that I am walking on this earth? That is my *karāmah*! Otherwise, my book of deeds is so tainted, and so heavy is the burden of sins on my head, that I am pensive on how I am still walking this earth! It demands that I be buried millions of miles into the ground.' This is a response of a saintly figure. And here, Mawlānā Ṣāḥib is saying, 'Your pocket is empty' and in reality it was empty - so this is his so-called *karāmah*.

Testimony of the Pebbles

The moment in which the delegation asked, قَدْخَبَأنَا لَك 'We have hidden something from your eyes. What is it?' The Noble Prophet ﷺ could well have raised his hands in supplication, and Allāh Most High would have surely sent an angel with a revelation to reveal the hidden thing. He could then have conveyed it to them. Instead, the Noble prophet ﷺ stated, اَنَا لَسْتُ بِكَاهِنٍ implying that these are the ways of soothsayers, refrain from them.

Now, the delegation was perplexed, since their aim was to familiarise themselves with the Noble Prophet ﷺ and accept Islam once they had ascertained him as the truthful one. Hence, they candidly asked, فَمَنْ تَشْهَدْ لَكَ؟ 'Who are your witnesses?' implying that we acknowledge that your adherents, attendants, as well as your Respected Companions رضي الله عنهم testify on behalf of you, but their acceptance of *īmān* does not hold much significance as far as we're concerned. Therefore, فَمَنْ تَشْهَدْ لَكَ؟ 'Is there anything who will testify concerning your prophethood from among the creation?'

The Noble Prophet ﷺ replied in the affirmative and picked up a few pebbles from the ground, extended his hand towards them, and with the entire delegation observing his actions, فَسَبَّحَتِ الْحَصٰى 'the pebbles glorified Allāh Most High loudly. سُبْحَانَ اللهِ! 'Glory be to Allāh.' Today, we will pray the *tasbīḥ* سُبْحَانَ اللهِ وَ بِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْم.

There were instances in which the Respected Companions رضي الله عنهم

would hear the recitation of *tasbīḥ* emanating from the food presented to the Noble Prophet ﷺ. Here, the moment these pebbles in his hands began to glorify Allāh Most High, they, with unwavering conviction, accepted, 'Indeed, he is Allāh's Messenger.' The delegation were also aware of a kind of speech (*kalām*) that had been revealed upon the Noble Prophet ﷺ, which was neither prose, speech, sermon or poetry - an incredible speech it was!

They expressed their desire to hear the Glorious Qur'ān from him: اَسْمِعْنَا. The Noble Prophet ﷺ commenced the recitation from Sūrat al-Ṣāffāt وَالصَّافَّاتِ صَفًّا، فَالزَّاجِرَات زَجْرًا، فَالتَّالِيَاتِ ذِكْرًا. Upon reaching the words شِهَابٌ ثَاقِبْ , he became overwhelmed and started sobbing. For a while, they observed him cry before commenting, 'Verily, You have performed an exceptional miracle. We heard the pebbles glorify Allāh and what a magnificent speech this is, brimming in eloquence and coherence! We ourselves are specialists and authorities in this field, yet, this magnificent speech is beyond our imagination and dreams. Nonetheless, within your recitation, we did not perceive a topic that would create a sombre mood of crying; so what made you weep?'

The Noble Prophet ﷺ replied, 'You have listened to the words of this magnificent speech and you adored it. Such a cherished speech it is! Concerning it, I have been told by Allāh: وَ لَوْ شِئْنَا لَنَذْهبَنَّ 'We have revealed it to you at Our behest through angel Jibra'īl عَلَيْهِ السَّلَام and if We so feel, We will surely take it away from you; We will keep it preserved in your heart for as long as We wish, and We could لَنَذْهبَنَّ at whatever time we desire take it away from you. The Noble Prophet ﷺ revealed that 'it is upon this verse that I began to weep.'

Elegant Manners and Courtesy – A Great Blessing

Being conveyed to you was an account of the Respected Companions رَضِيَ اللهُ عَنْهُم, and why was their comportment and behaviour diverse? It was merely for the sake of the Noble Prophet ﷺ. Moreover, exhibiting respect and courteous manners is a great

blessing and of great virtue my friends. As much as Kisrā's discourteousness condemned his own self, his community and his kingdom to perish, Iblīs' disdain caused him to lose everything.

Shaykh Pīrān-e-Pīr's Two Student Colleagues

On this subject of 'disrespect', I can recall that when Shaykh ʿAbd al-Qādir Jīlānī ﵁ was a student, just as you are, he acquired knowledge at no other place than the great centre of Islamic learning, [Jamia] Darul Uloom Nizamiah. A place where personalities like Imam Ghazālī spent time. What brilliance and honour the city of Baghdad commanded in those days residing as students therein were the likes of Shaykh ʿAbd al-Qādir Jīlānī ﵁. May Allāh Most High endow the pomp and splendour to the Muslims once again. May He pardon those sins as a result of which we are being chastised.

It is written in Shaykh ʿAbd al-Qādir Jīlānī's ﵁ biography that when he was a student, a saint who was absorbed in divine meditation *(majdhūb)* lived in Baghdad. At times, he would be noticeable whilst, on other occasions, he would disappear and the public would go out looking for him, pursuing him in every patch of the city. But meeting him was difficult, since he was seldom seen.

Shaykh ʿAbd al-Qādir Jīlānī ﵁ and his two student associates, namely Ibn Abī Asrūn and Ibn Saqqah mutually agreed to track him in order to meet him. Ibn Abī Asrūn said, 'My quest is to ask him a question and see what his response is.'

Ibn Saqqah said, 'I will form a question that he finds difficult to answer.'

Shaykh ʿAbd al-Qādir Jīlānī ﵁ remarked, 'May Allāh forgive, [it's not appropriate] conversing in the presence of such a devotee of Allāh and great saint in this mode. I fear, hence I will remain quiet and observe him along with paying attention to his dialogue. I cannot ask him any questions.' They reached him and found the saint very irascible.

Shaykh Faḍl al-Raḥmān Ganj Murādabādī ﵀

Shaykh Faḍl al-Raḥmān Ganj Murādabādī ﵀ was well known for this sort of demeanour. Anyone who visited him would initially be admonished. Once, Shaykh Ashraf ʿAlī Thānawī ﵀ went to see him at nighttime, so he rebuked him, 'Is this a time to visit someone? Will I go begging for some food in order to feed you? As it's night time, did you not think for a moment where will the food come from?' In this way, Shaykh Thānawī ﵀ received a reprimand.

He was once asked, 'Your *ṣalāh*, clothing, food, drink, furniture, preparations and everything else is in adherence to the *sunnah*, why then is your manner of rebuke as such?' Once, an individual presented to him a substantial sum of money - equivalent to 100,000 rupees of this day and age. The devotees of Allāh Most High come across as *majdhūb*s and unaware of matters, as though they lack an understanding when, in actual fact, they are مِنْ اَذْكِيَاءِ النَّاس 'the most intelligent of men'. Allāh Most High gifts them with the most astonishing acuteness and sagacity.

On the presentation of such a substantial amount, Shaykh Faḍl al-Raḥmān Ganj Murādabādī ﵀ said to the people gathered, 'Look! The collapse of this wall of ours is imminent. Have you not been looking at its state for a number of days? Go and announce [to the people], 'Hurry! Hurry! Our wall is close to collapsing!' Upon the shaykh's invitation, the whole village arrived equipped with spades pickaxes and the like. 'We have troubled you because of this wall, it needs erecting,' [he told them]. On its completion, the shaykh enquired as to the number of people gathered [to participate in the building of the wall]. Once informed, he instructed, 'Distribute this money among them.' The entire amount was distributed to the participants. He thought of such an ideal manner and place to dispose of the money!

During the rule of the British, an English officer approached Shaykh Faḍl al-Raḥmān Ganj Murādabādī ﵀ and tried to hand over some money, saying, 'We have witnessed the influx of people at your place, hence, we would like to build for you an expansive *khānqāh* and facilitate the food and drink for your visitors therein.'

'Nay! I possess a bed, these two pots, two water-pots. I do not require anything else,' replied the shaykh.

A nobleman and lord once requested the shaykh to supplicate regarding a hindrance in a matter. The shaykh supplicated for him and subsequently the matter was resolved. This individual returned with a substantial amount of money and presented it to the shaykh.

The shaykh reacted, 'What am I going to do with this? Take it back and arrange for the printing of as many copies of the Qur'ān as possible with this amount and then have them distributed.' Accordingly, he had them printed and returned to the shaykh with them loaded on several camels along with a beautiful horse for the shaykh to ride. The saddle and things alike were decorated with great splendour. The shaykh instructed various individuals to take charge of the many conveyances (animals) that had an overall five thousand copies of the Qur'ān loaded on them. With them he roamed the environs of the village and within just a few hours managed to distribute every copy of the Qur'ān. Thus, the shaykh did not keep any wealth or assets for himself.

Hence, his attendant queried, 'O shaykh, every action and utterance that manifests from you is entirely according to the *sunnah*, yet I do not understand one conduct of yours, which totally contradicts the *sunnah*?'

'What is that' asked the shaykh.

The attendant questioned, 'Is your conduct of reprimanding guests according to the *sunnah*?'

Upon this, the shaykh called him closer to him and whispered in his ears, 'If I do not adopt this stance, then my stay in this place will become problematic.' He adopted this attitude to lessen the coming and going of people.

Once, I related a story of a person wearing a *lungi* (cloth worn around the waist to cover the lower half of the body) to Shaykh Ahmad Ali of Leicester. He said, 'People will make life very difficult, that is why I admonish them occasionally. Afterwards, I express penitence and genuinely ask Allāh to forgive me along with supplicating in their favour.'

The three students, Shaykh ʿAbd al-Qādir Jīlānī ﵀, and his two

companions, Ibn Abī Asrūn ﷺ and Ibn Saqqah set off. Our allocated time was till 4.30pm, hence I will try and conclude swiftly. Coincidentally, they managed to meet the saint they set out to encounter. The moment they set their eyes on each other, the saint remarked, 'O Ibn Saqqah! You said that you will ask me a question which will be unanswerable – and this was your question.' He disclosed the question that was in Ibn Saqqah's heart. 'Now listen to its answer.' He answered the question and then foretold, 'You were disrespectful, so you will be punished for your impudence in this world. When your time comes, you will die as an apostate.' *Allāhu akbar*!

The second companion was Ibn Abī Asrūn. The saint turned towards him, 'You too thought of a question!' He again disclosed the question before providing the answer. He then added, 'Listen to what the future awaits you! You will sink in the world. You have a desire to accumulate the wealth of this world. You will aspire and will be given so much that you will be immersed in it not up to here but up to here.' (pointing to his neck and head).

In view of that, towards the latter stages of his life, Ibn Asrūn used to lament and say: 'We disregarded the etiquettes at the time of attending to the saint; consequently, as a punishment, I developed a liking to be in the company of kings, which led to a judicial post being offered to me. Hence, I was made the supreme judge and the wealth of this world and its pleasures were at my disposal, albeit as a punishment arising from the curse of the saint. May Allāh excuse me from its accountability.' He used to lament upon this.

The third companion was Shaykh ʿAbd al-Qādir Jīlānī ﷺ. The saint looked at him, smiled and said, 'Come here' before hugging him. He then said, 'You are a courteous individual, and I will prognosticate your future. You will sit on the pulpit (*minbar*) of the biggest Jāmiʿ Masjid of Baghdad and from Allāh you will proclaim: قَدَمِيْ هذِه عَلى رَقَبَةِ كُلِّ وَلِيٍّ 'My foot is on the neck of every saint of Allāh.' Allāh will enact the leadership and rule over all His saints for you.' He ordained such a lofty status for Shaykh ʿAbd al-Qādir Jīlānī ﷺ.

Ibn abī Asrūn used to reflect on the past and cry, whereas Ibn Saqqah, regarding whom the saint foretold, 'You will die as an

apostate,' continued acquiring knowledge with the same zeal he had from his early days as a student. Just as his disposition and temperament of longing to inundate [the saints and scholars] with those questions he deemed unanswerable, the same pugnacious nature of his remained as the years lapsed. People of this nature hope to silence others.

He was the great debater of his age. Initially he used to debate for the Muslims, but as he shot to prominence, and as the need to debate the Christians became obvious, the Caliph sent him to debate in the court of the King of Rome. On arriving in Rome, Ibn Saqqah delivered an [influential] speech on Islam that turned the king and his courtiers into enthusiasts of his. He remained among them with a lot of admiration.

During his stay, he fell in love with a Christian woman. In the end, as the relationship blossomed, he proposed to marry her. However, she refused, saying, 'I cannot marry you unless you accept our religion (Christianity).' The saint's curse prevailed in that he abandoned Islam, accepted Christianity, married the Christian woman and subsequently died as a Christian.

After he accepted Christianity, some people of Baghdad reached the area he was a resident of. Upon noticing that he had turned into a Christian and was wearing a cross round his neck, they asked, 'What is the matter? There was a time when you were a great debater and, as a result, you were sent to this region by the Muslims to debate [the Christians].'

He fell on their feet and bemoaned, 'What am I supposed to do, I have been cursed by the saint. So confounding is his curse that I am conscious of the wrong I am indulged in, yet I refuse to cease this behaviour.'

The group of people further asked, 'At one time you were a renowned erudite scholar along with being well-versed in the seven manners of recitation of the Qur'ān (*al-qirā'at al-sabʿah*). What has happened to all that knowledge of yours?'

'I do not remember anything at all, except for one verse,' he replied.

'What is that?' they asked.

It is this verse,' رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ 'Often, the disbelievers would wish that they had been Muslims' (Qur'ān 15:2). May Allāh Most High keep us alive on Islam and grant us death on Islam too.

Just as I conveyed to you, the human being's inner and outer disposition must remain unpretentious and self-effacing. A warm and humble conduct with fellow Muslims should be adopted, particularly when participating in devotional gatherings and even more so in the presence of pious people. Just as Allāh Most High granted the *majdhūb* the ability to inform them of the questions they were about to ask and to foretell the ending and the future of the three individuals, He bestows people like him with a perspicacity that allows them to see to extreme degrees.

The Contradictory Behaviour of Saints is Correct Too

In Punjab, the Shrine of Taunsa Sharif is quite famous and Khawājah Sulaymān Taunswī is one of the saints who belonged to this place. We must fear the saints in our hearts. Shaykh Zakariyyā ﵀ often quoted Shaykh Raipūrī's ﵀ words: 'Fear the saints of Allāh; their [apparent] contradictory behaviour is correct too. Whatever they utter, they are the beloved of Allāh. Whatever they utter, Allāh makes it transpire accordingly.' Their acuteness, *kashf* and divine inspiration is exceptionally sharp and sensitive.

Khawājah Sulaymān Taunswī ﵀

Khawājah Sulaymān Taunswī ﵀, a resident of Taunsa Sharif, known as Maura Sharif in those days, once decided to travel and meet his now ailing spiritual mentor. The spiritual mentor was experiencing his last few moments of a life spanning over a hundred years.

The influx of visitors on a daily basis resulted in annoying the attendants, hence they curtailed the number of visitors. Khwājah Sulaymān Taunswī ﵀ endeavoured to meet and see his shaykh, but

was faced with an outright refusal from the attendant. He reasoned, 'I have travelled a considerable distance and need to return without delay.' Despite his insistence, the attendant rejected his pleas and denied him entry. In the end, Khwājah Sulaymān Taunswī ﷺ said in a resigned manner, 'Fine, I am returning.' Prior to leaving the residence, he shook the attendant's hand and handed over a copy of a Qur'ān he was carrying along with an alarm clock and said, 'This is a gift for you.'

Our Shaykh Zakariyyā ﷺ used to spend many hours engaged in Ishrāq and Chāsht prayer during Ramaḍān. He would spend at least three hours and would be so absorbed that in order to avoid entering into the time of *zawāl* (which would be 12:30pm) without having performed the *salām* on the culmination of Chāsht prayer, he would instruct us, 'Place the time-piece in front of me!' i.e. the alarm clock.

Khwājah Sulaymān Taunswī ﷺ handed over the copy of the Qur'ān along with the alarm clock. Hence, the attendant thought, 'It does not seem appropriate that I have accepted his gifts, yet he is returning [without meeting his shaykh] despite his appeals. So he said, 'Hold on a moment, let me see!' He went in and informed the shaykh that 'a guest is intending to meet you.'

The shaykh replied, 'Call him inside.' Now the shaykh angrily asked his attendant in Punjabi – I wasn't able to read the sentence written in Punjabi, but the translation was beside it. He, through *kashf* and insight, determined the full extent of his attendant's actions and so remarked, 'You were resolute on denying him the opportunity to meet me, and you refused him entry (initially). Now that he has been brought here to meet me, you must have taken a bribe off him.' The attendant was adamant that 'No, I have not taken a bribe of any sort.'

Here, the instant the attendant moved his head whilst dissenting, the alarm went off, despite it not being set. Now the 'Bedouin' attendant was clueless in finding the function that would deactivate the alarm. The shaykh, including the guests present began to laugh due to this exposure.' This is the position of the 'Friends of Allāh, therefore, we should fear them. The shaykh became conscious of

his attendant’s improper conduct. Furthermore, the alarm beeped due to his *karāmah* (extraordinary act). This is what the Glorious Qur’ān imparts:

اَلْيَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ

‘On the Day their tongues, their hands and their legs will testify against them of what they used to do. (Qur’ān 24:24).

Allāhu akbar! Just as the alarm on the clock began to ring, equally the individual will be taken to task on the Day of Judgement by being asked, ‘How did you behave?’ He will deny [his sins] so his feet will testify, ‘He led me to this particular place of misdeeds.’ The eye will speak and testify, ‘Through me he gawped and gazed at such and such a person or thing; he committed such a sin.’ Every body part of his will testify against him. May Allāh Most High ordain for us a virtuous end, grant us the true love of the Noble Prophet ﷺ. Friends, this is a moment to supplicate.

I will read the ḥadīth, and you too read the ḥadīth along with me before supplicating Allāḥ Most High.

بِسْم اللهِ الرَّحْمٰنِ الرَّحِيْم، عَنْ اَبِيْ هُرَيْرَةَ رَضي اللهُ تَعَالى عَنْهُ قَال قَالَ النَّبِيُّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ حَبِيْبَتَانِ الِى الرَّحْمٰن ، خَفِيْفَتَانِ عَلى اللِّسَان،
ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم،
وَصَلَّى اللهُ تعالى عَلى خَيْرِ خَلْقِهِ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ

14

Guidance By the Leader of Souls, Prophets and Saints ﷺ from the Intermediate State (Barzakh)

زباں پر مری ان کا نام آ گیا
تو گردش میں مستی کا جام آ گیا

سنا نامِ نامی جو عاشق نے ان کا
زباں پر درود و سلام آ گیا

لبوں کو مرے رحمتِ حق نے چوما
جب ان پر درود و سلام آ گیا

جو پہنچا درِ پاکِ احمد پہ طالب
تو ہاتھوں میں عرفاں کا جام آ گیا

جہاں میں جو تشریف لائے محمد
تو سامانِ عیش دوام آ گیا

مرے کام آئی نہ کوئی عبادت
مرا ٹوٹا دل میرے کام آ گیا

ہے ساقیٔ کوثر کا فیض عام سب کو
جو چاہے پیئے اذنِ عام آ گیا

ہوئی دور ظلمت، منور ہوا جگ
جہاں میں وہ ماہِ تمام آ گیا

نظام اب کوئی اور جائز نہیں
محمد کا اعلیٰ نظام آ گیا

مری نیک بختی میں کیا شک ہے ہمدم
محمد کی امت میں نام آ گیا

وہ محشر میں فرمائیں اے کاش غازیؔ
لو دیکھو وہ میرا غلام آ گیا

مولانا نسیم احمد غازیؔ مظاہری

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم

My brother, Shaykh ʿAbd al-Raḥīm will [lecture on the final ḥadīth and] lead you in completing the *Ṣaḥiḥ al-Bukhārī.* I will share a few words relating to the collection and its compiler Imām Bukhārī ؒ. Allāh Most High took a great service from Imām Bukhārī ؒ. From whomever Allāh Most High wishes to acquire a service, He himself arranges for it to materialize. Every Year, you listen to the story of Imām Bukhārī ؒ losing his eyesight in his childhood. He suffered in this state for some time. His mother was awfully distressed, crying and beseeching became the norm until one night she saw the Forefather of the Prophets (*jadd al-anbiyā'*) Sayyidunā Ibrāhīm ؑ in her dream.

With Means and without Means Objectives Are Fulfilled

I will relate a point on spirituality and the spiritual realm. As we are from the Ummah of the Seal of the Prophets ﷺ and he is from the descendants of the Forefather of the Prophets, Sayyidunā Ibrāhīm ؑ, whenever a Muslim is afflicted or he wishes for a need to be fulfilled and thus implores Allāh Most High, then He subsequently relieves him from the distress without an intermediary. The afflicted is cured without seeing a doctor and without any

other means. Occasionally, an intermediary is used as a means [for something to transpire] as witnessed in the case of Imām Bukhārī ﵀ where his mother saw Sayyidunā Ibrāhīm ﵇ [in her dream].

A Gracious Gaze on the Darul Uloom

I did mention once before that at the time of constructing the *masjid* of our darul uloom, we were unable to fulfil the monthly instalments payable to the contractors. As a result, we, accompanied by some friends, visited various towns whose inhabitants promised to donate for example, ten pounds, twenty pounds etc per month which helped make the task easier. However, the contributors would at times, by accident or forgetfulness, omit the monthly payment.

Sat in the darul uloom office, me and a colleague pondered on the situation before agreeing to take a photograph of the work that had been carried out to that day, and to create personal calendars that would have written on them, 'Have you paid your pledged monthly instalment to darul uloom.' There would be a specific area to be filled in at the end of each month which would also serve as a reminder (throughout the month) for payments – due at the end of the month.

Only a week had lapsed since our consultation and, neither the photograph had been taken nor the calendar printed when the then student of darul uloom, Shaykh Sufi Tahir, the son of Shaykh Ismail Wadiwala approached me and said, I want to relate a dream,

I said, 'relate!'

He said, 'I saw the Messenger of Allāh ﷺ honour the darul uloom with his presence. He made his way to the area where *ṣalāh* used to be offered at the time and, on its culmination, as the Messenger of Allāh ﷺ began to head out of the building with a stick in his hand, he stopped at a wall which had a calendar hanging from it and used the tip of the stick to make it fall on the floor.'

I uttered '*Allāhu akbar*! *Allāhu akbar*!' upon hearing this and said, 'You are a student and how did the conversation only the two of us

had back in the darul uloom office reach Madinah Munawwarah? So much affection! So much affection! The Noble Prophet ﷺ did not approve our consultation, plan and idea, so he warned us not to implement it.' Ultimately, he was a means from Allāh Most High for correcting a wrong being perpetrated by the darul uloom. Whatever the Noble Prophet ﷺ disapproves will have to be classified as 'wrong'.

Now and then, Allāh Most High uses someone as a means [for something to transpire]. At times, the Noble Prophet ﷺ himself honours [someone or a place] with his esteemed presence. I have also related in countless gatherings many incidents of various sorts, i.e. the Noble Prophet ﷺ curing an afflicted person or relieving someone from distress. In all of these accounts, he was utilised as a means. If all the stories which communicate the occasions on which the Noble Prophet ﷺ was used as a means through whom a person was cured, a distressed person was relieved from his anguish, a person upon whom a calamity befell had it uplifted from him, the Noble Prophet ﷺ extended hospitality to a visitor of Madinah Manawwarah, or he arranged for a particular individual to reside in Madinah Munawwarah - and as I have repeated the story many times where through the Noble Prophet ﷺ, that person who beleaguered an inhabitant of Madinah Munawwarah, was expelled [from Madinah Munawwarah], were to be amassed, then they would be in their thousands. Once more, the Noble Prophet ﷺ was utilised as a means in all of these instances.

Sayyidunā Ibrāhīm عليه السلام As a Means

Similar is the situation with Sayyidunā Ibrāhīm عليه السلام. Amongst the numerous stories I related back in Leicester, one was concerning Sayyidunā Ibrāhīm عليه السلام who, in that instance, was used as a means. At the time of losing his eyesight, Sayyidunā Ibrāhīm عليه السلام visited Imām Bukhārī's رحمه الله mother in her dream and gave her the glad tidings that 'Allāh has restored your son's eyesight.' She immediately woke him up and tested his vision by asking him to name various

things that were around him. She realised the dream to be one conforming to reality and a truthful one. Also, the stories in which Sayyidunā Ibrāhīm ﷺ was employed as a means are numerous.

In this country, we Muslims live amongst a Christian majority and from childhood, our children become accustomed to hearing the name of Sayyidunā ʿĪsā ﷺ. In fact, in some areas, they probably hear Sayyidunā ʿĪsā ﷺ name being taken more than Prophet Muḥammad's ﷺ name, especially those who attend CofE schools. Likewise, Sayyidunā Mūsā ﷺ too is an illustrious prophet, hence we bring faith, acknowledge and accept the status and magnificence of all these prophets on a far more superior level than the people of their own ummah, or their followers in general.

The point I was referring to earlier was that the stories that have a mention of miraculous feats being performed, where a person sees another person in a dream and someone is helped and aided, you tend to hear such accounts attributed to Prophet Muḥammad ﷺ or Sayyidunā Ibrāhīm ﷺ, yet, seldom you get to hear of such miraculous feats ascribed to Sayyidunā ʿĪsā ﷺ or Sayyidunā Mūsā ﷺ. Maybe, it is in Allāh Most High's wisdom not to, even though they too are magnificent prophets of Allāh. Ultimately, Sayyidunā Ibrāhīm ﷺ gave glad tidings by saying: 'Your son's eyesight has been restored.' Imām Bukhārī's ﷺ mother woke up to realise the genuineness of the dream.

Imām Bukhārī's ﷺ Dream

I mentioned that individuals are chosen. It was ordained to render service from Imām Bukhārī ﷺ despite the initial blindness. His eyesight was restored and he had a dream of his own in which he was fanning the Noble Prophet ﷺ in order to keep flies and mosquitoes at bay as well as to cool him from the heat.

The dream was interpreted to mean that Imām Bukhārī ﷺ will excel and perform a service in the field of Ḥadīth and will distinguish the sound ḥadīths from the weak ones. Allāh Most High made it transpire accordingly. Every year, I convey that our proclivity

should be towards the sublime self of the Master of Both Worlds ﷺ, as it is the source from where selections and choices are made.

Allāh's exalted self is Ṣamad (Besought of all, needing none, and everyone needs Him) – whether it be his prophets, friends, pious figures, auspicious servants or debauched, He is sovereign and does not need anyone; hence, an occurrence ensues sometimes without a means at hand.

Just as you study these books of Ḥadīth, namely, *Ṣaḥīḥ al-Bukhārī*, *Ṣāḥīḥ al-Muslim*, *Jāmiʿ al-Tirmidhī*, *Sunan al-Nisā'ī*, *Abū Dāwūd* and *Ibn Mājah*, in the field of Sufism (*taṣawwuf*), some books are also highly regarded, and *Quwat al-Qulūb*, *ʿAwārif al- Maʿārif*, *Risālah Qushayriyyah*, and *Risālah Makkiyyah* are amongst them. Some might object to the mention of Ibn ʿArabī's *Fuṣūṣ al-Ḥikam* – all of these are considered to be the original sources of Sufism.

Imām Qushayrī ﵀ and the Six Verses of Cure

The compiler of *Risālah Qushayriyyah* is the erudite and complete saint Imām Qushayrī ﵀. He once became distressed due to his son's illness. Despite us learning about the providing of means in the aforementioned stories, such as being honoured with the presence of Prophets Ibrāhīm ﵇ and Muḥammad ﷺ, but as soon as his plea reached the throne of Allāh Most High, Allāh himself appeared in Imām Qushayrī's dream to instruct him of the means that ought to be acquired for curing his son. What treatment did Allāh Most High propose?

He stated, 'Write down the part of the verse that contains the words فِيْهِ شِفَاء، هُدًى وَ شِفَاء، شِفَاءٌ وَ رَحْمَة، فَهُوَ يَشْفِيْن، شِفَاءٌ لِمَا فِي الصُّدُوْر،ويشف صدور قوم مؤمنين from the six verses of *shifā'* on a plate and make your son drink its water.' Upon awakening, Imām Qushayrī acted upon what he had been told, and the moment his son drank the water containing the 'verses of cure' (*āyāt al-shifā'*), he was cured.

Manzil – A Cure for Illness and Black Magic

Our Pīr Ṣaḥeb, Shaykh Talha, has visited the UK too. In 1982, the same year in which Shaykh Zakariyyā ﷺ passed away, he was writing in a letter to someone that 'praying the *Manzil* is curative' I made a request to him on that instance, saying, 'Is it possible for you to add a few more lines to it by writing the six 'verses of cure', since they are a means of cure when recited, when its water is drank or by having it blown on to someone. He forthwith wrote the verses down.

Not once did he enquire: 'In which book did you find this? Who has written this?' In all honesty, I had not even come across this story of Imām Qushayrī's ﷺ son, it was merely sheer experience [of these verses] that made me consider that. But, I assume that he, after observing my time spent in the company of his father (Shaykh Zakariyyā ﷺ), must have realised that he appreciated me.

It was to the degree that Shaykh Zakariyyā ﷺ was once in receipt of letters written by Shaykh Manẓūr Noʿmānī ﷺ and Shaykh Abū 'l Ḥasan ʿAlī Miyā Nadwī ﷺ from Lucknow regarding changing the title of a book. It stated, 'It is a magnificent book and highly beneficial, however, its title hinders benefit, hence take this name [as a new title] instead.'

For his reply, the shaykh dictated the words to his son in law, Ḥakīm Ilyās, who was responsible for publishing books at Saharanpur, 'I am in receipt of this letter from Lucknow, and their opinion is to change the name [of this book]. Hence, in the future, if another edition of this book is published - during my lifetime or afterwards - then this title should be chosen.' Upon dictating this much, I humbly said, 'O Shaykh, if you decide to change the title of your book, it will create uncertainty in the reader's minds as they might conclude that compared to the shaykh's opinion prior to the title change, his opinion has probably changed too because of the change in title.' As soon as I uttered this sentence, the shaykh said, 'My beloved Yusuf has formed an opinion, and it's a correct one - so the name will remain the same.'

Probably, Shaykh Talha must have seen or heard regarding

incidents of a similar nature, thus, he consequently held back from questioning me about the inclusion of the six 'verses of cure'. If he desired, [at the time of penning them], he could have said as a reference that Allāh Most High chose the 'verses of cure' for Imām Qushayrī's son, and ultimately he was cured'.

Allāh uplifts the distress and affliction of an afflicted being, either by employing someone or something as a means or, on occasions, in a manner which is totally devoid of any means.

The Story of Yaʿqūb Ibn Sufyān

Yaʿqūb Ibn Sufyān was a renowned Ḥadīth Scholar. His circumstances were exactly like Imām Bukhārī's ﵀ - the slight difference being that whilst Imām Bukhārī's ﵀ incident occurred in his childhood, Yaʿqūb Ibn Sufyān engaged himself in the field of ḥadīth for a prolonged period of thirty years. His routine was to listen to the ḥadīths from his teachers during the daytime before spending the entire night in their study and revision. Just ponder upon the [scarce] arrangements for lighting in those days. He consequently lost his vision [due to poor lighting]. He then used to supplicate Allāh Most High that 'O Lord, I'm being deprived of such a blessed service.'

On one occasion, he fell asleep whilst crying. Then the Master of Both Worlds ﷺ honoured him with his presence [in his dream] and asked, 'Why are you crying?' He perhaps asked him to amuse him.

Yaʿqūb Ibn Sufyān replied, 'O Prophet of Allāh, the sorrow I am experiencing for losing my eyesight is not as much as the regret I have for being deprived from undertaking this work of Ḥadīth.'

He relates, 'The Prophet of Allāh ﷺ began to recite something and blew on me before passing his affectionate hand on my eyes.' When he opened his eyes, his eyesight was restored. Countless are the authentic accounts that are related about the Noble Prophet's ﷺ exalted self.

King Nāṣiruddīn Subuktagīn's Son

You may well have heard the name of King Nāṣiruddīn Subuktagīn. After him, when his son acceded to the throne, he himself used to say, 'I used to have doubts as to whether I really was King Nāṣiruddīn Subuktagīn's son or not.' How can one have doubts about his own father. On the other hand, he must have been well aware of the fact that through ignorance or for any other reason, maintaining more than four wives was an ill of that time and, in addition to this, adopting children - especially those who fascinated them - was also a habit of the rulers of the time, whilst parents would happily comply in the hope that their son will become the heir to the king. Thus, he used to say, 'I would doubt without any apparent reason.'

During my stay in Bolton serving as an imām, a father approached me sobbing and bemoaned, 'I am quite distraught. My own daughter is claiming that 'you two are not my parents' and, as each day passes by, she is becoming more adamant.' What must have the parents been enduring at a time when their only daughter was doubting their paternity and maternity [concerning her]?

So, Nāṣiruddīn Subuktagīn's son would say, 'I used to have doubts whether or not King Nāṣiruddīn Subuktagīn really was my father. Secondly, I would read upon and listen on the topic of the Day of Judgement, but saw it as a tactic to instil fear in the hearts and nothing more than scaremongering; that there was no truth behind it on par with the beliefs of atheists, who hold a position that the worldly life is purposeless and death will be the end: وَمَا نَحْنُ بِمَبْعُوْثِيْنَ 'And we will not be resurrected' – that there was no reality behind it' (Qur'ān 6:29).

Thirdly, the scholars would attend the king's court, and interceding on behalf of others would take place. You would often hear اَلْعُلَمَاء وَرَثَةُ الْاَنْبِيَاء 'Scholars are the inheritors of the prophets.' I was having reservations. These scholars? Inheritors of the prophets?' Perhaps, similar to ours, their actions and deeds were what made him say this. 'I concluded that to increase their respect, the schol-

ars themselves have fabricated the saying اَلْعُلَمَاء وَرَثَةُ الْاَنْبِيَاء and this ḥadīth has no basis at all.'

He, at all times, remained incredulous of three things: paternity - whether or not he was the son of Nāṣiruddīn Subuktagīn; Day of Judgement - it's not a reality; and heirship – this ḥadīth has no basis at all.

Nevertheless, the Noble Prophet's ﷺ [special] attention turns towards anyone and anything, just as he showed in regards to the calendar resulting in darul uloom prospering. So he relates, 'I had a dream in which the Noble Prophet ﷺ approached me and informed, 'O son of Subuktagīn,' thus clarity to one of his doubts. It also happened that, on that night he was marching along with his personnel, with the public watching them from either side. He witnessed on a number of occasions that an impoverished student wearing torn clothing would now and then walk alongside the soldier holding a candlestick, and when the soldier would get ahead of him, he would lurk around waiting for the next soldier to get alongside him before benefiting from the brightness of his candle-stick. He felt pity on this individual and thought that there is no harm in giving a candlestick to this student from the many thousands of candlesticks being held by his soldiers. He asked his attendant to gift a candlestick made of gold to this child. The student was overjoyed. Not for one moment did he think that arrangements for lighting of this kind would be made available during his life. Delighted, he returned home and studied in the light that emanated from the candlestick.

That very night, the Noble Prophet ﷺ appeared in his dream and told him. 'O son of Subuktagīn, you revered my heir [to the knowledge], may Allāh dignify you on the Day of Judgement.' Three queries answered in a mere sentence. He says, 'From that moment onwards my Satan let go of me and I acknowledged that 'indeed the scholars are the inheritors of the Messenger of Allāh ﷺ. Day of Judgement will ensue, and Subuktagīn is my father.'

Shaykh Zakariyyā's ﷺ *Kashf* and Answer to Three Questions

In 1979, when Shaykh Zakariyyā ﷺ graced us with his presence, Shāhīn Ṣāḥib of Glasgow travelled with a big group of people to meet him. He said to me, 'Ask the shaykh on my behalf whether he would agree for us to take him over to Glasgow for a few hours so that he may place the foundation stone of the new *masjid* we are building (*sang-e-bunyād*) with his blessed hands. I have already arranged the flight etc for him.' I asked him to put forth his request to the shaykh personally and took him to him. but at that moment the shaykh was busy and was being assisted in performing ablution (*wuḍū'*).

When he completed the *wuḍū'* and dried his face and hands with the towel, Shāhīn Ṣāḥib, who had already met the shaykh many times in Madinah Munawwarah, shook hands with him. I also introduced him, saying 'This is Shāhīn Ṣāḥib of Glasgow.'

As soon as the shaykh heard this, he said: 'Chawdrī ṢāḥIb, I have taken a promise from Yusuf on three things: I will not travel anywhere – number one; I will not accept gifts from anybody – number two; number three - I have intended to donate some money towards your *masjid*.' Ḥe said this and entered his hand in his pocket and took out an envelope which he handed over to Shāhīn Ṣāḥib.

Shāhīn Ṣāḥib left the room in tears and said, 'All of my propositions have been answered: I prepared an envelope beforehand to hand over to the shaykh, that was answered by him, saying, "I will not accept gifts from anybody;" I further hoped for the shaykh to donate a five or a ten pound note towards our *masjid* as a means of good fortune and blessings.' One sentence dealt with all of his propositions.

During one of his travels, Chawdrī Shāhīn Ṣāḥib, who was with Muftī Maqbūl, once met the shaykh in Masjid Nabawī. The shaykh invited them for food after 'Īshā' prayer. Whilst on their way [to the shaykh's residence], Shāhīn Ṣāḥib remarked to Muftī Maqbūl, 'The colour of that water melon being sold by that vendor seems really good! We will take one with us on our way back.'

Upon reaching the shaykh's residence they sat on the spread, and the shaykh called, 'Abū 'l Ḥasan! They have travelled by foot, take out a cold watermelon and place it before them.' So this is how things materialized back in Madinah Munawwarah, and here, one sentence of his contained three answers.'

Three Questions of Shāh Waliyullāh *Muḥaddith* Dehlawī ﵀

The 'three matters' have made me recall the two writings of Shāh Waliyullāh Muḥaddith Dehlawī ﵀: *Fuyūḍ al-Ḥaramayn* and *Al-Durr al-Thamīn fī Mubashshirāt al-Nabī 'l-Amīn*. He has penned in them his countless visions (*mukāshafāt)*, dreams and circumstances and situations.

He writes, 'Once I saw the Messenger of Allāh ﷺ in a dream. I began to deliberate on three questions I wished to put to his esteemed self.

One was that it is a belief arising from the consensus of the Ahl al-Sunnah Wa 'l Jamāʿat that the four rightly guided caliphs are the most superior people from among all the Respected Companions ﵃ and the whole of this Ummah. And from amongst them, Sayyidunā Abū Bakr al-Ṣiddīq ﵁ is the highest ranked and most superior; second in rank is Sayyidunā ʿUmar al-Farūq ﵁; third is Sayyidunā ʿUthmān al-Ghanī ﵁ and, finally, fourth in rank is Sayyidunā ʿAlī ﵁. My hope was to give preference in terms of superiority to Sayyidunā ʿAlī ﵁ over the other three caliphs and to instate him as the most superior. Hence, I was hoping to ask the Messenger of Allāh ﷺ whether it is acceptable for me to do this.'

The Messenger of Allāh ﷺ turned his attention (*tawajjuh*) on to my heart and, in accordance with the consensus of the Ahl al-Sunnah Wa 'l Jamāʿat, the belief that Sayyidunā Abū Bakr al-Ṣiddīq ﵁ is the highest ranked Companion; second in rank is Sayyidunā ʿUmar al-Farūq ﵁; third is Sayyidunā ʿUthmān al-Ghanī ﵁ and, lastly, Sayyidunā ʿAlī ﵁ is the fourth superior caliph became fixed in my heart.'

'My heart also longed to ask, 'O Messenger of Allāh, concerning any matters and tasks should the human being place his trust in Allāh and forsake the means at his disposal, or should he acquire the means as well as relying upon Allāh *(tawakkul bilā sabab and tawakkul bi 'l-asbāb)*. Should he utilise the means and then place his trust in Allāh, or just place his trust in Allāh without utilising any means at all?'

'Again, the Messenger of Allāh ﷺ turned his special attention onto my heart, thus it enabled me to see my physical body engaged in utilising various means and, simultaneously, my soul and internal self was relying upon Allāh. I understood that here, the intent of the Messenger of Allāh ﷺ was to explain that means should be acquired, but the heart should be inclined towards Allāh, and the means should not act as an obstacle preventing one from inclining his heart towards Allāh.

Taqrir-e-Dil Padhīr

Many writings of Shāh Waliyullāh are undoubtedly those that are unreadable and incomprehensible for the *ʿulamā'* (scholars) of this day and age. What an elevated scholarly status of Shaykh Shabbīr Aḥmad ʿUthmānī ﵀, nonetheless, he says, 'There is a book of Shaykh ʿAllāmah Qāsim Nanotwī ﵀, famously known as *Taqrir-e-Dil Padhīr*; despite reading this book seventeen times, I have not understood a word of it – I just could not grasp what he was trying to say. This is the position of scholars like us these days. On the other hand, he was Shaykh Shabbīr Aḥmad ʿUthmānī ﵀, and his knowledge!

In view of that, Shāh Waliyullāh's mountain of knowledge of various sciences reached immeasurable heights, yet he states that he did not conclude for himself to not remain a *muqallid*[19] [or that he does not need to] follow Imām Abū Ḥanīfah ؓ and become a *ghayr muqallid*[20] by practicing *ijtihād* (forming judgements by inde-

19 Those who follow an imām and adhere to a particular School of Jurisprudence (*madhhab*).
20 Those who do not adhere to a particular school of fiqh and choose to follow the literal meaning of ḥadīths.

pendent and individual deliberations). But since a concern and dilemma as to whether or not he should act upon rulings emanating in the light of his own independent and individual judgements and deliberations had overwhelmed him, the Noble Prophet ﷺ accentuated the need to continue following an imām and never to abandon *taqlīd*. The shaykh too alluded to the cataclysm *(fitnah)* of Salafiyyah devastating the (Muslim) society of this day and age, concerning which Ibn ʿArabī, Undlusī ؒ, referring to his period, states, 'There was no suggestion and trace of this sect as they were non-existent for many centuries, Do not know from where they have surfaced since the past few years.'

All three of Shāh Waliyullāh's queries were answered, and so were Shāhīn Ṣāḥib's three queries on his meeting with Shaykh Zakariyyā ؒ. Lastly, Subuktagīn's son questioned the ensuing of the Day of Judgement, his father's paternity, as well as the inheritance of the scholars. Through the utterance of a mere sentence, the Noble Prophet ﷺ provided answers to all three questions emphatically.

This was the mention concerning the restoration of Imām Bukhārī's eyesight and his selection in the sacred court of the Noble Prophet ﷺ. Amid this, I related a lot of stories. May Allāh Most High make us worthy of acquiring the intercession of Noble Prophet ﷺ and enable us to see him in our dreams. Regarding مَنْ رَاٰنِيْ فِيْ الْمَنَام فَسَيَرَانِي the commentators of ḥadīth write, 'One who is fortunate to see the Messenger of Allāh ﷺ in his dream will also benefit from his intercession (*inshā Allāh*) on the Day of Judgement.' May Allāh Most High favour us with his intercession.

An Unchallengeable Book

Now, I will briefly state a few things concerning the collection itself – an incontrovertible Book of Imām Bukhārī ؒ. However, Shaykh Zakariyyā ؒ once indulged in some witticism by relating a story concerning a scholar who during his final moments called his son over and said, 'I endeavoured throughout my life [that you may

acquire knowledge], but you did not attain any knowledge. These are my last moments and after my death people will approach you on the pretence that you are the son of an erudite scholar, but you have learnt nothing! How will you respond [to their demands] as you have remained ignorant?'

The son asked his father, 'How do I answer them?'

The very learned scholar replied, 'My son, a piece of advice for you. Whenever a question is put forth to you, just remember to answer them plainly with the words, "There is a difference of opinion in this matter.' Why? He provided evidence to give weight to his suggestion, adding, 'In spite of Allāh's existence the matter is comprised of varying opinions, since the disbelievers (*kāfir*s) reject Allāh outright. So, everything, including Allāh's existence, attracts varying beliefs and opinions; therefore, your answer should be, 'There is a difference of opinion in this matter.'

Shaykh Zakariyyā ﵀ used to say, 'This is a magnificent and incontrovertible collection. It has been arranged in an incontrovertible manner and its chapter headings are incontrovertible too. But what are we to do? During my period of study in Saharanpur during his lectures on *Sunan al-Tirmidhī* on the topic of 'Chapter Headings' - whether they are 'easy' or 'abstruse' – Muftī Ṣāḥib ﵀ stated, "Regarding the arrangement of the 'Chapters' and 'Chapter Headings' in Ṣaḥīḥ al-Bukhārī, one opinion is that it is meaningless to propose varying explanations that offer to elucidate Imām Bukhārī's intentions. The disorganisation, (of Chapters) according to him, attracted unnecessary interpretations. This was his view, despite holding a very high rank amongst the scholars.

On one particular Thursday evening, Abū Bakr Ḥāfiẓjī Ṣāḥib of Bolton handed over a note - something he used to do habitually in relation to situations, incidents or for seeking advice. His note stated that he saw a dream in which the blessed body *(janāzah)* of the Noble Prophet ﷺ was shrouded in burial cloth. In reply I wrote that it imparts a message of the death of an adherent of the Noble Prophet's *Sunnah*.' Three days later, Shaykh Muftī Muẓaffar ﵀ passed away. He was from amongst the highly ranked and renowned individuals who used to remain engrossed in the remembrance of

Allāh Most High, (and occupied [in Islamic causes]). Hence, he put forward the opinion that the disorganisation of the chapters of *Ṣaḥiḥ al-Bukhārī* is a reality. Shaykh Zakariyyā's ؒ opinion differed to the one proposed by Shaykh Muftī Muẓaffar ؒ to the extent that it prompted him to author a book on this specific subject. Systematic presentation of things simplifies matters and expedites understanding, therefore, a requirement. It might seem incongruous, but the following example will deliver understanding on the manner in which things are organised.

Despite the commentators of ḥadīth postulating a number of opinions in regards to the systemisation and organisation of *Ṣaḥiḥ al-Bukhārī* being improper, one should not be haste at all. One should always think and reflect before reaching a conclusion. A poet once said:

سامنے قاتل کے ہم نے اول خنجر رکھ دیا
سامنے قاتل کے ہم نے اول خنجر رکھ دیا

First of all, we laid down the dagger in front of the killer
First of all, we laid down the dagger in front of the killer

The killer is right opposite – thus, addressing the beloved: First of all, we laid down the dagger in front of the killer.

This occurs on a regular basis, and you may well have heard too about how two individuals were sat in a hotel room opposite each other. One of them placed a gun on the table before saying, 'You place it' and the other one placed it too. He then said, 'No, let me place it.' It was reported that both of them placed it. Then they asked, 'Who will pull the trigger?' One did it and both of them lay dead.

First of all, We Laid Down the Dagger in Front of the Killer

Shaykh Raipūrī ؒ used to say that people have renamed immorality with love. This is satanic, a sin, sensuality and carnal.

To grasp this concept you will need to refer back to the first ḥadīth of *Mishkāt al-Maṣābīḥ* when Jibra'īl ﷺ visited the Noble Prophet ﷺ in the form of a Bedouin, he presented himself as a 'lover' as inferred by his deportment in that he sat in front of the Noble Prophet ﷺ by touching his knees with his knees. This was love based on pure and decorous feelings.

So the poet is depicting the lover and the beloved sat opposite each other with the following words:

سامنے قاتل کے ہم نے اول خنجر رکھ دیا

First of all, we laid down the dagger in front of the killer
Regarding his beloved, the lover says:

سامنے قاتل کے ہم نے اول خنجر رکھ دیا
بعد اس کے کلیجہ رکھ دیا، پھر دل، پھر سر رکھ دیا

First of all, we laid down the dagger in front of the killer
Thereafter we laid down the liver, then the heart, and [finally] we laid down the head.

I am attempting to demonstrate the importance of 'arrangement' [by this poem]. Since the two of them are sat opposite each other with a dagger between them. Once his body leans forward, what part will lean and touch the ground first? The liver, then the heart and head are also available for sacrifice. He has managed to depict this by presenting the whole scene in a powerful manner, illustrating the placing of every part sequentially.

Another example is of the child custody battle between Umm ʿĀṣim, the mother of ʿĀṣim ibn ʿUmar, and Sayyidunā ʿUmar al-Farūq ﷺ after he divorced her for some reason. Now what is this battle concerning the mother and son [for rights to have access to the child termed as]? 'Fathers 4 Justice.' In the midst of the row between the parents, the mother took custody of the child.

Once, Sayyidunā ʿUmar al-Farūq ﷺ was riding his horse near Quba when he suddenly noticed his son playing outside with his maternal grandmother. He was never going to let slip this oppor-

tunity, thus leapt from his horse and immediately picked up the child. Sayyidunā ʿUmar ﷺ fled the scene whilst the maternal grandmother of ʿĀṣim ibn ʿUmar went crying to complain in the court of Sayyidunā Abū Bakr ﷺ.

He listened to the complaint and issued a verdict in favour of the mother and maternal grandmother of the child. Thus, he instructed Sayyidunā ʿUmar ﷺ to 'return the child and, once he is old enough, he will decide his dwelling for himself. But for now, the ruling of Sharīʿah is for the child to be handed over to the mother.'

Just like the [orderly pattern of] the poet's words, 'thereafter, he placed his head,' Sayyidunā Abū Bakr ﷺ further provided proof and reason in support of his verdict methodically by explaining to Sayyidunā ʿUmar ﷺ that the child will stay with the mother, the mother's nurturing, her lap and fragrance [attraction] is better than yours. What a fascinating process! When the child drifts far away from the mother, the mother and grandmother call him over and pass their hands over his head. When beside them, they rest him in their laps, hence he is surrounded by the cherished fragrance emanating from the mother. The mother's fragrance is the most beloved and dear to the child. Moreover, the child remains asleep due to the fragrance of the mother surrounding it; as soon as the mother parts company from the child, the child realises it and its sleep is disturbed as a result.

Shaykh Zakariyyā ﷺ wrote the book, *Tarājim-e-Bukhārī*, comprising of many volumes. It stresses the purposes and rational underpinning Imām Bukhārī's choice to rightly organise each and every chapter as he has done so. Just as Shaykh Riyadh ul Haq just mentioned, 'Let the fuss of Salafiyyah continue throughout the world,' but service in the field of ḥadīth is the fate of merely one sect. Despite the various means [of communication] available in this day and age, in comparison to the huge number of ḥadīths taught and studied in our seminaries, it is not so anywhere else. Conceivably, they choose a topic and dedicate themselves in its research, whilst on the other hand, the subjects of reading Ḥadīth (*Qirā'at al-Ḥadīth*), understanding Ḥadīth *(Fahm al-Ḥadīth)* and recording Ḥadīth *(Kitābat al-Ḥadīth)* at our darul ulooms are

explored comprehensively like no other. You will be somewhat astounded to know that just like this *Tarājim-e-Bukhārī* of Shaykh Zakariyyā ﷺ, another book of his, namely, *Lamiʿ al-Durārī*, a commentary on ḥadīth also exists.

Lamiʿ al-Durārī – A Name Attributed to Ninety-Seven Days of Lectures on *Ṣaḥīḥ al-Bukhārī*

Lamiʿ al-Durārī Is a commentary on *Ṣaḥīḥ al-Bukhārī.* The lectures of Shaykh Rashīd Aḥmad Gangohī ﷺ, written and recorded by the grandfather (Shaykh Yaḥyā) of Ḥaḍrat Pīr Ṣāḥib (Shaykh Talha) constitute its main text.

This transpired as Shaykh Gangohī ﷺ had dedicated his entire life in the teaching of Ḥadīth to students for whom he organised living arrangements and food at his own expense. Once he became old, frail and weak, he discharged himself from teaching permanently and engaged in preparations [independently] for the Ḥereafter. After a lengthy period, Shaykh Khalīl Aḥmad Sahāranpūrī ﷺ pleaded on behalf of Haḍrat Pīr Ṣāḥib's grandfather to teach the *Dawrat al-Ḥadīth* [the final year of the curriculum *Dars-e-Niẓāmī*, comprising of the six authentic books of Ḥadīth] for the final time. Initially, he excused himself, saying, 'I am weak,' but he was persuaded, 'Just for the final time, since you will not have, and you never will come across a student like this one.'

Accordingly, he initiated the process of teaching the *al-ṣiḥāḥ al-sittah* (Six Authentic Books on Ḥadīth). He commenced with *Ṣaḥīḥ al-Bukhārī*, and how long did it take to complete? He taught the first volume in its entirety in just fifty days, whilst it took forty-seven days to complete the second volume. With what rapidity must he have taught the first and second volumes of the *Ṣaḥiḥ al-Bukhārī* in merely fifty and forty-seven days respectively. How did he manage? If the outcome of a commentary written and recorded in ninety seven days is such that from it materialised many volumes by the name of *Lamiʿ al-Durārī*, then when the shaykh [Gangohī] was in his prime, in fine fettle and healthy, what would have been the

position of the knowledge of sciences he possessed and articulated to his students?

That is why Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﷺ used to say that he was blessed with such jurisprudential competence and aptitude that if the codified *fiqh* of Imām Aʿẓam Abū Hanīfah ﷺ was to diminish then Shaykh Gangohī ﷺ would have rearranged it again in an accurate and systematic manner exactly as before.

To complete volume one of *Ṣaḥiḥ al-Bukhārī* in just fifty days, and the second volume in forty-seven days, which then produced the voluminous book *Lamiʿ al-Durārī*, is proof and further confirmation of his adeptness. May Allāh Most High endow us with the ability to study and understand such treasures.

Claims that label Imām Bukhārī's book as 'unarranged' are centred on jealousy - something common even during his lifetime when the issue of *khalq al-Qur'ān* was at it fore [whether the Qur'ān is the speech or creation of Allāh]. He underwent this trial in his life, but Allāh Most High had ordained to render service from him, thus his collection is still existent many centuries later and along with its readers teachers and learners, it will subsist till the Day of Judgement, *inshā Allāh*.

May Allāh Most High accept this seminary, the students and teachers herein. May He favour the graduating students with the quality of acceptance especially.

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

15

This Is How Allāh Avenges Tyrannies Faced By the Oppressed of Makkah ﷺ, the Prophets and the Saints

عشق ہے سرورِ کونین کا دولت میری
للہ الحمد کہ بیدار ہے قسمت میری
ہو گیا ہوں میں اسیرِ خمِ گیسوئے رسول
اب نہیں دولتِ کونین بھی قیمت میری
ذرے ذرے سے مدینہ کے محبت ہے مجھے
آشکار اہل وفا پر ہے عقیدت میری
حشر میں سر پہ رہے دامانِ رسول
میں نثارِ شہ ذی جاہ یہ قسمت میری
میں تو جنت کا سزاوار نہیں ہوں سرکار
حشر میں آپ ہی فرمائیں شفاعت میری
مجھ پہ بھی ایک نظر سید مکی مدنی
شکوۂ گردش دوراں نہیں عادت میری
نعت گوئی کی حدیں مجھ کو ہیں راغبؔ معلوم
کہ نگاہوں میں ہیں احکامِ شریعت میری

راغبؔ مرادآبادی

الحمدُ لِلّٰهِ كَفٰى وَسَلاَمٌ عَلى عِبَادِهِ الَّذِيْنَ اصطَفٰى
اَمَّا بَعْد:

Friends, Imām Bukhārī ﵀ commenced the writing of his collection with the ḥadīth اِنَّمَا الْاَعْمَالُ بِالنِّيَّات 'Actions are only according to intentions and, on its culmination, formed the chapter بَابُ قَوْلِ الله وَ نَضَعُ الْمَوَازِيْنَ الْقِسْط لِيَوْمِ الْقيَامة. 'We will set up the just balance on the Day of Judgement.'

Correlation Between the Beginning and End

What a profound link is established between the two of them! By introducing the ḥadīth انماَ الأعْمَالُ بالنِّيات, Imām Bukhārī ﵀ highlights [the importance of] correctness of intentions and portrays that, out of two positions, effort should be made to correct one. A reciter of the Glorious Qur'ān in a melodious manner may have a motive to earn praise from the masses for his recitation, if so, his intention needs to be rectified, i.e. his recitation is done no more to please the creation but to entirely please the Creator. If indeed, the motivation behind the recitation was to please the public, then [on the Day of Judgement] Allāh Most High will remind him, 'You engaged in the recitation to please the creation and, as a result,

praise was lavished upon you and you were dignified, so what do you expect here today?'

The ḥadīth referring to three individuals also corroborates this point. The scholar, generous person and fighter in Allāh Most High's path *(mujāhid)* will be presented [in the court of Allāh Most High].

The *mujāhid* will be asked, 'What endeavours did you undertake?'

'I sacrificed my life in your path' he will reply.

Allāh Most High will rebuke him, 'It was to please the public in order to be famed, and in the world you did indeed enhance your reputation! What do you expect from here? Cast him into the fire of hell!'

Next, the scholar will be called for, he will say, 'I acquired knowledge and taught whatever I learned to the masses.'

Allāh Most High will say to him, 'That was to please the creation – cast him into the fire of hell!'

In both scenarios, revising and correcting the intention was the requirement. Primarily, it was incumbent upon the *mujāhid* to revise his thoughts that 'every little and big undertaking of mine and sacrificing my life will be purely for the sake of pleasing the Lord.' Likewise, the scholar, whether in his quest for knowledge, publishing and propagating it or engaging in preaching and teaching, must at all times intend to please his Lord.

The warning sounded out through the ḥadīth (اِنَّمَا الْاَعْمَالُ بِالنِّيَّات) is further consolidated in the final ḥadīth وَ نَضَعُ الْمَوَازِيْنَ الْقِسْط لِيَوْمِ الْقيَامة every action of the human being will be weighed in the Scale of Deeds - both virtuous deeds and misdeeds will be weighed. The virtuous deeds will reveal the motive surrounding each apparent noble action and undertaking.

This is also indicated with the word كَلِمَتَانِ (two sentences) in that every action has two facets – a positive aspect as well as a negative one. For this reason, the intention should be corrected and one should be cognizant of the Scale of Deeds, since every one of his deeds will be weighed before Allāh Most High.

Further on, there is clarity on what the 'two sentences' are. One is *tasbīḥ* (glorification of Allāh Most High) سُبْحَانَ الله , and the other one is *taḥmīd* (praising Allāh Most High) اَلْحَمْدُ لِله. In essence, they

are two opposites: *tasbīḥ* is the belief that Allāh Most High is pure from and devoid of any faults, whereas *taḥmīd* exemplifies that of all the many various forms of praise that exists, all praise is due to Allāh Most High.

Imām Bukhārī ﷺ proceeded with the verse وَ نَضَعُ الْمَوَازِيْنَ الْقِسْط لِيَوْمِ الْقِيَامة 'We will set up the just balance' to demonstrate the various effects of misdeeds and corrupt actions. There are those actions whose effects and the harm they cause is limited to one's own self; for example, the act of suicide is without doubt self-harming and to the detriment of the perpetrator who has ruined his life and his hereafter. Consequently, he will be deserving of punishment and will be cast into the fire of hell. Ultimately, this is a sin whose damage does not extend beyond its perpetrator.

However, the conduct of a thief ensures that he is at a loss in the hereafter, whilst his victim suffers [at least financially] in the worldly life. So this is from the category of sins that does not cause harm on a wider scale, but is limited to a few people.

The last category covers the types of sins whose effect is far-reaching, and it encompasses the entire humanity. For example, if justice and fairness no longer remain, to the effect that oppression becomes commonplace, then the whole of humanity will be destroyed. This sort of sin is connected to the whole of the human race. Subsequently, the effect of such misdeeds will profoundly penetrate the whole of mankind.

The Definition of Al-Muqsiṭ

Certain names from the attributes (*ṣifāt*) of Allāh Most High, known as *asmā' 'l-ḥusnā* (Beautiful names [of Allāh Most High]), are applicable to the exalted self of Allāh Most High as well as His Noble Prophet ﷺ. Moreover, some names from Allāh Most High's attributive names are extended beyond His Noble Prophet ﷺ to the human being; for example, the name *Nūr* is the attributive name of Allāh Most High, a title of the Noble Prophet ﷺ, but is also adopted as a personal name by many human beings. There is

permissibility in keeping this name.

But from amongst Allāh Most High's ninety-nine attributive names, is المقسط, an attribute that cannot be ascribed to anyone besides Allāh Most High, nor can anyone be called by that name - in its true sense (*ḥaqīqatan*) or figuratively (*majāzan*). Time and again, this attributive name of Allāh Most High is translated partially, since certain terms and words from the Qur'ān and ḥadīth texts are such that all the languages of the world lack the conciseness to translate and encapsulate the meanings of these words and terms through a single word. Hence, the words and terms demand an explanation.

For example, Allāh Most High States in the Glorious Qur'ān: قُلْ هُوَ اللّٰهُ اَحَد، اَللّٰهُ الصَّمَد The word (*ṣamad*) صمد is translated as 'Allāh, besought of all, needing none' (Qur'ān 112:2). However this translation will remain incomplete, until the full meaning of it is pronounced, i.e. 'Allāh, besought of all, needing none, and upon whom all depend.' Similar is the position of the word (*muqsiṭ)* مقسط. You will find it translated in various translations of *asmā' 'l-ḥusnā* as 'The One Who is Most Equitable and Just,' yet again an incomplete translation, since the word *ʿādil* (just) is used in reference to kings, emperors and leaders who are of a just nature.

However, the word 'just' does not encapsulate the true meaning of مقسط (*muqsiṭ*). The human being may well be just but cannot be مقسط. Why? مقسط refers to a just and impartial self that imparts justice not only to the satisfaction of the oppressed but by pleasing the oppressor too. It pleases both accused (defendant) and the accuser (claimant). In the courtroom, during property ownership battles, the judge will rule in favour of one party to the displeasure of the other, who will feel that his property was seized wrongfully. Even the perpetrator of the most heinous of crimes feels dismayed when he finds himself on the wrong end of a lengthy jail sentence. So we see that even the most impartial and fair-minded of judges will only be able to please one party through his judgement, not both. On the other hand, Allāh Most High is the one and only مقسط since he pleases both parties.

The poet and composer of the *naʿt* that has been recited reflects

back to the days of the Noble Prophet ﷺ. He depicts the scene when once the Noble Prophet ﷺ was returning from a journey and with him approaching, all eyes of the people of Madinah (be it men, women or children) were set on him.

During every single moment, whilst walking, sitting, standing [every instance] we must employ our minds with constant thoughts of whatever knowledge we possess of the biography (*sīrah*) of the Noble Prophet ﷺ. When sauntering through Leicester City Centre and shopping centres in order to browse the shops, even at that moment, you ought to be visualising Madinah Munawwarah, the revered self of the Master of Both of Worlds ﷺ, his Respected Companions ﷺ and the various incidents and stories you have read in books of *sīrah* pertaining to his sublime person.

Whilst sat in a gathering of the Noble Prophet ﷺ, Sayyidunā ʿUmar ﷺ noted a smile appear on the lips of the Noble Prophet ﷺ. He asked, 'O Messenger of Allāh, What has caused you to smile as nothing has occurred in this gathering which could be a cause?' He replied, 'On the Day of Judgement, two persons will be presented in Allāh's court. One will lodge a complaint against the other, "O Allāh, he oppressed me in the worldly life. I seek justice from him." Allāh will say to the accused, 'He is making a claim against you in that you oppressed him.' He will not be able to deny the charge made against him on that day.

Today, our tongue is capable of speaking, but on that day it will be sealed اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ، If he used his hands to hit, kill or to oppress, then they will testify accordingly, 'This person committed such and such misdemeanour through me' is what they shall say. The feet will bear witness that 'he led me to this place of dishonourable deeds.' The eye will speak and testify that 'through me he committed such shameful deeds.' Thus, he will accept the disclosure of his sins by saying, 'I cannot deny.'

The instruction [from Allāh Most High] will be to transfer the virtuous deeds of his into the account of the person he oppressed. The oppressor will now say, 'O my Lord, My accounts have been settled, and I am left with no deed worthy of merit.' Thus, Allāh Most High will inform the other individual of the dearth of his deeds. At

that moment, the oppressed individual will propose, 'O Allāh Most High, transfer to his account the bag of sins and the burden of sins which I am carrying.' Sayyidunā ʿUmar ﷺ states that 'tears began to flow from the Messenger of Allāh's eyes' before he continued, 'That day will be a testing one as every individual will try to burden someone else with the sins he himself committed. He will exert his efforts to find someone who he could burden his sins on.'

A Worthy Spectacle – Shaykh Muftī Maḥmūd's ﷺ Deportment

Shaykh Muftī Maḥmūd ﷺ was once asked, 'Whilst in the gathering of Shaykh Zakariyyā ﷺ, how would you manage to survive for hours sitting in one posture, without moving, swaying or looking around?' Despite his standing as Supreme Muftī *(Muftī Aʿẓam)* of the whole of India, he would not utter a sentence, remained silent with his head bowed down and, every so often, he would wipe his tears. This was the way in which he wiped his tears (by using the tip of his index finger).

So as he began to weep, he said, 'In the shaykh's gathering, someone may experience visions *(kashf)*, or an individual might become enraptured, and hearts of some people would become engrossed in the remembrance of Allāh Most High, yet, the mountain of my sins would present itself to me. Consequently, its sight would instil the fear of exclusion within my heart if they were to ever expose themselves in front of the shaykh. He would no doubt force me out of his gatherings. The mountain of my sins is what instilled fear into my heart.'

The Noble Prophet ﷺ began weeping and warned, 'That day will be so trying that every individual will look for ways to burden someone else with the sins he himself committed.' Henceforth, Allāh Most High will say to this (oppressed) individual, 'Your intention is to burden this individual with your sins in addition to the sins he is already burdened with, nonetheless, just look up!' He will lift up his eyes to see city upon city decorated with buildings made

of gold, silver and diamonds. Surat al-Raḥmān makes a mention of these gardens. His gaze will be fixated on these structures made from gold and silver.

Upon being asked, 'Do you know for whom they have been prepared?'

He will reply, 'Except for the Noble Prophets and Messengers of Allāh, no one could be deserving of them!'

Allāh Most High will state, 'They are for anyone who is able to pay its price.'

The oppressed individual will ask, 'O Allāh, Who is capable of paying its price?'

Allāh Most High will say, 'You are.'

He will further ask, 'O Allāh, How can it be possible since I am burdened with sin?'

Walking in the Position of Bowing (*Rukūʿ*)

A healthy and fit saint used to walk with his back stooping forward, thus someone asked, 'Why is it that you walk with your back stooped forward before resting for a while, only to bend once again? You will experience back pain. Your back will become stooped, and you will become impaired.'

The saint replied, 'The burden of my sins causes it to bend, when I recall my sins.' His response was identical to Muftī Ṣāḥib's reply.

The oppressed individual will say, 'O Allāh, I am crushed by the burden of my sins, by this mountain of sins; how can it be possible to pay the price of this Paradise and give something in return for it?'

Allāh Most High will say, 'You can pay its price.'

He will ask again, 'O Allāh, how?'

'Forgive this oppressor who oppressed you in the worldly life and you will acquire this Paradise, Your forgiving him is the price of this Paradise' is what Allāh Most High will state.

He will say, 'O Allāh, I have forgiven him.'

Allāh Most High will then instruct, 'Hold his hand and with him enter into Paradise.'

The Noble Prophet ﷺ said, The scene where the oppressed and oppressor will enter into paradise together is what brought a smile to my face.

Do Not Oppress Anyone

During his time spent in Makkah Mukarramah, Shaykh Zakariyyā ؒ would consume food after ʿIshā' prayers. He would then perform ablution before making his way to the Ḥaram to complete six, seven or sometimes up to eight *ṭawāf*s. As long as he remained in Makkah Mukarramah, he would adhere to this routine of returning to his residence for food to allow time for the multitude of people to disperse prior to returning and engaging in six, seven or even eight *ṭawāf*s successively.

Once, General Zia ul Haq had stopped over for *ʿumrah* on his return from a conference he attended in Zimbabwe, formerly known as Rhodesia. Whilst performing *ṭawāf*, he realised that a wheelchair bound 'Shaykh' surrounded by a group of thirty to forty individuals is performing *ṭawāf*. He enquired as to the identity of the shaykh from one of his companions, who revealed that it was Shaykh Zakariyyā ؒ. After completing his *tawāf*, he sent his companion with the request that he wanted to meet the shaykh at a time and place of his convenience. He made his way and as soon as the shaykh completed the two *rakʿah*s of *ṭawāf*, he put forward the request of General Zia ul Haq. The shaykh replied, 'I still have a few *ṭawāf*s remaining. On the culmination of two - three *ṭawāf*s, he can meet me here.'

After the shaykh completed the remainder of his *ṭawāf*s, General Zia ul Haq went to meet him. He greeted the shaykh with *salām* and asked about his welfare. The shaykh's gatherings were simple, without the delivery of discourses and speeches. He would remain silent – a practice common in the gatherings of Shaykh ʿAbd al-Qādir Rāipūrī ؒ, and the senior Shaykh [Abd al-Raḥīm] Rāipūrī ؒ, The same used to happen in the gatherings of Shaykh [Ḥusayn Aḥmad] Madanī ؒ. People would engage themselves

in their own actions and practices and Shaykh [Ḥusayn Aḥmad] Madanī ﵀ would remain silent, sitting with his eyes closed. Or he would sit observing with his eyes wide open and, on other occasions, he would be engaged in some good deed of his own. Even the gatherings of Shaykh Gangohī were based on silence.

As a result, Shaykh Zakariyyā ﵀ would refer to the words of Shāh Waṣiyullāh Ilāhabādī ﵀, whose booklet was being read in the shaykh's gatherings at the time. Shāh Waṣiyullāh ﵀ states therein: 'Those who do not benefit in our gatherings from our silence should stay away from our gatherings.' Even at his place, the gathering was based on silence:

دل را بدل رہے است　　　　کراماً کاتبیں راہم خبر نیست

After the formalities of meeting and greeting, General Zia ul Haq realised that the shaykh had gone quiet. Therefore, he put forth a request, 'O Shaykh, give me some advice.' At that point, Shaykh Zakariyyā ﵀ did not deliver a lengthy speech – a single sentence sufficed. Despite the addressee being no other than a leader of a vast Islamic country, a general of the army, a powerful human being, yet one sentence is all he got for his efforts. He was told, 'Do not oppress anyone.' Why? Due to this ḥadīth, as oppression is such a severe undertaking, a calamity and sin that destroys not only the perpetrator of this act, but many societies and nations are annihilated because of it.

Consequence of Oppression

Subuktagīn, a famous king in history, once dispatched his envoy to a Hindu king of a neighbouring country with the following message: 'I have sent this envoy with one question. We see ourselves as Muslims. We are monotheists - believing in one Allāh and, in contrast to our beliefs, you are polytheists immersed in worshipping idols. Yet we perceive that, more than us, it is upon yourselves that Allāh Most High descends His generosity and favours. More specifically, we have noticed that the lifespan of our kings and rul-

ers is much shorter than your respective rulers.' So a straightforward question: 'Since we believe in Allāh alone, His favours should descend upon us, so why are His favours descending upon you?'

Upon reaching the Hindu king, the envoy posed the very question to him. The king said, 'You remain here! (opposite his palace and residence was a tree he pointed towards) The day this tree falls is the day on which I will give you the answer.'

The envoy was confounded with the response that suggested the delivery of the answer he came in search for depended on the falling of a tree. Hence, he remained there. At every opportunity he would glance at the tree, which would be standing safe and tall, but one day it collapsed to the ground. He hurried to the Hindu king and informed him of the tree collapsing – a sign he was earnestly waiting for. 'Now provide the answer for my question: Why is the lifespan of our kings and rulers much shorter than your respective rulers?'

The Hindu king said, 'Return to your ruler and tell him that this in itself is the answer.'

But the envoy said: 'I don't understand the point you're trying to make?'

Thus, he clarified, 'This tree has been standing tall and firm for many years, and despite gale force winds, its strong roots have remained unmoved. Yet you, a common Muslim, is able to uproot it. None of the citizens of this country heard my answer; it is only you and me who were aware of what I said. I said it only to you and only the two of us were aware of my answer, i.e. 'The answer will be withheld until the tree collapses.'

You were waiting and on the lookout, hoping, 'When will the tree collapse? Has it fallen or not yet?' Ultimately, the attention you gave caused the tree to fall.

Now return to your ruler and inform him of the fact that just as the attention applied by a single person and his spirit is able to collapse a tree that, many elephants put together aren't able to uproot and collapse, when you oppress your subjects, the cries of the oppressed and their attention is what actually kills you! Your lifespan is short as a consequence of this! On the other hand, justice

and impartiality prevails in our courts, a sole reason for the much longer lives we live.'

So this 'gaze', pleasant or not [has a profound effect], hence the Noble Prophet ﷺ states:

اَلْعَيْنُ حَقٌّ

The jealous eye too has a damaging effect.

Just now, Hanif brought me here in his new car. I supplicated in his favour, 'May Allāh Most High safeguard it from the jealous eye.' The jealous eye is potent, since it penetrates to the very centre and core. It has the capacity to topple, destroy and kill a human being. All depends on the level of severity the jealous eye stares with. Ultimately, those who are oppressed, whose cries are apparent and perceptible, how powerful will be their look and gaze!

The Gaze of the Pious

The 'gaze' *(tawajjuh)* and 'spirit' is a specific term and a common spectacle in the gatherings of saints. In Shaykh Pīr Ghulām Ḥabīb's ؒ gatherings, a circle would specifically be formed for this purpose, where he would turn his gaze and fix attention towards the hearts of everyone present. Our Shaykh Bahā'uddīn used to become enraptured, whilst Shaykh Ismāʿīl Wādiwālā would end up screaming – he too would become enraptured.

When Shaykh Pīr Ghulām Ḥabīb ؒ travelled to Reunion, a prominent local businessman who also regularly prayed *ṣalah* and kept fasts assumed that scholars have devised the *tawajjuh* concept to gain credence and popularity among the masses.

Just like Khālid ʿAbd al-Ghaffār's comments about him catching the fraudulent actions of a duplicitous *ʿāmil* – [a person trying to cure through amulets, jinn etc]. It is to this degree that people deceive.

Regarding Shaykh Pīr Ghulām Ḥabīb ؒ, his perception of him was that he too must be making everything up, so he boldly asked:

'How do you cast your *tawajjuh*?' The shaykh was an adorable man, so he replied, 'What ability does a feeble and powerless individual like me have. If you wish to, then you are welcome to attend and participate in our gathering tomorrow and sit in the circle.' Since he held a prominent status and was pious to the extent that he performed *ṣalāh* and kept fasts consistently, he was left with no alternative other than to participate in the gathering. He was convinced that the whole concept of *tawajjuh* was falsified. Yet, the whole *masjid* witnessed that within a few moments of the gathering picking up pace, he began to weep, shriek and scream loudly, enraptured by it all. For a moment he tried to curb his state of crying, however, unsuccessful, once more the shrieks echoed.

The Effect of Shaykh al-Islām Shaykh Ḥusayn Aḥmad Madanī's gaze (*Tawajjuh*)

Our village Naroli in India was once graced by the presence of Shaykh al-Islām Shaykh Ḥusayn Aḥmad Madanī ﵀. I have related the incident concerning Ḥāfiẓ Ṣurtī Ṣāḥib of Deyla once before, during the mention of Shaykh al-Islām's life. I was ten years of age at the time. Ḥāfiẓ Ṣurtī Ṣāḥib says:

'Moments of enrapture I experience nowadays began and were first experienced in your village.'

He further added, 'I was an educated person - just a *ḥāfiẓ* [of the Qur'ān], neither had I studied any books on Sufism, nor had I read about the moments in which an individual becomes enraptured. I was totally ignorant of the various levels of *taṣawwuf* and all that it entails. I had only performed the pledge of allegiance (*bayʿah*) at his hands, and I was amongst the hosts. When Shaykh Madanī ﵀ came to your village, I was also given a place on the stage because he was due to visit our place thereafter. He made his way to the stage after midnight at 12:30 am following Shaykh Qāsim Shāh Jahānpūrī's speech. Prior to reciting the sermon, he glanced towards the entire congregation. The instant his eyes met mine, I could see with full consciousness that a *nūr* (light) emanated from

his eyes and began to enter into my body. I tried to restrict the heat it generated, yet it was so intense that I began to shriek and, in that state, fell unconscious screaming Allāh! Allāh!'

Another Incident

These sort of powerful experiences were apparent at Shaykh al-Islām Madanī's *khānqāh* – his gaze and spirit carried a profound effect. When Shaykh Asʿad Madanī ﵀ visited our darul uloom on his last trip [to the UK], I related a few anecdotes and experiences concerning his father, Shaykh al-Islām Madanī ﵀ to the students.

On the culmination of the gathering, on his way out, he related to us how Shaykh al-Islām Madanī ﵀ received a letter in Deoband from an alumnus of Darul Uloom [Deoband]. He wrote concerning his father's state – a prominent scholar who had been affiliated with the darul uloom for a long time, and who had been under the guidance of the pious. However, the letter of complaint stated:

'My father has been ill for a period of time. We are astounded by his behaviour in the sense that despite being potentially his last days, we, for the past week, have observed that he does not relate to anything other than showing an overwhelming concern regarding worldly matters, i.e. 'That particular house needs to be given to so and so', 'Why has this fraction of land not been acquired?' 'This land...' and 'That land...' His assets and worldly matters are discussed in almost every moment that lapses. I am overtly concerned and we, as a family, have tried everything to make him realise but to no avail. Our father wasn't like this ever before - talking about worldly affairs in every passing moment.'

Shaykh Asʿad Madanī ﵀ added that as soon as his father Shaykh al-Islām Madanī ﵀ received the card, due to his connections with the former student's father, he completed his lecture and straightaway said, 'Come on, we have to go.' It was within UP that they had to travel, perhaps it was Bulund Shahr or some other place. Nonetheless, he travelled by train along with a number of teachers who accompanied him from darul uloom. Upon reaching

the house, he greeted everyone with a handshake before they sat down in the form of a gathering.

The moment Shaykh al-Islām Madanī ﵀ closed his eyes and lowered his head, the entire congregation perceived the sound of *dhikr* emanating from the roof, windows, doors and every other part of the house. A few weeks later, the scholar whose house they visited passed away. It was well documented that from this moment on, he used to be constantly engaged in *dhikr* till his death. Not once did he mention his assets and houses or show any inclination towards them. This indeed was the spiritual attention (*tawajjuh*) of Shaykh al-Islām Shaykh Ḥusayn Aḥmad Madanī ﵀.

A Single Gaze of Shaykh Zakariyyā ﵀ and its Effect

Many years ago I visited India. One of our close relatives had gone astray and began to spend his time in the area where the workers resided, the *bhil* community. He grew a common habit of drinking alcohol, gambling and indulging in various dishonourable undertakings prevalent in society. Yet he was from a reputable and well-thought-of family. He would squander all his wealth in this path.

However, to my amazement, I saw him in the *masjid*, so I said to someone, 'I am very happy to see him (here)!' So this individual related, 'Such and such a relative came from Reunion and from here they journeyed to see the Taj Mahal before making their way to Nizamuddin. It was his good fortune that Shaykh Zakariyyā ﵀ was also present there. They met him and one of his relatives requested the shaykh to supplicate for them and also in favour of him [my relative]. Since that day, he has refrained from his bad ways. He asked for forgiveness and found liberation [from all evils] - a consequence of just one glance and one *duʿā'* of the shaykh.

Sayyidunā ʿĪsā's ﷺ One Glance Causes the Death of the Oppressor Jālinūs

Just as the *tawajjuh* can cause benefit, in some cases, it can cause harm. This is in tandem with what the Hindu king said regarding the fatal loss experienced by the oppressors due to the cries of the oppressed. On this theme, Imām Ghazālī ﷺ has written concerning King Jālinūs (Ḥakīm Jālinūs is someone else), who ruled the coastal areas at the time of Sayyidunā ʿĪsā ﷺ. He was of a very insolent and oppressive nature so much so that instead of being influenced by the miracles performed by Sayyidunā ʿĪsā ﷺ, he used to ridicule them.

To throw more scorn, he once invited Sayyidunā ʿĪsā ﷺ to his court and said, 'The general public likes to observe how you bring back to life the dead, but I intend to see something not as demanding.' [Referring to someone else present, he said] 'This person is suffering from a hectic fever - he is vomiting blood from his lungs due to it. If you cure him, then only will I believe that you are indeed Allāh's Messenger - hence I will bring faith upon you.'

Sayyidunā ʿĪsā ﷺ proved his position by saying, 'Bring forth a watermelon!' The sick person was made to eat it. As soon as he ate the watermelon, he vomited and the contents that came out from his stomach contained some black things. Subsequently, he was cured. King Jālinūs still rejected him just like the inhabitants of Makkah Mukarramah.

The inhabitants of Makkah Mukarramah used to witness miracles at the hands of the Noble Prophet ﷺ. They themselves demanded the miracle of the Splitting of the Moon (*shaqq al-qamar*), arguing that the Noble Prophet ﷺ is a magician who would be able to affect the terrestrial pattern and design, but upsetting the celestial arrangements was beyond them – as magic is not capable of affecting it. Hence, they demanded that the Noble Prophet ﷺ display a miracle pertaining to the heavenly arrangements.

The Noble Prophet ﷺ led them to the mountain and said, 'Observe attentively! Are you looking at the moon?'

'Yes,' they all confirmed.

Then the Noble Prophet ﷺ indicated towards the moon with his finger.

Shaykh Qāsim Nanotwī ؒ writes in *Qaṣīdah-e-Qāsmiyyah*, 'I wish a gesture would penetrate my heart,' i.e. the Noble Prophet ﷺ would indicate towards my heart just as he did towards the moon.

As the Noble Prophet ﷺ pointed towards the moon it did not only split in two, one part moved towards the right and it kept moving and inclining simultaneously until it reached the horizon. The other part (on the left) moved and stopped in the same manner. The Noble Prophet ﷺ said, 'Bear witness!' Yet were these people ever going to bear witness, despite the fact that there were many miracles within the miracle of the Splitting of the Moon.

Firstly, the splitting of the moon is a miracle in itself; secondly, for the moon to actually move is another miracle; thirdly, for it to continue moving is also a separate miracle; the fourth miracle is the halting of the moon - and the other part effectively did the same thing. So many miracles within one miracle, even then, the inhabitants of Makkah Mukarramah claimed, 'We forgot that though he does not possess the ability to perform magic to effect the celestial pattern, but he has performed magic on our eyes, thus making us see in this manner.'

Jālinūs did not bring faith despite witnessing the miracle. Sayyidunā ʿĪsā ؑ was a man of inner beauty. 'If someone slaps you on one cheek, turn the other cheek towards him as well,' was his way. However, he said, 'Just as I have liberated this individual from his sickness, I will grant freedom to the human populace from the oppression of Jālinūs.' He made his way to his private chamber, and conceivably he sat with his neck bowed down in the same manner as Shaykh al-Islām Madanī ؒ. As he absorbed himself in meditation, in his court Jālinūs began to suffer, and within a few moments he was dead. So this is the ridicule faced by Sayyidunā ʿĪsā ؑ and, in return, his *tawajjuh* had an immediate effect.

Friends, this is the reason for Imām Bukhārī ؒ to formulate this chapter at the very end of his collection. The motive in the heart should be examined before undertaking a deed. One should scrutinise closely the motives and intentions that lie in the heart.

Again, just as two aspects exist when making an intention [sincerity and insincerity], similarly, 'oppression' and 'justice' [lie on each side of the scale], and it is the same with كلمتان , *tasbīḥ* and *taḥmīd* تسبيح و تحميد [are its two parts].

Shaykh Maʿrī ﵀ and the Oppressor

Imām Ghazālī ﵀ has penned the story of Shaykh Maʿrī ﵀ who was an inhabitant of Marikah, a huge city. Around the world, he received courteous welcomes, was dignified and held in high esteem. The malady of being jealous and envious is prevalent among the *ʿulamāʾ* (scholars). Hence this then led to serious allegations being made against him.

An allegation was made against Shaykh Maʿrī ﵀ that he was a Hindu Brahman and not a Muslim. Allāh! Regarding a shaykh of such an exalted rank, they claimed that he was a Hindu Brahman who had travelled to Arabia. Furthermore, [to support their cause] many pictures were planted in his home giving them a reason to accuse, 'He (the shaykh) possesses pictures of idols, refrains from meat consumption, both of which indicate he is a Brahman.' A minister also teamed up with the accusing party.

Inevitably, an order for his arrest was issued. The army went to arrest him, so the attendants of Shaykh Maʿrī ﵀ came running to him and informed him of the developments taking place outside. He straightaway made his way to the *masjid* and instructed his slave to warm water for a bath. In the meantime, his eighty year old uncle entered the scene crying, 'O son, I am the eldest surviving member of our family, yet I regret that I cannot help you against the government. What chance does your old uncle have against such a vast army? And if they happen to arrest you, then we will feel even more guilt and it will leave a stain [on us] for the rest of our lives.'

Shaykh Maʿrī ﵀ said, 'O uncle, rest assured you go and remain at ease! The personnel from the army have come to arrest me on the orders of their king; nonetheless, I too have a king! Just as they have gathered false information regarding me in order to induce

the king into taking this action against me, I will file a complaint based on the truth to my Lord against them.'

He took a bath and began supplicating in a special manner. Just as there are various ways of applying *tawajjuh*, similarly, various manners of supplicating are also endorsed in the Sharīʿah. Thus, at nightfall, he began supplication, and Allāh Most High willed that the roof of the building in which the minister and the army were residing collapsed, resulting in the death of the minister and the entire army.

Delhi Is Very Far

Shaykh Niẓāmuddīn Awliyā' ﵀ is a saint from the Chishtī order. Whether the Sultan of Delhi was fed false information regarding him, or the Sultan himself was irreligious is something Allāh Most High's knowledge comprehends. Nonetheless, once, on his way back from a journey he announced, 'Upon my return, I will deal with Shaykh Niẓāmuddīn Awliyā', have him arrested and put into jail.'

Some individuals who were close to the shaykh and also worked for the Sultan sobbed as they came to inform the shaykh about recent developments. They said, 'The Sultan has been deluded and influenced into taking action against you. He has issued an arrest warrant against you!' The shaykh did not reply. They returned again the very next day and warned, 'They will enter Delhi tomorrow, as they are camped only a few miles away from it.'

At this instance, the shaykh uttered, 'Delhi is still far!' Till today, this sentence is utilised as a proverb. A sentence that emanated from the mouth of a saint of Allāh Most High is used as an adage many centuries later. So memorable was this sentence that although he has reached close to Delhi, yet Delhi is still far.

Similar was the fate of the Sultan, that the building in which he and his associates were residing collapsed, and no life was spared. So Allāh Most High is Mālik al- Mulk (Lord of the Kingdom) – the Lord in front of whom Shaykh Maʿrī put forth his predicaments,

who in reality is present everywhere. These are issues well documented worldwide, and you may well have read concerning the treatment faced by many saints who were tormented and hanged. For example, Mansūr Ḥallāj was alleged to have said, 'I am the truth!'

Incomplete Recording

16

How Can the Oppressed Ummah of the Mercy for the Worlds ﷺ Attract Allāh's Mercy?

عشق نبوی درد معاصی کی دوا ہے

ظلمت کدۂ دہر میں وہ شمع ہدیٰ ہے

پڑھتا ہے درود آپ ہی تجھ پر ترا خالق

تصویر پہ خود اپنی مصور بھی فدا ہے

آمد تری اے ابر کرم رونقِ عالم

تیرے ہی لئے گلشن ہستی یہ بنا ہے

بندہ کی محبت سے ہے آقا کی محبت

جو پیروِ احمد ہے وہ محبوبِ خدا ہے

لے جائے گا رہرو کو وہ منزل سے بہت دور

جو جادہ سفر کا ترے جادہ کے سوا ہے

علامہ سید سلیمان ندوی رحمۃ اللہ علیہ

الحمدُ لِلهِ كَفٰى وَسَلاَمٌ عَلى عِبَادِهِ الَّذِيْنَ اصطَفٰى اَمَّا بَعْد

It is through Allāh Most High's munificence and compassion that He has enabled us to establish religious institutions throughout this country. And Shaykh Dawūd has established this particular institution for girls in Bolton many years ago.

Every year, a few dozen girls graduate and then before proceeding forward to serve the religion in all respects. May Allāh Most High accept this *madrasah*, accept the female teachers and students, and may He eliminate all the uncertainties difficulties and problems hardships faced by it- especially the limited space in which they currently operate. And since the shaykh is trying to acquire a suitable alternative building, may Allāh Most High bestow them with a suitable place in which they are able to strive in this cause assiduously and harmoniously. May Allāh Most High safeguard all religious institutions.

The Ḥadīth *Musalsal Bi 'l-Awwaliyyah*

Māshā Allāh! These female students have studied all the books from the Six Authentic Books on Ḥadīth (*al-ṣiḥāḥ al-ṣittah*) in one year entirely. This is the final chapter of *Saḥiḥ al-Bukhārī* and, prior to reading the last ḥadīth, I will read the *Musalsal bi 'l-Awwaliyyah*

ḥadīth [a ḥadīth which every narrator in its chain of narration heard first from their teacher prior to any other ḥadīth] so that the *Tasalsul bi 'l- Awwaliyyah* [referring to the continuation of the chain and everyone within it hearing the ḥadīth from their teacher prior to any other ḥadīth] remains in tack, since these students are hearing this ḥadīth read out by me for the very first time.

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ states that he has heard and memorised and wrote down thousands of ḥādīths from the Messenger of Allāh ﷺ. He states regarding himself, 'I once asked the Messenger of Allāh ﷺ, "O Messenger of Allāh, we hear countless ḥadīths from you, we endeavour to preserve and memorise them, yet we fear that we might blunder, forget, or the order of words may be incorrectly recorded, so to avoid erring in this matter, if you permit, then I shall write them down?"'

The Messenger of Allāh ﷺ replied in the affirmative and indicated towards his tongue to say, 'Nothing emanates from it but the truth.' He, from that moment onwards, began to write them down.

A special student of his reports, 'I once picked up some papers that were left near his pillow. Straightaway, Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ displayed his displeasure and rebuked me for my forthright behaviour. I couldn't understand his disapproval, since I had been serving him for many years. He had always treated me affectionately, and I had never seen him so upset, nor had he ever admonished me in this manner. So what irritated him so much – was it because I picked up a few pieces of paper that he became extremely displeased?'

Seeing a look of surprise on his face, Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ explained to him, 'These papers embody the ḥādīth of the Messenger of Allāh ﷺ. I safeguarded and recorded them after I sought permission from him to do so. They are dearer to me, and I safeguard them more than my own life.'

He further mentioned the occasions on which he disregarded his own safety in order to protect the collection [known as *al-Ṣaḥīfat al-Ṣādiqah*].

Thus, Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄, who has related many thousands of ḥādīths states that this was the first

ḥadīth he heard from the Noble Prophet ﷺ and it was also the first ḥadīth his students heard from him. Henceforth, the ḥadīth *Musalsal bi 'l-Awwaliyyah* was the first ḥadīth which he narrated to his students before conveying the others. To this degree, the first ḥadīth related by Shaykh Zakariyyā ؒ to us at the time of studying *Ṣaḥīḥ al-Bukhārī* under him was the *Musalsal bi'l-Awwaliyyah* ḥadīth so that the continuation [of the chain of narrating this ḥadīth before any other] remains.

The Noble Prophet ﷺ Personifies Mercy

Sayyidunā ʿAbdullāh ؓ narrates that the Noble Prophet ﷺ stated:

الراحمون يرحمهم الرحٰمن تبارك وتعالى ارحموا من في الارض يرحمكم من في السماء

'Those who show mercy, the Most Merciful bestows mercy upon them. Show mercy to those who are on the earth, the One who is in the heavens will have mercy upon you.'

The ḥadīth refers to Allāh Most High's boundless blessings and favours upon his creation, which will transcend this world and be bestowed in the life of the hereafter too. 'Mercy' is Allāh Most High's biggest blessing, referred to by the Glorious Qur'ān with the words, رحمتي وسعت كل شيء 'My Mercy embraces all things' (Qur'ān 7:156).

Before anything else, بسم الله الرحمن الرحيم 'In the Name of Allāh, Most Merciful, Most Compassionate,' makes reference to Allāh Most High's mercy twice. The Lord who will shower his mercy in Both Worlds. The human populace should be concerned about their end result and life after death. At a time when nothing else will be beneficial, Allāh Most High's mercy could well become a means of salvation. Thus, بسم الله الرحمن الرحيم is mentioned at the onset, but is there an approach one ought to adopt in order to profit from this mercy? The ḥadīth elaborates on the various means the human being should employ. Amongst them, ارحموا من في الارض - Allāh Most

High will shower mercy upon you in accordance to the amount of mercy you show [to others].

Now let us analyse our situation! The treatment we mete out to our own children and wives and our conduct with relatives and fellow neighbours – may Allāh Most High make us paragons of love and mercy towards one another in accordance to the teachings of our religion, Islam. But with the apparent state of affairs in the world, with widespread oppression, everywhere people are anxious; parents are worried about their children, whilst the children are protesting against the parents. Brothers and sisters are at each others throats – all of this is a consequence of our actions that contradict the traditions of love and mercy.

Do Not Oppress Anyone

I have probably previously related to you the routine of Shaykh Zakariyyā ﵀ whilst in Makkah Mukarramah. After completing the ʿIshā' prayers, he would make his way to his residence to partake in food etc, before returning to the Ḥaram. He would perform a minimum of seven *ṭawāf*s and even up to ten on occasions.

Once, whilst his attendants were pushing his wheelchair in *ṭawāf*, we saw that suddenly all around, the police formed a guard and cordon. We realised that General Zia ul Haq, the president of Pakistan, had entered the Ḥaram to perform *ṭawāf*. The entire world turned their attention towards him - the people in Ḥaram, those watching on the television and via the other media channels. Everyone followed his every move, but General Zia ul Haq's eyes were fixed on a particular wheelchair.

He must have thought upon commencing his *ṭawāf*, 'Here I am with a few of my attendants, yet there is such a large following behind this wheelchair.' He enquired about the identity of the shaykh from his attendants, who revealed that it is Shaykh Muḥammad Zakariyyā. Allāh Most High arranges matters, otherwise how could he have arrived there at that very time? On the other hand, it was the shaykh's routine to perform *ṭawāf* after ʿIshā'

prayer and, coincidentally , he saw the shaykh in this way. Indeed, this is how Allāh Most High makes arrangements for people.

During Bhutto's reign, Shaykh Kawthar Niyāzī was the Minister of Religious Affairs. He has written specifically about his journey for *ʿumrah* and visit to Madinah Munawwarah. He writes, 'In those days, 'Pakistan House' opposite Gate Jibra'īl, was where the government officers resided. Upon reaching Madinah Munawwarah in a tired state, I made my way to it and fell asleep. I saw in a dream that a shaykh is riding in a wheelchair with his attendants behind him. What splendour of Allāh Most High that as I awoke and stepped outside of the building for Ẓohr or ʿAṣr prayer, approaching in a wheelchair was the very shaykh who I saw in the dream the night before.

Hence, the whole world was watching General Zia ul Haq whilst his eyes followed the wheelchair, as to say, 'Who is this saint?' When he found out it was Shaykh Muḥammad Zakariyyā ﷺ, he sent his attendant with the request that he wanted to meet him. The shaykh informed his attendant for him to meet him at *Maqam Ibrāhīm* once he had completed the remaining *ṭawāf*s. General Zia ul Haq went to meet him, made *salām* and kissed the shaykh's hands. The shaykh's gatherings were simple, without the delivery of discourses and speeches - unlike others who have an illness to engage in protracted speech. Thus, he remained silent, just like the times you may have witnessed when he visited here [our darul uloom] that, despite being present amongst us for a good few days, he did not deliver lengthy speeches but just shared a few words in regards to fixed practices (*maʿmūlāt - dhikr* and various forms of worship to be undertaken on a regular basis] or said a few words regarding the fixed practices to be undertaken after pledging the oath of allegiance (*bayʿah*) with the shaykh, whenever an announcement concerning its booklet was made.

Those Who Do Not Benefit from Our Silence Should Stay Away from Our Gatherings.

Once a booklet of Shaykh Ashraf ʿAlī Thānawī's ﷺ senior *khalīfah*, Shāh Waṣiyullāh ﷺ, was being read out and therein, under a certain topic, he states: 'Those who do not benefit from our silence should stay away from our gatherings.' Shaykh Zakariyyā ﷺ used to repeat this sentence over and over in his gatherings and used to say: 'I really approve of this sentence of Shāh Waṣiyullāh, 'Those who do not benefit from our silence should stay away from our gatherings.'

Shaykh Ḥasan Baṣrī ﷺ was the figure who linked the entire *Chishtiyyah* order to the Respected Companions ﷺ, [and was] the successor to Sayyidunā ʿAlī ﷺ. People in his gatherings did not muse or reflect over what he would speak on, or which ḥādīth he would narrate. A student of his reports, 'As much as we benefitted from his words, narrating of ḥadīth, counsel and preaching, we achieved and benefitted even more on occasions when he conducted gatherings founded on 'silence'. We felt that we gained more benefit by just watching him than we used to from actual lectures.

The leader of such a big country, General Zia ul Haq, is greeting Shaykh Zakariyyā ﷺ, but the Shaykh has gone quiet. He was therefore forced to make a request, 'O Shaykh, Give me some advice.' However, Shaykh Zakariyyā did not deliver a lengthy speech – not even half a line, but a just a couple of words, 'Do not oppress anyone.' Few words served as a whole speech in the presence of a leader of such a vast country.

Oppression - Prevalent Everywhere

Thus, the Noble Prophet ﷺ states: الراحمون يرحمهم الرحمٰن تبارك وتعالى. The world is mired in hatred and oppression. Just as I particularised on the situation concerning brothers and sisters, parents and children, relatives and neighbours, [there is a disregard for everybody] to an extent that one becomes embroiled in an argument in the course of every step taken, questions such as 'Why have you parked your

car here?' starts a new dispute. In fact, as we get closer to the Day of Judement, Allāh Most High is eliminating the characteristic of 'mercy'. May He descend his mercies upon the world and liberate it from this punishment.

ʿAllāmah Sarakhsī ﵀

It was here [Zakariyyā Masjid] on ʿĪd Day that I related the story of ʿAllāmah Sarakhsī ﵀, who in a very affable manner advised the government to lessen the high unaffordable percentage of tax imposed on the public. Take a look at the 'recession!' The whole world suffered from its impact. How did it impact globally? Begin taking into account everything that contributed towards it, and you will see for yourself how the situation took a turn for the worse. For how long will the human populaces cope with such strains and pressures?

ʿAllāmah Sarakhsī ﵀ advised, 'Decrease the rate of tax for the sake of Allāh Most High.' For his efforts he was imprisoned, and where was the prison located? In a well! He was imprisoned in a well that contained a hole through which chapattis and water was thrown at him. Should he need to relieve himself, it would have to be therein. He was simply left to die!

Nevertheless, Allāh Most High is so majestic that, even in such circumstances, He used him to astonishing effects. As I said on ʿĪd day, he dictated the writing of the *Mabsūṭ*, known as *Fatāwā Mabsūt Sarakhsī*, comprising of seventy volumes authenticated and sourced on Ḥanafī fiqh. How did it materialise? His student would somehow manage to arrive at the well and write it all down [as Shaykh Sarakhsī ﵀ dictated]. At the very end of it, referring to the book, he specifically made his student write down the following sentence:

املاه المحبوس في محبس الاشرار

This book (which you are holding) was dictated by the imprisoned individual at a location where iniquitous and nefarious people are held.

Mercy has been eliminated, and just for uttering the words,

'Decrease the rate of tax' ʿAllāmah Sarakhsī ﷺ was imprisoned. Supplicate that Allāh Most High brings an end to this condition throughout the entire world.

Means of Acquiring Mercy

By Allāh Most High! It is so painful to hear distressing stories upon every step I take, and relating them is even more difficult since it brings so much hurt.

In the ḥadīth, الراحمون يرحمهم الرحمن The Noble Prophet ﷺ has put forth a prescription on how the human being could live in peace and turn this world into a blissful one. Allāh Most High is merciful on those who show mercy. If you display the attribute of mercy, the world will experience safety and peace; a feeling of security will prevail. More means of acquiring Allāh Most High's mercy are mentioned ahead, whilst ارحموا من في الارض يرحمكم من في السماء is one of the many. Ultimately, if you are compassionate, mercy will descend and mercy and compassion will prevail.

Crying Is Also a Means of Acquiring Allāh Most High's Mercy

The Master of Both Worlds ﷺ has also regarded crying as a means of attracting Allāh Most High's mercy. Prior to the death of his son, Sayyidunā Ibrāhīm ؓ - upon being informed of his critical illness - the Noble Prophet ﷺ made his way to the house of Abū Yūsuf, a blacksmith who was appointed to nurture the child.

Upon reaching there, he held the child in his arms and seeing his baby son's weakness and ill-health, tears began to flow from the Noble Prophet's ﷺ eyes. The Respected Companions ؓ remarked, و انت يا رسول الله 'Are you crying too, O Messenger of Allāh?'

The Noble Prophet ﷺ replied, 'This is mercy'.

Shaykh Rūm ؒ states that if you want to attract Allāh Most High's mercy, then 'cry!' Crying is the greatest means of acquiring Allāh Most High's mercy. He further gives an example of a breast-

feeding mother whose milk does not make its way to the breasts until the baby cries. As soon as the crying of the child reaches her ears, the milk begins to flow.

Similarly, he has narrated another lengthy story depicting how Allāh Most High's mercy is called into action. He writes, 'Upon finding out that a saint was breathing his last, his creditors flocked to his residence. May Allāh Most High bless Shaykh Dawūd in his age. He must have borrowed a lot of money from people, hence,one day, if his health takes a turn for the worse, his creditors will only be concerned about themselves. Whether he lives or dies, his creditors will be more concerned about the monies owed to them.

Likewise, all and sundry, the creditors made their way to the saint's home and demanded the payments to be made. The shaykh, in his mortal illness and breathing his last says to them, 'Sit over here.' The second creditor entered and he said the same to him, 'Sit next to him.' This process continued and eventually a line of creditors waiting in vain for their monies had formed. Counting his every breath, they began to think, 'What if he dies?' 'From where is he going to get the money since there are so many creditors?'

At that moment, the shaykh heard the voice of a boy selling sweetmeat on the streets. He quickly sent his attendant to bring him over to him. The shaykh asked him, 'Will you sell the sweetmeats to me in their entirety?'

'Yes, after all, I am on the streets with the task of selling them all,' said the boy.

'For how much?' asked the shaykh.

They agreed a price before the shaykh instructed, 'Distribute them amongst those present.' The boy did so and, after waiting a while, he asked for the payment. That is when the shaykh told him he was penniless. 'You might as well join them, since they too are creditors demanding the monies I owe them,' he said.

The boy began to cry and scream, 'My mum had told me to sell them. If I return without the payments, she will hit me!'

At the same time, the governor of the region found out about the shaykh's illness, and thinking that he was about to die decided

to send a bag full of Ashrafis [currency] as a gift. Upon its receipt, the shaykh instructed, 'Distribute it amongst the creditors sat here.'

Shaykh Rūm ﵀ explains that many creditors were sat waiting, yet there were none who shed a tear. It was the crying of the child that attracted Allāh Most High's mercy instantly to the benefit of everyone. May Allāh Most High bless us with the bounty of crying.

Shaykh Zakariyyā ﵀

Upon witnessing the excessive weeping of Shaykh Zakariyyā ﵀ (he would cry for hours on end), we used to wonder from where exactly he possessed such a mind for crying. If on any occasion, we cry even a little, then we suffer from a headache. We would sit him down in the *al-aqdām al-ʿāliyah*[21] with our Ḥājī Nakhuda Ṣaḥib always behind him. He would start sobbing convulsively, with a small towel with him, but even that would not be enough, so we would just place a non-stiched *lungī* [garment tied around the waist to cover the lower part of the body] for him, which used to end up all wet due to the shaykh's tears. Routinely, we would place a non-stiched silky lungi for this purpose. Yet for wudhu, a different towel was brought into use. So much pleasure he must have experienced simply from crying.

Shaykh al-Islām ﵀

So from whom did the shaykh learn and acquire the ability of such excessive weeping? He once said, 'From our many saints, I found Shaykh al-Islām Ḥusayn Aḥmad Madanī ﵀ to be the one who cried the most. He would raise his hands on the completion of Tahajjud prayer and would engage in reciting poems and supplications *of munājāt* [wherein one addresses Allāh Most High] in both Urdu and Punjabi. At this instance, he would cry and shriek loudly.' An individual here would shy away from such an action in order to avoid the glancing of people in his direction. Yet, the great Shaykh

21 Area towards which the Noble Prophet's ﷺ blessed feet point

al-Islām, upon the mention of whose name the world would tremble, and many governments would fear him, is crying and shrieking with raised hands in front of Allāh Most High.

You will be able to trace it in the shaykh's *Āp Bītī* (autobiography) or maybe it is another book of his, where he elaborates that the crying of Shaykh al-Islām was 'reminiscent to the crying of a child after being admonished by his teacher. They perhaps regarded themselves sinful and were concerned about their hereafter, whilst due to our [perceived] 'piety', we are content.'

Shaykh Zakariyyā's ﵀ Respected Father ﵀

He further said, 'The second was my father ﵀. I was still a child but my eyes would open every night at Tahajjud time due to the sound of my father's crying. He would shriek and cry loudly that it would wake me up.

Shaykh ʿAbd al-Ḥannān Meywatī ﵀

Shaykh ʿAbd al-Ḥannān Meywatī ﵀ is a distinguished figure from the successors (*khālīfa*s) of senior Shaykh Raipūrī ﵀. His everyday routine, not just for a day or two but his entire life, was to proceed to the famous Mehdia graveyard of Delhi after ʿIshā' prayer to spend the entire night in the recitation of the Glorious Qur'ān and crying.

Shaykh Faqīr Muḥammad ﵀

Shaykh Faqīr Muḥammad ﵀ of Pakistan was the final successor of Shaykh Ashraf ʿAlī Thānawī ﵀. We saw him in a squatting posture leaning against a wall opposite the Mīzāb al-Raḥmah[22] of *Baytu 'llāh*. With eyes fixed to the House of Allāh, he was oblivious to who came, sat or went. With his eyes transfixed to the Kaʿbah, he just cried unremittingly. His tears were so incessant that it was a

22 A water outlet that allows rain water to drain from the roof of the Kaʿbah

wonder where so many tears came from and, as a bystander, you would become tired of watching him in this state. It would make you wonder, 'When is he going to wipe his tears and cease the crying.'

Friends, The issue of the life after death is perilous. These figures possessed firm belief that the world will change after death, and the worry of what is to happen there caused them to fix their gaze on the *Baytu 'llāh* while tears constantly flowed from their eyes. He remained in this state for hours on end. Whether you remained there and observed for one hour, or returned two hours later after assuming other duties, Shaykh Faqīr Muḥammad would still be sat in this state.

As a result, what did he achieve? Just as the ḥadīth states that one hundred and twenty blessings descend upon the Kaʿbah, from which sixty blessings are for the people engaged in *ṭawāf*, and so many for the individuals offering *ṣalāh*, he used to say, 'I can actually see the blessings descending. I can see how the blessings descend.' May Allāh Most High enlighten our hearts and enable us to have concern for ourselves. May He soften our hearts and soften the hearts of those who govern. When the heart hardens, the sense of thinking is taken away from a person. His heart becomes blind, thus affecting his ability to distinguish between guidance and falsehood. To that end, some are overcome by an intoxication of wealth, some of veneration and others of governance. They are inebriated and lost in [reprehensible] actions.

May Allāh Most High save us from such a punishment. May He soften our hearts for our families, relatives and neighbours, as well as those friends and acquaintances that live in the neighbourhood and locality.

Now the womenfolk will deliver the actual programme [amongst the females], hence I will conclude my talk and read the last chapter. I read the ḥadīth *Musalsal bi 'l-Awwaliyyah* so that the very first ḥadīth Sayyidunā ʿAbdullāh ﵁ heard [from the Noble Prophet ﷺ] becomes the very first ḥadīth the students hear from me.

الراحمون يرحمهم الرحمن تبارك و تعالى ، ارحموا من في الارض يرحمكم من
في السماء،

بِسْم اللهِ الرَّحْمٰنِ الرَّحِيْم، بابُ قَوْلِ اللهِ وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْم الْقِيَامَةِ
وَ اَنَّ اَعْمَالَ بَنِيْ اٰدَمَ وَ قَوْلَهُمْ يُوْزَنَ وَ قَالَ مُجَاهِد الْقِسْطَاس الْعَدْلُ بِالرُّومِيَة وَ
يُقَالُ الْقِسْطُ مَصْدَرُ الْمُقْسِطِ وَهُو الْعَادِلُ وَ اَمَّا الْقَاسِطُ فَهُو الْجَائِرُ حَدَّثَنَا اَحْمَدُ
بْنُ اشْكَاب قَالَ حَدَّثَنَا مُحَمّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ القَعقَاع عَنْ اَبِي زُرْعَةَ
عَنْ اَبِيْ هُرَيْرَةَ رَضي اللهُ تَعَالى عَنْهُ قَال قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ
حَبِيْبَتَانِ اِلى الرَّحْمٰن ، خَفِيْفَتَانِ عَلى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ
بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم

اللّٰهُمَّ صَلِّ عَلى سَيِّدِنَا وَ نَبِيِّنَا وشفيعنا و حبيبنا و سندنا وَ مَوْلَانَا مُحَمَّدٍ وَ
بارك و سلم

17

O the Closest of the Close Servants of the Messenger ﷺ, It Is Time to Supplicate: A Plea in the Court of Prophethood and a Reply

“Why did [Imām Bukhārī ﵀] formulate this chapter at the very end? He espoused this idea from the Book of Allāh Most High. He embraced this idea of refuting the spurious sects at the very end of his book, so that it is in accordance with the arrangement of the Glorious Qur’ān. How?

Commence from Sūrat al-Humazah ويل لكل همزة لمزة ‘Woe to every slanderer, derider’ (Qur’ān 104:1),’ thus a mention of the enemy and opponent.

In Sūrat al-Fīl: الم تر كيف فعل ربك باصحاب الفيل ‘Have you not seen how your Lord dealt with the People of the Elephant?’ (Qur’ān 105:1) Again, there is a mention of the leaders who disobey and rebel against Allāh Most High, the Supreme Ruler.

Sūrah Quraysh لايلاف قريش ‘For the cultivating of the Quraysh’ (Qur’ān 106:1) refers to the enemies from within, i.e. when your own family and tribe antagonise you.

In Sūrat al-Māʿūn: ارأيت الذي يكذب بالدين ‘Have you seen him who denies the requital?’ (Qur’ān 107:1) Here, the mention is of the enemies and also denounced are those who deny the religion.

In Sūrat al-Kawthar: انا اعطيناك الكوثر What is the last verse? ان شانئك هو الابتر ‘Surely it is your enemy whose traces are cut off’ (Qur’ān 108:3). Allāhu akbar! With so much wrath does Allāh Most High state this! Once again, the enemies are cited.

Sūrat al-Naṣr, Sūrat al-Kāfirūn, Sūrat al-Lahab, Sūrat al-Ikhlāṣ, Sūrat al-Falaq and Sūrat al-Nās – all of them allude to the opposition and the enemies of Allāh Most High.

Sūrat al-Kāfirūn refers to the idol worshipping enemies.

In Sūrat al-Naṣr, triumph for Islam through suppressing the then present unbelieving and autocratic groups, people and powers is mentioned.

Sūrat al-Lahab talks about the perpetual iniquitous and wretched household.

Sūrat al-Ikhlāṣ registers the idol worshipping individuals who ask about the ancestry of Allāh Most High.

The *Muʿawwadhatayn* (Sūrat al-Falaq and Sūrat al-Nās) relates to the black magic practiced by the Jew [on the Noble Prophet ﷺ] as well the mention of the eternal enemies of Islam."

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الحمدُ لِلهِ كَفٰى وَسَلاَمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصطَفٰى

اَمَّا بَعْد:

فَاَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ،

﴿اِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ، وَ رَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ اَفْوَاجًا،فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، اِنَّهُ كَانَ تَوَّابًا﴾

May Allāh Most High bless the pending matrimony *(nikāḥ)* and make it a means of acquiring pious offspring. May He instil mutual love in the hearts of the bride and groom as well as both families. May He substitute any feuds that may exist between the families with love and affection. Create concord, unity and regard [for each other]. May Allāh Most High accept the boys who have completed the memorisation of the Glorious Qur'ān, accept the graduating girls and all of their families and teachers. May the implementation of the teachings of the Glorious Qur'ān and Ḥadīth become prevalent. Āmīn.

The Existence of Islamic Institutions in the Current Climate Is Nothing but Allāh Most High's Favour

Friends, It is due to Allāh Most High's extraordinary compassion and munificence that despite the present day circumstances, he is acquiring our services via these institutions. The product of which are these *ḥāfiẓ*es. Two days ago, on Friday in our darul uloom, some students completed the memorisation of the Glorious Qur'ān by reciting the final few *sūrah*s sitting on the pulpit in the presence of the teachers and all the students. As many as thirteen students completed the memorisation of the Glorious Qur'ān at Darul Uloom Bury last Friday. Once again, all this is through Allāh Most High's compassion and benevolence.

Thirty Year Old Poetry Depicts the Current Climate

Currently the situation of the whole Ummah - the masses and the important and noble people, the general public and the government, rulers and their subjects - is the same. The state of affairs is very much highlighted in the poetry read by the student دکھے دلوں کا پیام لے لو 'Accept the message of those in heartache' is the plea made in the court of the Noble Prophet ﷺ. He has presented the 'call' of the suffering hearts. The master and the slave, the ruler and his subjects and governments and the life of the jungle - all are in a similar state. Everyone of them is passing through cries of anguish and pleas in a wrecked ship and, as stated, currently there is no 'captain' of this ummah. The ship is caught in stormy seas and the shore is not even in sight. May Allāh Most High advance this plea to the place which will cause His throne to shake, His mercy to boil and outpour, otherwise, beside it, no shore and choice remains.

You will be astonished to know that the poetry was written thirty years ago. Shaykh Qārī Muḥammad Ṭayyib ؒ will have presented it during circumstances of the day, yet it will reveal

the vision of its composer each time it is read. Thus, it will not be deemed out-dated in any era. Every sentence of it is cogent, so much pain and feeling [is depicted]. Explanation of the words of the poem is not required for the scholars or for the general public. It is for this reason that he would have attained so much there (hereafter).

Make Use of the Bounty of Fancies and Imaginations

We are in the process of completing the *Ṣaḥīḥ* of Imām Bukhārī ﵀. Our hearts should be mourning the fact that we talk too much, and all our valuable time is wasted in talk. We never find relief from conversing and making verbal claims so to leave any time to follow them through with actions. That is why I keep on saying: 'Stay quiet and attach a lock to the tongue for a period of time.'

Reap advantage from the wealth of fancies and imaginations that Allāh Most High has bestowed you with. Our brains are continually operating and [we are] thinking, so make use of this blessing of Allāh Most High. Whilst listening to the poetry, some of you will have turned your attention to the exalted self of the Master of Both Worlds ﷺ. The direction of our focus should always be accurate. The Noble Prophet ﷺ must always remain embedded in our minds. Our pleas towards him must be incessant. In the same manner as the plea and elegiac you heard, this should be the plea of our hearts revolving around the world of imaginations. With your eyes focusing on the shops and products in the markets [and shopping malls], the thoughts emanating from the hearts and minds should be of Madinah Munawwarah.

Our Situation Is As Explained by Shaykh Saʿdī ﵀

Shaykh Saʿdī ﵀ explains our situation through the human being who was crying incessantly, holding the cloth of the Kaʿbah near the Multazam. We witnessed the crying of Shaykh Abū 'l Ḥasan ʿAlī

Nadwī ﷺ at *Ifṭārī* time during Ramaḍān in 1969 as he supplicated at the Multazam with the words: اللهم خذهم اخذ عزيز مقتدر ، اللهم فل اسلحتهم ، اللهم اقطع دابرهم.

So, Shaykh Saʿdī ﷺ relates that this person was absorbed in weeping and supplicating Allāh Most High along with the other people near the Multazam. He says, 'However, when I looked at his heart, to my astonishment, although his tongue was pretty much engaged with tears flowing from a face seemingly penitent, this effect was really created by the atmosphere around him, as his heart was fully occupied in the material world and the wealth it contains. Not for one moment was his heart inclined towards Allāh Most High despite the flow of tears.

Shaykh Saʿdī ﷺ futher states, 'Once, I entered a market and observed a trader inviting customers to his stall by calling out the price, 'Ten, ten, ten' (similar to what we see whilst in Saudi Arabia 'Ten riyals, ten riyals, ten riyals'). His every step, word and deportment indicated that he was a man endeavouring to acquire the world, especially since he himself was engaged in selling and, at the same time, enticing others towards worldly benefits, implying that he too is of a worldly nature. Yet when I looked at his heart, not for one moment did it become ignorant from the remembrance of Allāh Most High.'

Friends, our world of imaginations has taken an entirely wrong direction. Change them! Take heed from the calamities that we are passing through and bring about a change! Whether engaged in indulgences, relaxation, amusement or playing games, focus in the right direction! May Allāh Most High grant us the ability – if we rectify this, and the right thoughts emanate from the heart, then the world could change, and the calamities could be eliminated.

The Supplication of Imām Bukhārī's ﷺ Mother

Just as the student beseeched through the poem: 'O Messenger of Allāh, hear our pleas, accept the message of those in heartache,' Imām Bukhārī's ﷺ mother called out in the court of Allāh Most

High: ‘O Allāh, my son has lost his eyesight, and he is still a child! O Allāh, restore his vision.’ She ultimately saw Sayyidunā Ibrāhīm ﵇ in her dream, who gave her glad tidings, ‘Allāh has restored your son’s eyesight.’ She immediately woke him up and tested his vision to find that the dream was a reality as the eyesight had been restored.

The Supplication of Ḥadith Scholar Simāk Ibn Ḥarb

A prominent Ḥadīth Scholar, very familiar to the students (حدثنا سماك بن حرب) became blind. It is quite a well-known matter that on occasions of supplicating Allāh Most High, we use the Master of Both Worlds ﷺ as an intermediary and plead through his exalted self. Sayyidunā Ibrāhīm ﵇ too has a major role in the spiritual world. Just as you saw in this story, who informed of Imām Bukhārī’s ﵀ eyesight being restored? Sayyidunā Ibrāhīm ﵇ did.

Simāk ibn Ḥarb states ‘I lost my eyesight, so distraught and distressed I beseeched, ‘O my Lord! I have lost everything, but the most valuable asset I’ve been deprived of is the teaching and Ḥadīth.’ One day, he had a dream in which Sayyidunā Ibrāhīm ﵇ informed him, ‘Your eyesight has been restored. Go and dive into the River Furat and see for yourself how you are able to see the world.’ Upon awakening, he wasn’t able to see anything straightaway, so he made his way to the riverbank and dived in. As soon as he surfaced from the water, his eyesight had been restored. So true was the information passed on by the Father of the Prophets (*Jadd al-anbiyā’*) Sayyidunā Ibrāhīm ﵇. Notably, Sayyidunā Ibrāhīm ﵇ plays an important role in matters such as these.

A Severe Trial in Shaykh Ḥāfiẓ Aḥmad’s Era and its Solution in the Court of Allāh’s Prophet ﷺ

There is a plea made by Shaykh Qārī Ṭayyib ﵀ in the poem; however, in the era of his honourable father, Shaykh Ḥāfiẓ Aḥmad ﵀,

what surfaced was not just a contentious issue of any sort, but a very confrontational disturbance (*fitnah*). Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﵀ authored a book *haft mas'alah*, comprising of seven rulings – *Mawlūd* etc were amongst them. Many reputable scholars, prominent Ḥadīth Scholars, even the *Ustadh al-Muḥaddithīn*, (Teacher of Ḥadīth Scholars) Shaykh Rashīd Aḥmad Gangohī ﵀ was amongst his successors and adherents.

When Shaykh Gangohī ﵀ was confronted: 'You are issuing such and such an edict (*fatwā*) but your mentor and shaykh's [Shaykh Ḥājī Imdādullāh Muhājir al-Makkī's ﵀] written verdict is otherwise!' Shaykh Gangohī ﵀ explained, 'I have chosen him as my spiritual guide and shaykh in *Ṭarīqah* (Sufism) but not in Sharīʿah (Islamic law). So this contentious issue was wrangling along, ḤāJī Ṣaḥib ﵀ himself was also conscious that the other scholars were not in agreement with what he had written, and that they too were equally distressed.

Shaykh Qārī Ṭayyib's ﵀ father Shaykh Ḥāfiẓ Aḥmad ﵀ States, 'I too was distressed about this whole issue, and during this saga that I conversed with Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﵀ in a dream: "O Shaykh, These are matters exclusive to the Sharīʿah, fatāwā regulated and pertaining to the Qur'ān and *Sunnah*."

In reply, ḤāJī Ṣāḥib ﵀ said, 'Let us ask the Master of the Sharīʿah ﷺ himself!'

What status they must have possessed? After a few moments lapsed, Ḥājī Ṣāḥeb ﵀ ordered, 'Right! Prepare yourself!'

"At that time, I heard the sound of footsteps coming from the doorway. It seemed as though the footsteps belonged to a group of people heading towards the door. A few moments later, I saw that the Master of Both Worlds ﷺ accompanied by some Companions (*ṣaḥābah*) was gracing us with his presence. As soon as the Noble Prophet ﷺ entered, slowly moving backwards, Shaykh Ḥājī Imdādullāh ﵀ positioned himself into one corner of the room. Upon seeing that he had moved into a corner, I too walked into the opposite corner of the room and stood there. The Noble Prophet ﷺ entered and addressed him, 'Whatever this boy is saying is correct."

Shaykh Ḥāfiẓ Aḥmad Ṣāḥib ﵀ states, 'As soon as Shaykh Ḥājī

Imdādullāh ﵀ heard this sentence, I witnessed that just as one would gesture and nod with his neck to indicate his acceptance regarding a matter, he too did the same; but his neck stooped so low that it was below the level one reaches when bowing (*rukūʿ*) and almost to the ground. Simultaneously, he continuously repeated (in Persian) 'Right and correct,' affirming what the Noble Prophet ﷺ stated, i.e. 'What this boy is saying is correct.' He repeated this action seven times. When Ḥājī Imdādullāh Muhājir al-Makkī ﵀ read about this dream in a letter he received from Shaykh Ḥāfiẓ Aḥmad ﵀, he started crying and instructed, 'Place it in my shroud.'

What is the Significance of Dreams?

May Allāh Most High grant us the ability to acknowledge and acquaint ourselves with the exalted self of the Noble Prophet ﷺ. On occasions, a lot of people tend to make unseemly remarks: 'What is the significance of dreams?' 'They tend to live in a world of fantasy!' I keep on reiterating though that what does not transpire with the aid of dreams? This too was a dream that transformed the world and the entire tribulation (*fitnah*) was brought to an end.

The Story of a Man from the Tribe of Azd

ʿAllāmah Ibn Sīrīn ﵀, the Imām of Dream Interpreters (*Imām al-Muʿabbirīn*), writes that it has been reported that a man from the Tribe of Azd entered the *masjid* and performed ʿĪshā' prayer with congregation. Before he left to return home, people were aware that just like them he was of good health. In the other story, it was through the blessings of the Noble Prophet ﷺ and the blessings and *duʿā*s of Sayyidunā Ibrāhīm ﵇ that the vision was restored in the eyes of Simāk ibn Ḥarb.

Now, as he left the *masjid* after performing ʿIshā' prayer with congregation, people were well aware that just like them this individual's eyes were sound and without any defects. Yet, when he

returned for Fajr prayer a few hours later, they were astonished to see that both eyes were gouged out and he had become blind.

Everyone surrounded him and began to ask, 'What is the matter? A few hours ago you offered the ʿIshā' prayer with us, so what has happened in just a short period of time?'

He began to explain developments, 'I had a dream.' *Allāhu akbar*! What did he exactly see? 'Upon realising that a gathering of the Master of Both Worlds ﷺ is taking place, I made my way to it. A plate full of blood lay in front of the Noble Prophet ﷺ. Thereafter, the Noble Prophet ﷺ gestured towards me, and as I went close to him, he put forth a question: اِنَّكَ فِيمَنْ قَاتَلَ الحُسَيْن؟ 'Are you from amongst those people who murdered Ḥusayn?' Those who martyred my precious child? I confirmed that I was involved in his killing. The Noble Prophet ﷺ ordered, 'Sit over here.' He then dipped two of his blessed fingers into the blood of Sayyidunā Ḥusayn ؓ and applied the blood on one blessed finger into one eye of mine, and the blood on the other blessed finger into the other eye. That is when I lost the sight in both of my eyes.'

It is from there [the Noble Prophet ﷺ] that vision is restored and vision is taken away. May Allāh Most High make arrangements from there to rectify our insight and discernment. *Āmīn.*

Friends, if we just change slightly our modus operandi and, as I stated, initially alter our imaginations by endeavouring to think of the Noble Prophet S AW at all times - then see the transformation!

A Dream Concerning Imām Bukhārī ؒ

Imām Bukhārī ؒ died at a young age. No one would have presumed that he could die so early in his life. Just like those who saw the Leader of Tablīgh Movement, Shaykh Yūsuf ؒ, he was relatively young - his age was less than fifty when he travelled to Pakistan as part of his tour. However, we don't know what happened with him over there that it was his deceased body (*janāzah*) that came back to India

Similarly, one cannot even imagine this in relation to Imām

Bukhārī ﵀. If one thinks and imagines something, then as imaginations do have an effect, it is sometimes reflected in the form of a dream. Yet, regarding Imām Bukhārī ﵀, there was no envisaging of this sort since he hadn't even reached the expected age.

Shaykh ʿAbd al-Wāhid Ṭūsī ﵀ states, 'One night I saw a dream in which the Noble Prophet ﷺ was standing in one place with the Respected Companions ﵃, as if he was waiting to meet someone. So I approached him and asked, 'O Messenger of Allāh, are you expecting someone?'

The Noble Prophet ﷺ answered in the affirmative.

'Who are you expecting?' I asked.

The Noble Prophet ﷺ replied, 'We are waiting for Muḥammad ibn Ismāʿīl al-Bukhārī.'

Shaykh ʿAbd al-Wāhid Ṭūsī ﵀ adds, 'Upon hearing of his death, I enquired and was notified that he died the same night at the exact time in which I saw the Noble Prophet ﷺ waiting in my dream.'

Wish that we could also undertake such a stirring deed that we would be awaited for there [hereafter] as well. We are not deserving of such a reception, but we can become worthy of it. Allāh Most High has bestowed each follower of the Noble Prophet ﷺ *(ummatī)* with such a potential and competence. I wish we would bring them into full use.

The Diligence of the Science of 'Biographies of Narrators' (*Asmā' 'l-Rijāl*)

You have been present here since morning – the programme has been a lengthy one, hence I will relate a few things concerning the final ḥadīth before concluding within a few minutes. The student has read the chain of narration (*sanad*) and the shaykh also mentioned that prior to each ḥadīth, these books [of *al-ṣiḥaḥ al-sittah*] contain the names of all the narrators. Furthermore, their names, circumstances, date and place of birth where they spent their lives and generally detailed information of their lives is preserved in the books of *asmā' 'l-rijāl*.

The *Ṣaḥīḥ al-Bukhārī*, from its beginning, has been formulated completely with a sound chain of narration and through leaving out the *muʿallaq* (discontinuity in the beginning of the chain of transmission). Why? So that falsehood, fabrications, duplication and deceit does not make way into the Sharīʿah. Just as I said that people say: 'What is the significance of dreams?' As it's possible that one might fabricate a dream, therefore, the Sharīʿah has demanded meticulousness regarding the chain of narration. Concerning every utterance of the Noble Prophet ﷺ, the only utterances deemed acceptable are the ones that are conserved with a *sanad*. Further, the *sanad* should be an accurate one regardless of the number of people relaying it.

A Fabrication Regarding the Ḥadith Scholar Rabīʿah

This theme has brought to mind a story that is often quoted in connection to striving in the path of Allāh Most High; how the mother should nurture her children and what should the mother be like; if the father is not present, but the child is resourceful and talented, then how the child could look after itself and excel. There are other wide-ranging topics for which this story is narrated. I am sure that some of you will have heard it already.

The story has it that not too long before the birth of Imām Mālik ؒ, a warrior by the name of Farrūkh set off to Khurasan for Jihad. Before waving goodbye to his wife, he gave her thirty thousand dinars to cover her expenses. I will mention the story in brief as we are short of time. Upon his return, some twenty-seven years later, the whole environs of Madinah Munawwarah had changed, and his acquaintances had moved away from the locality. He returned in the manner he had originally left by riding on his horse. He was familiar with the neighbourhood and knew where his house was. Upon reaching his house, he pushed its main door with the tip of his spear whilst still mounted on the horse. A youth stepped out of the house and seeing someone on a horse pushing

the door of his house with the tip of a spear, he asked in a state of disbelief, ‘What sort of behaviour is this?’

But Farrūkh argued, ‘Who are you? This is my house!’

The youth also claimed, ‘This is my house!’

This argument led to people making their way towards them. Consequently, a big crowd formed in a short space of time. They saw that both men are laying claim on the property by saying, ‘This is my house!’ ‘This is my house!’

By this time, Imām Mālik ﵀, accompanied with a group of people arrived. Seeing him, the people moved aside, so he enquired the reason for the on-going commotion.

Being well aware that this property in Madinah Munawwarah was occupied by the youth, he turned towards the traveller and asked, ‘Who are you? This youth is claiming that you pushed his house door open with the tip of your spear!’

‘Yes. But the house belongs to me,’ said the traveller.

Imām Mālik asked, ‘How?’

He replied, I am Farrūkh Abū ʿAbd al-Raḥmān Mawlā Āle Munkadir.’

As soon as he mentioned his name, his wife called from inside the house. ‘This is my husband who left me to travel to Khurasan twenty-seven years ago!’ Turning to her husband she added, ‘I was expecting when you left me, and this is my son Rabīʿah.’

This was the end of the matter. He entered the house and at night time asked his wife, ‘How are you? Are you sound financially? I made arrangements for you by leaving behind thirty thousand dinars.’

She said, ‘I have buried them. We will dig them out during the day.’

In the morning he went to offer Fajr prayer at the *masjid*. After *ṣalāh* he saw that a teacher, surrounded by a large group of students, is delivering a (*dars*). He wasn’t able to recognise the lecturer as he had wrapped a shawl around himself. Nonetheless, he returned to his wife and said, ‘The society here has transformed tremendously. After Fajr prayer, I witnessed a gathering where ḥadīth was being taught by a teacher.’

That is when she revealed, 'That was your son Rabīʿah – When I said during the night that I have buried the thirty thousand dinars, I meant that I have spent them on him, on his teaching, schooling and tutoring!' Consequently, he was overjoyed.

The story is quite swaying and is enjoyable to relay and to hear. However, ʿAllāmah Dhahabī ﷺ states, 'When I heard this story, doubts began to creep into my mind, encouraging me to research, and the findings prompted me to conclude the whole story as a fabrication.'

He has authored a bulky book العبر في اخبار من غبر (*al-ʿibru fī akhbārī man ghabar*). *Taking Heed From Accounts of Those Gone Before You*. The book contains many stories of admonition and advice.

'I scrutinised the information and found that Rabīʿah ﷺ himself is the teacher of Imām Mālik ﷺ, and it is quite possible that Imām Mālik ﷺ wasn't even born when Rabīʿah ﷺ was twenty seven years old. Therefore, to report that Imām Mālik ﷺ reconciled and solaced the public cannot be accepted as realistic and correct.

To avoid fabricated narrations [and unsound information] from making their way into the religion, and to detect them, the Ḥadīth Scholars created and gave birth to the science of *asmā' 'l-rijāl*, through which they have recorded the names of thousands of narrators of ḥadīths - along with their place of birth, place of death, names of their teachers and students in detail. Accordingly, this whole science is known as *asmā' 'l-rijāl*.

The *Sanad* of the Glorious Qur'ān

The reason behind the chain of narration – like the one read before you - is that Allāh Most High in the Glorious Qur'ān states: و انه لتنزيل رب العالمين 'And this is the revelation of the Lord of the Worlds' (Qur'ān 26:192) Thus the chain of narration has been stated, that the Lord of the Worlds has revealed it. In what manner has Allāh Most High revealed it? نزل به الروح الامين 'It is brought by the Trusted Spirit' (Qur'ān 26:193). Allāh Most High says that He ordered Jibra'īl ﷺ to copy it directly from the Secure Tablet.

So he (Angel Jibra'īl) journeyed with it نزل به الروح الامين. Where did he take it? على قلبك 'Upon your heart' (Qur'ān 26:194) directly recording it into the pure heart of the Master of Both Worlds ﷺ. The Noble Prophet ﷺ would start to recite it as soon as he heard it, but Allāh Most High told him to be content on just listening to and following what Jibra'īl ﷺ recites to him: ان علينا جمعه و قرآنه 'It is surely on Us to store it (in your heart) and its reading thereof (by you after revelation is completed)' (Qur'ān 75:17). In other words, your mere listening of it will safeguard it in your heart. It will be recorded, as it is for Us to make you recite it. We will allow your tongue to engage in its recitation.

In the same manner that Allāh Most High here has stated the *sanad* of the Glorious Qur'ān, only that narration (depicting every word and action (Ḥadīth) of the Noble Prophet ﷺ) which comprises of a *sanad* is to be accepted. Without one, nothing is accepted in our Pure Sharīʿah.

Women's Service Was Also Acquired in the Field of Ḥadīth

Here, at your institution, you have female students as well. Just as Allāh Most High acquired the services of the *ʿulamā'*, Ḥadīth Scholars and men in general, He also ordained for women to play a vital role in the field of Ḥadīth. Khaṭīb Baghdādī ﷺ is a distinguished Ḥadīth Scholar. Through the course of studying the books of Ḥadīth throughout the year, our students will have also experienced illness, will have been overcome with lethargy and sleep or, at times, just been absent from the lesson. However, in contrast to that, Khaṭīb Baghdādī ﷺ states, 'I completed the *Ṣaḥīḥ al-Bukhārī* with Karīmah bint Aḥmad, a distinguished female Ḥadīth Scholar of Makkah Mukarramah whilst sitting behind a veil in just five days. I attended continuously for five days and, with the exception of eating, resting and offering prayers, I was continually engaged in its reading for the duration of five days.

Hafiẓ Ibn Ḥajar ﷺ and ʿAllāmah Dhahabī ﷺ completed the *Ṣaḥīḥ*

al-Bukhārī in an even shorter period, i.e. twelve and eight sessions respectively. They must have engaged themselves in reading throughout the night.

Khaṭīb Baghdādī ﷺ, who completed the reading of *Ṣaḥīḥ al-Bukhārī* in just five days with Karīmah bint Aḥmad, routinely commenced the reading of the Glorious Qur'ān from الحمد لله رب العالمين in the morning and by Maghrib time, as his student confirms, 'Close to the time of Maghrib prayer or at the time of Maghrib Adhān, the last *sūrah*s of the Qur'ān would be on his lips.' On one side, the sun is setting, whilst on the other, he is completing the recitation of the Glorious Qur'ān – a routine that he adopted for each and every day of his life.

The Completion of the Qur'ān in Two Nights Without Erring

I have related the story here before, of being in the company of Shaykh Zakariyyā ﷺ in Stanger. A family from Kathor [India] had travelled and settled there. The Qārī Ṣāḥeb (belonging to the family), who was a teacher [in Qur'ānic studies] in Azadville, led a few people in voluntary *(nafl)* prayers after the Tarawīḥ prayers of the twenty-seventh night. He commenced with الحمد لله رب العالمين and an hour prior to *seḥrī* time, he had already completed up to the end of Sūrat al-Kahf. He completed the remainder of the Qur'ān [in the same manner] the following night.

The astonishing thing is that not once did he repeat any word of the Qur'ān. Usually even due to speaking at a fast pace, repeating of some words becomes necessary [due to mispronunciation etc]. He in fact recited the entire Qur'ān with such perfection and clarity that we are not able to demonstrate even when reciting Sūrat al-Fātiḥah. The Qārī Ṣāḥib did not err at all, nor did he dither or waver in the course of reciting it.

At *seḥrī* time, with Shaykh Muftī Walī Ḥasan ﷺ sat on my right and Shaykh Muft Maḥmūd Ḥasan Gangohī ﷺ on my left, I called him over and made him sit opposite me at the spread and enquired, 'You

prayed the whole Qur'ān remarkably well in two nights without any mistakes! What is your normal routine of recitation?'

'I commence the recitation in the morning and complete it by Maghrib time,' he revealed.

So I asked him, 'What is your occupation?'

'I visit various shops in order to provide samples [of products],' he replied.

He would visit shops and complete an entire Qur'ān at the same time.

Daily Completion of an Entire Qur'an

The students of Khaṭīb Baghdādī ﵀ state regarding him, 'He would remain occupied in the recitation of the Qur'ān all day long. It was his routine to complete the whole Qur'ān by Maghrib time everyday. We would surround him upon its completion and, from that point on, he would relate ḥadīths to us for the entire night.' Anyhow, he completed the *Ṣaḥīḥ al-Bukhārī* with Karīmah bint Aḥmad in just five days.

The Reason for Placing the 'Book of Refuting the Jahmiyyah' at the End

Imām Bukhārī ﵀ has formulated this chapter here (at the very end). Our students often protest [that during the final discourse], I am inclined to talk about matters that interest the general public but never anything in relation to the book itself. Imām Bukhārī ﵀ has formed this chapter at the very end to refute spurious sects. It would have been more fitting to end a book that is considered the most authentic book after the Qur'ān, with narrations on the topics of penitence and pardoning of sins, blessings, glad tidings and rewards of Paradise, houris, seeing Allāh Most High [in Heaven] or the narrations which discuss the companionship and proximity of the Noble Prophet ﷺ the people will enjoy in the hereafter. Yet, he opted to introduce a chapter of 'dispute' as to say, 'We are on

the truth and you are enmeshed in falsehood!' Why is this? Why has كتاب الرد على الجهميه 'Book of Refuting the Jahmiyyah' occupied space in such a magnificent book?

A lot of people wish to influence matters according to their own conscience and understanding. If they dislike someone's speech, they assert that the speaker is engaging in delivery of contentious issues [to create discord]. Friends, this is also necessary! Were it not for the difference of opinion and nonconformity, then you would not have been so privileged to acquire a religion (*dīn*) of such uncontaminated substance.

Shaykh Ḥājī Imdādullāh Muhājir al-Makkī ﷺ was the spiritual guide, yet his followers remarked, 'O Shaykh, your book and writing is incorrect! *Ṭarīqah* has its place, but this ruling is contravening the Sharīʿah.' While maintaining respect, they had to say this to their spiritual guide and mentor. Thus, Islam would not have been preserved in this form without free-spiritedness and argument.

It is for this reason that what Imām Bukhārī ﷺ has accomplished is most important - that the religion will only remain safeguarded in its original form as long as the scholars and researchers fulfil their responsibility and remain focused all around and in every direction, be on the lookout and identify sources from which turmoil (*fitnah*) - whether *aʿmālī* (in deeds) or *iʿtiqādī* (in beliefs) - appear. Imām Bukhārī ﷺ formulated this chapter in refutation of the turmoil that existed in his day.

In Accordance with the Arrangement of the Qur'ān

Why did he formulate this chapter at the very end? He espoused this idea from the Book of Allāh Most High. He embraced this idea of refuting the spurious sects at the very end of his book, so that it is in accordance with the arrangement of the Glorious Qur'ān. How? Commence from Sūrat al-Humazah ويل لكل همزة لمزة 'Woe to every slanderer, derider' (Qur'ān 104:1), thus a mention of the enemy and opponent.

In Sūrat al-Fīl: الم تر كيف فعل ربك باصحاب الفيل ‘Have you not seen how your Lord dealt with the People of the Elephant?’ (Qur’ān 105:1) Again, there is a mention of the leaders who disobey and rebel against Allāh Most High, the Supreme Ruler.

Sūrah Quraysh لايلاف قريش ‘For the cultivating of the Quraysh’ (Qur’ān 106:1) refers to the enemies from within, i.e. when your own family and tribe antagonise you.

In Sūrat al-Māʿūn: ارأيت الذي يكذب بالدين ‘Have you seen him who denies justice?’ Here, the mention is of the enemies and also denounced are those who deny the religion.

In Sūrat al-Kawthar: انا اعطيناك الكوثر What is the last verse? ان شانئك هو الابتر ‘Surely it is your enemy whose traces are cut off’ (Qur’ān 108:3). *Allāhu akbar*! With so much wrath does Allāh Most High state this! Once again, the enemies are cited.

Sūrat al-Naṣr, Sūrat al-Kāfirūn, Sūrat al-Lahab, Sūrat al-Ikhlāṣ, Sūrat al-Falaq and Sūrat al-Nās – all of them allude to the opposition and the enemies of Allāh Most High. Sūrat al-Kāfirūn refers to the idol worshipping enemies. In Sūrat al-Naṣr, triumph for Islam through suppressing the then present unbelieving and autocratic groups, people and powers is mentioned.

Sūrat al-Lahab talks about the perpetual iniquitous and wretched household.

Sūrat al-Ikhlāṣ registers the idol worshipping individuals who ask about the ancestry of Allāh Most High.

The *Muʿawwadhatayn* (Sūrat al-Falaq and Sūrat al-Nās) relates to the black magic practiced by the Jew [on the Noble Prophet ﷺ] as well the mention of the eternal enemies of Islam.

Sūrat al-Kāfirūn قل يا ايها الكافرون overtly announces that *mudāhanat*[23]has no place in Islam. On the basis of being fellow human beings, exhibit moral conducts with everyone! Whether your neighbour is a Muslim or non-Muslim, the latter will enjoy the same rights as the ones given to a Muslim neighbour. Even when walking the streets, or at the time of travelling on a train, your fellow citizen walking or sat next to you on those occasions is deserving of the same rights. On the other hand, concerning

23 Hiding the truth (*ḥaq*) due to fear.

matters of religion and belief, لكم دينكم ولي دين 'For you is your faith, and for me, my faith.' This whole process commenced from Sūrat al-Humazah and every *sūrah* communicated it.

Next, Sūrat al-Naṣr foretold the passing away of the Noble Prophet ﷺ. He spent his entire life tolerating the maltreatment of the enemies. The address to the Ummah is that 'Your Noble Prophet is departing the world, but only after he has overwhelmed the enemies of Islam.'

Moving on, the enemy type is referred to تبت يدا ابي لهب و تب 'Perish the two hands of Abū Lahab, and perish he!' (Qur'ān 111:1) He is the same uncle who was the happiest of them all on the occasion of his nephew's birth – the narration has been recorded in *taʿlīq*[24] form in *Ṣaḥīḥ al-Bukhārī*, which states that Abū Lahab appeared in someone's dream, so he was asked, 'How were you treated?'

Abū Lahab replied, 'You can see me. This is my situation. But when Allāh blessed my brother ʿAbdullāh's household with the birth of a son, my slave-girl, Thuwaybah, imparted the glad tidings, 'Your brother's home has been blessed with the birth of a baby boy!'

I was so elated with the news that in response I gestured with my finger towards her, implying, 'You may leave, you are free!'' So, in the dream, he pointed towards the area of skin between his index finger and thumb and said, اني سقيت بهذه 'I am provided a drink through this as a reward for that instance where I gestured with this finger to free Thuwaybah out of joy at the news of the Messenger of Allāh's birth. I receive a liquid [water and honey] to drink, and you will see it is continuously in my mouth. Even now I am not taking it out.'

Now, if we as *ummatī*s of the Noble Prophet ﷺ endeavour to move closer to him, then why will he not invite us to himself? Despite Abū Lahab being an obdurate enemy [of Islam], and with his whole family hell bent on antagonising the Noble Prophet ﷺ - as a family it was this family, Abū Lahab, his wife and son who most beleaguered the Noble Prophet ﷺ - yet اني سقيت بهذه. So after اذا جاء نصر الله, this is also a reference to the biggest enemy of Islam.

Thereafter, in قل هو الله احد it has been reported that the enemies

24 When the whole chain of narration (*sanad*) or part of it is omitted

gathered and approached the Noble Prophet ﷺ to offend, ‘Every one of us present is able to identify and name his father, son, grandfather and great grandfather, so what is the ancestry of your Lord? Tell us who his son is, and whose son is he!’

Allāh Most High revealed its answer by addressing the Noble Prophet ﷺ: قل ‘Say,’ O Messenger of Allāh, do not distress, do not be despondent, say to them هو الله احد (The truth is) ‘Allāh is One’ (Qur’ān 112:1).

This too is in regards to the enemy. These questions were designed to torment. The Noble Prophet ﷺ knew as well what to say to them, but he must have undergone so much pain that, ‘O Allāh, despite being your creation, they pose such questions regarding yourself and are contemptuous.’ So this *sūrah* contains a mention of those people who mocked Allāh Most High.

Following the same pattern, in قل اعوذ برب الفلق the black magic performed by the Jewish individual is referred to. Upon being affected with black magic, the Messenger of Allāh Most High ﷺ was visited by Jibra’īl ؑ with the two *sūrah*s (Sūrat al-Falaq and Sūrat al-Nās). As he recited one verse at a time, each of the eleven knots in the hair untied itself each time he recited a verse from the two *sūrah*s, until all the knots were untied at the recitation of the eleventh verse من الجنة و الناس. The enemies are discussed yet again.

So this whole concept of introducing كتاب الرد على الجهمية ‘Book of Refuting the Jahmiyyah’ at the end of the compilation was solely to align it with the arrangement of the Glorious Qur’ān. Furthermore, in one of these *sūrat*s, Sūrat al-Naṣr, Allāh Most High announces the [imminent] passing away of the Noble Prophet ﷺ: فسبح بحمد ربك واستغفره ، انه كان توابا ‘Then pronounce the purity and praise of your Lord, and seek forgiveness from Him. Surely He is Ever-Relenting’ (Qur’ān 110:3). So after the remembrance of Allāh Most High through *tasbīḥ* and *taḥmīd*, it is time to supplicate and seek forgiveness.

The Book [of Allāh Most High] is now complete. Sūrat al-Naṣr is followed by Sūrat al-Lahab which is also a *duʿā’* - a *duʿā’* against the enemies. To ask Allāh Most High through *al-Ism al-Aʿẓam* is desirable (*mustaḥab*), and Sūrat al-Ikhlāṣ contains it. Thereafter, the process

of supplicating continues and Sūrat al-Falaq and Sūrat al-Nās contain a concluding *duʿā’*. Similarly, Imām Bukhārī ﵁ conveyed the narration of *tasbīḥ* and *taḥmīd*, سُبْحَانَ اللهِ وَ بِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْم as the final word. I will now read the final words and, thereafter, we will supplicate Allāh Most High. May Allāh Most High enable us to correct our focus and goal. May He make our hearts clean, pure and unblemished. May He bestow us with the ability to keep our imaginations and thoughts uncorrupted.

بِسْم اللهِ الرَّحْمٰنِ الرَّحِيْم، عَنْ اَبِيْ هُرَيْرَةَ رَضِي اللهُ تَعَالى عَنْهُ قَال قَالَ النَّبِيُّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَلِمَتَانِ حَبِيْبَتَانِ الِى الرَّحْمٰن ، خَفِيْفَتَانِ عَلى اللِّسَان،
ثَقِيْلَتَانِ فِي الْمِيْزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم،
وَصَلَّى اللهُ تعالى عَلى خَيْرِ خَلْقِهِ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ

18

Initiating and Ending of the Qur'ān with the Mention of the Prophet of Mercy and Great Battles ﷺ; the Ḥadīth of Hiraql; and the Book of Refuting the Jahmiyyah

آدم کے لئے فخر یہ عالی نسبی ہے
مکی، مدنی ہاشمی ومطلبی ہے

پاکیزہ تر از عرش وسما، جنت وفردوس
آرام گہِ پاک رسولِ عربی ہے

آہستہ قدم، نیچی نگہ، پست صدا ہو
خوابیدہ یہاں روحِ رسولِ عربی ہے

اے زائر بیت نبوی یاد رہے یہ
بے قاعدہ یاں جنبشِ لب بے ادبی ہے

کیا شان ہے اللہ رے محبوب نبی کی
محبوب خدا ہے وہ جو محبوب نبی ہے

بجھ جائے ترے چھینٹوں سے اے ابرِ کرم آج
جو آگ مرے سینہ میں مدت سے دبی ہے

علامہ سید سلیمان ندوی رحمۃ اللہ علیہ

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه،صَلَّى اللّٰهُ تَعَالیٰ عَلَيْهِ وَعَلى اٰلِهِ وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،

اما بعد! فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم ،بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن، الرَّحْمٰنِ الرَّحِيْم، مَالِكِ يَوْمِ الدِّيْن، اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْن، اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْم، صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ، غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّالِّيْن﴾ آمين،

May Allāh Most High populate this *masjid*. May He make those who have helped and contributed towards its construction prosperous. May He preserve this darul uloom forever and advance its munificence to every corner of the globe.

The Reason for Bringing the 'Book of Refuting the Jahmiyyah' at the End

My reason for the recitation of Sūrat al-Fātiḥaḥ is on a par with what I just mentioned there, regarding *Saḥīḥ al-Bukhārī* being اصح الكتب بعد كتاب الله 'Most Authentic Book After the Book of Allāh' which culminated on كتاب الرد على الجهمية 'Book on refuting the Jahmiyyah – a chapter title with a profoundly clear message. This is a collection of ḥadīth, and may Allāh Most High forgive me, but why has Imām Bukhārī ﷀ adopted such a harsh and uncompromising approach?

There, I answered this by highlighting and asking for people to ponder on the ending of the Glorious Qur'ān - the last few *sūrah*s. Every *sūrah* contains a mention of the enemy! As to counsel, 'Stay away and protect yourselves from them. They have mocked My beloved Prophet, this family, this leadership, these people!' A specific mention of Abū Lahab is made.

I also stated in that gathering that اذا جاء نصر الله informs of the imminent death of the Noble Prophet ﷺ. Death was going to occur at its prescribed time. However, in Khaybar, a Jew made every effort to poison the Noble Prophet ﷺ and, prior to that, black magic was performed on him. The purpose for positioning these *sūrah*s [Sūrat al-Falaq and Sūrat al-Nās] at the very end is to impart a message for the people to come till the Day of Judgement. The message is: 'The Jews read about the Noble Prophet ﷺ in their books and scriptures. Even before seeing, meeting or knowing him, they were determined to take a pledge of allegiance (*bayʿah*) on his righteous hands wherever they encounter him and in whatever circumstances, without any hesitation. They lay in wait for him for generations.

That is why many people from Yemen and many other places came and settled in Madinah Munawwarah. For this very purpose, Tubbaʿ built some houses for those people who came and waited in anticipation of the Noble Prophet's ﷺ arrival. He ordered for these houses to be built specifically for the arrival of the exalted self of the Noble Prophet ﷺ. It was Allāh Most High 's splendour that centuries later, the residence where the Noble Prophet ﷺ

initially stayed, where the blessed camel of the Noble Prophet ﷺ stopped - since the Noble Prophet ﷺ had stated: إِنها مأمورة, ‘It has its instructions’ - was indeed a house from the very many built by Tubbaʿ, owned then by Sayyidunā Abū Ayyūb al-Anṣārī رضي الله عنه.

Jealousy Is an Evil Malaise

Even after they had come to understand clearly what the truth was through the signs that had emerged before them, once they saw that he (the Last Prophet) is from the Arabs, they rejected him purely on the basis of jealousy. The final verse of Sūrat al-Falaq confirms this: من شر حاسد اذا حسد ‘and from the evil of an envier when he envies’ (Qur’ān 113:5). What an evil malaise jealousy is, in that it caused them to reject such a great blessing, despite having already accepted him within their hearts sincerely as the truthful, last and awaited prophet. But merely out of jealousy they rejected him: حسدا من عند انفسهم ‘all out of envy generating from their hearts’ (Qur’ān 2:109). May Allāh Most High safeguard us from this disease.

The scholars state that jealousy was the first sin ever to be committed in the court of Allāh Most High. In regards to this, they state that when the angels prostrated before Sayyidunā Ādam عليه السلام, Iblīs became envious. Others have opined that his overall state was one of haughtiness (ʿ*ujb*) as the Glorious Qur’ān states: خلقته من طين ‘You have created me of fire and created him of clay’ (Qur’ān 7:12). Whether the sole reason was ‘jealousy’ or’ haughtiness’, therein lies hope of most sins being pardoned by Allāh Most High quickly. However, there is no hope of quick forgiveness concerning sins related to Satan.

Sins Are of Two Types

Shaykh Zakariyyā رحمه الله wrote a booklet titled *Strike*. It was his practice to pass his literary compositions to his associate ʿ*ulamā’* [for checking] and, after their demise, he continued to pass them onto his students. He gave this particular book to Shaykh Muftī Maḥmūd

Gangohī ﷺ for checking and for making any noteworthy changes. He (Shaykh Gangohī ﷺ) marked the book for a change to be made in one particular place. When we read it out to the shaykh, he instructed us to check where marks had been made.

One mark was made in a place where Shaykh Zakariyyā ﷺ had written, 'Sins are of two types: one type is that which is due to the effect the soul has on a human being (*nafs*). For example, if the soul desires wealth, then the soul will encourage the human being to acquire it through lying or any other unlawful mean, thus the seizing or appropriation of someone else's property or wealth will occur. Health is a great blessing of Allāh Most High, yet instead of displaying gratitude for this wonderful bounty, the human being goes on to commit the sin of adultery because of the craving of the soul. Equally, those who have the bad habit of consuming alcohol tend to do so because of the urge emanating from the soul.'

However, all of these sins fall in the category of sins which the human acknowledges as sins whilst committing them. He well and truly understands the reprehensible nature of his actions. And in order to avoid being caught, the thief will carry out his misdeed inconspicuously. Shaykh Zakariyyā ﷺ states that if one understands the nature of his action as being contemptible, then at least there is hope of him expressing penitence sooner rather than later.

He further added, 'The second is that which the human being has inherited from Satan, which includes, jealousy, arrogance, conceit, hatred, pride, boastfulness, and considering oneself superior to others. The shaykh stated that all of these fall into a category where the one engaged in them does not necessarily deem to acknowledge them as sins [nor does he perceive their existence within his deportment]. If he is unable to acknowledge them as sins, either at the time of committing the sin, afterwards, or even after being made aware by someone, then when will he seek forgiveness?

Shaykh Muftī Gangohī ﷺ marked this particular theme to highlight his concern that 'the general public might begin to indulge at liberty in the sins which have been marked as اَهْوَن 'easier'.

The shaykh replied, 'I passed the booklet onto you so that you may make the changes willingly.' But this point is as it is, as there

is a comparison in the ḥadīth itself: الغيبة اشد من الزنا 'Backbiting is more serious than adultery.'

Now no gathering of ours is void of backbiting. In actual fact, we tend to acknowledge adultery as an abominable manifestation as opposed to backbiting, yet it is the latter that has been labelled as more severe than adultery. [The explanation given is that] the adulterer will show remorse as soon as he comes to terms with what he has done after gathering his senses from the intoxication of adultery. On the other hand, the backbiter neither counts his actions amongst those violating the laws of Allāh Most High or as being sinful, nor does he come to realise this infringement thereafter.

Despite waiting in anticipation for centuries, they showed animosity towards the Master of Both Worlds ﷺ due to 'jealousy' and did not bring faith (*īmān*) upon him. The Glorious Qur'ān has specifically referred to this sin: من شر حاسد اذا حسد 'and from the evil of an envier when he envies.' Their enmity towards the Noble Prophet ﷺ made them restless, that they could not bear the sight of him walking alive as the following verse states: و من شر النفاثات في العقد 'and from the evil of the women who blow on the knots' (Qur'ān 113:4).

Perhaps, in order to follow the pattern of the Glorious Qur'ān of alluding to the enemies on its culmination, Imām Bukhārī ؒ chose to complete his *Ṣaḥīḥ* with the 'Book on Refuting the Jahmiyyah'on those very basis.

Maintain the Previous Name of the Book

Once, Shaykh Zakariyyā ؒ was in receipt of a letter from some shaykhs, requesting him to change the name of a book he had written and which had been published for a number years, due to the title being an impediment to the benefit generated by the book.'

In response, the shaykh dictated his reply to his son in law, Ḥakīm Ilyās Ṣāḥib, 'Should another edition of this book be published in the future, then its name should be changed, as I have

received a letter from so and so from Lucknow asking for the title to be changed. I have no objection with it. You ponder upon it too!' When he dictated this part, I said, "Shaykh, if you decide to change the title of your book, it will create uncertainty in the readers' minds as they might conclude that compared to the shaykh's opinion prior to the title change, his opinion has probably changed too because of the change in title.'

As soon as I uttered this sentence, the shaykh dictated the following words: 'Some of my friends have queried this name change, and their concerns are valid, thus the title will remain the same.'

Allāhu akbar! The *quṭub* of his era! Yet he conformed to the opinion of an inferior student. Just now, these people were announcing, 'Shaykh, shaykh' - their remarks made me sweat. May Allāh Most High safeguard us, since who is 'shaykh'? In the hereafter, we shall learn who really is a shaykh! Who is superior and who is inferior.

فسوف ترى اذا انكشف الغبارُ
تحت رجلك فرس ام حمار؟

Greatness and insignificance will surely become apparent in the hereafter. Despite the shaykh's elevated spiritual and scholarly status, he still sought rectification from a student and Muftī Ṣāḥib.

Motivation Behind Reciting Sūrat al-Fātiḥah at the Beginning

I spoke over there on the topic of Imām Bukhārī's 'Book of Refuting the Jahmiyyah' and have recapped all of that here. Since it is an inaugural ceremony of this *masjid* and building of darul uloom, very much keeping this in mind, I recited Sūrat al-Fātiḥah.

The manner [of covering specific themes] exhibited by the Glorious Qur'ān upon its completion, is very much manifested in the opening verses: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن، الرَّحْمٰنِ الرَّحِيْم، مَالِكِ يَوْمِ الدِّيْن 'All praise is due to Allāh, the Lord of the Worlds. The Beneficent, the Merciful. Master of the Day of Judgment' (Qur'ān 1:2-4), meaning, I am the Creator, I am the Master, and I will indeed hold you

accountable for every undertaking of yours and every second of your life will be reflected upon.

In the following verses, Allāh Most High states: ‘O people! I am your Creator, upon your entry in the world, you will find two paths awaiting you – one path will be of the prophets and saints whilst the other will be of their enemies.

اهدنا الصراط المستقيم ‘Guide us on the straight path’ (Qur’ān 1:6). Be wary of treading the path other than the one adopted by the prophets and righteous servants [of Allāh Most High].

Moving on, بسم الله الرحمن الرحيم ،الم ،ذلك الكتاب لا ريب فيه، هدى للمتقين ‘In the name of Allāh, Most Beneficent, Most Merciful. Alif, Lām, Mīm. This Book, there is no doubt in it, is guidance to those who fear Allāh (against evil)’ (Qur’ān 2:1). The verses delineate the characteristics of those who are conscious of Allāh Most High.

Thereafter, اولئك هم المفلحون discusses the believers of the books, believers of the prophets and those that follow their ways - not only in deeds and actions. هدى للمتقين indicates towards the condition of the heart – thus, those who possess these characteristics are . ‘And it is just these who are successful’ (Qur’ān 2:5).

The following verse demarcates the path other than the ones who are conscious of Allāh Most High: ان الذين كفروا سواء عليهم اانذرتهم ام لم تنذرهم لا يؤمنون ‘Surely those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe’ (Qur’ān 2:6). After ولهم عذاب عظيم ‘And there is a great punishment for them’ (Qur’ān 2:7), a third group is referred to: و من الناس من يقول آمنا بالله they confess their belief in Allāh Most High and on the Last Day, but Allāh Most High has classed them as و ما هم بمؤمنين ‘Yet they are not believers’ (Qur’ān 2:8).

The Noble Prophet ﷺ Tolerated the Hypocrites Throughout His Entire Life

During a programme, I once mentioned that every single aspect of the life of the Master of Both Worlds ﷺ is a challenge. On the one

hand, you [the cynics] claim that ‘Islam spread by the sword’ but on the other hand, the blessed *sīrah* and life of the Noble Prophet ﷺ is proof of how he tolerated the many hundreds of hypocrites throughout his life. *Allāhu akbar*!

They were with him at all times and in all places to the extent that, on one occasion, he was on his way to visit Sayyiduna Saʿd ibn ʿUbādah and, upon coming across some Muslims and non-Muslims assembled in one place, the Noble Prophet ﷺ began to counsel them. However, ʿAbdullāh Ibn Ubayy, the leader of the hypocrites, derided the Noble Prophet ﷺ, ‘Keep yourself and your conveyance away from us! We cannot tolerate its smell! Dust kicked by it is travelling in our direction!’ The Noble Prophet ﷺ was standing amongst the Companions, the altruistic Companions, regarding whom you lay claim that they conquered the world by the sword! Then why did the sword remain sheathed?

[Instead] at that moment, the Noble Prophet ﷺ gestured with his blessed hand towards them to exercise patience and fortitude. And just look at their patience and fortitude! Even though there was every reason for their blood to boil over and retaliate in a deadly manner at a later date, one gesture of the Noble Prophet ﷺ sufficed.

The Story of *Al-Ifk* (the Incident of Slander)

Whilst the Noble Prophet ﷺ was on his way back from the Battle of Muraysīʿ, the hypocrites spread false rumours concerning Sayyidah ʿĀ’ishah , who was left behind. Not for one day, two days or for a week, it was in fact for many weeks that the whole episode put the Master of Both Worlds ﷺ, the Respected Companions , and Sayyidah ʿĀ’ishah under considerable stress. Who did Allāh Most High choose for this slander? *Allāhu akbar*! The most adored and beloved wife from all the Chaste Wives was made a target of this slander. Consequently, regarding the matter in hand, the Prophet of Allāh ﷺ ascended the pulpit [to address the Respected Companions]. Has there been such a king or ruler in the world? If you claim that the world was conquered as a result of the sword

and an altruistic army, then how were these hypocrites tolerated. Even at a time when such insolence was on display, the Noble Prophet ﷺ is asking the Respected Companions ﷺ to keep a cool head يسكّتون. It was when Sayyidah ʿĀ’ishah ﷺ was exonerated by Allāh Most High through [revelation], that the Noble Prophet ﷺ was instructed to punish those who slandered.

Look at the excellence of Islam! The sincere Companions – Sayyidunā Hassān ibn Thābit, Sayyidah Ḥamnah bint Jaḥash and Sayyidunā Misṭaḥ ibn Athāthah ﷺ were chastised through receiving the *ḥadd al-qadhf* (eighty lashes – a punishment for slandering). Besides, the many hypocrites, amounting to their hundreds, were spared from punishment in this world, so that they taste the punishment of the Ḥereafter. Will any religion, king, power or government tolerate and overlook such impertinence?

A Contrast to Sayyidunā Yūsuf’s ﷺ Story

Take a look at the story of Sayyidunā Yūsuf ﷺ! Upon being caught out on the last door, Zulaykhā shifted the blame on him. However, as the Minister of Egypt (ʿAzīz Miṣr) interrogated, ‘What is going on between you?’ She made the allegations. But evidence was required to distinguish the truthful one from the dishonest , and وشهد شاهد من اهلها ‘And a witness from her family testified’ (Qur’ān 12:26).

Qur’ānic exegetes report that a suckling infant in the lap of a mother (close by) spoke and gave evidence, saying: ‘If his shirt is torn from the front side, then she is true and he is a liar [he is to blame]; and if his shirt is torn from behind, then she is telling a lie and he is truthful [she is to blame].’ When it was seen [to have been ripped from the back], Sayyidunā Yūsuf’s ﷺ innocence was proven, and who was the judge in this affair? A suckling infant was given the ability to speak.

At that instance, the Minister of Egypt along with others, was present to witness the ability to speak given by Allāh Most High to this suckling infant - who gave evidence in favour of Sayyidunā

Yūsuf's ﷺ chastity! Yet he was still imprisoned. And here, the Master of Both Worlds ﷺ punished not even one hypocrite! So Friends, The group referred to in the verse و من الناس من يقول آمنا بالله is the group of the hypocrites.

The Story of Shaykh Sahāranpūrī

A few years back, when certain calamities or very important or rare incidents occurred, you would read or hear about such material of an extraordinary nature. For example, When Shaykh Sahāranpūrī was sent to Nainital jail, the judged during the trial asked him, 'When you were on this journey, an attendant of yours wished to accompany you. Why did you refuse him permission to travel with you?'

What had transpired was when the shaykh was making preparations for this journey, people witnessed an individual well known for constantly engaging himself in the Remembrance of Allāh, offering Tahajjud prayer and weeping, come to him and pleading at his feet say, 'O shaykh, I will travel with you.'

However the shaykh refused him permission, 'No, nobody will accompany me.'

People were astonished to see the shaykh take objection for him to travel for *ḥajj* with him, even though it was at his own expense. In the courtroom the judge asked, 'Why did you refuse an individual named ʿUbaydullāh to accompany you on your journey?'

The Existence of Islamic Institutions in the Current Climate Is Nothing but Allāh Most High's Favour

As I have just stated, the existence of these Islamic Institutions and their continued activities in the current climate is nothing but a miracle of Islam - otherwise, no force can safeguard them. May Allāh Most High protect the Sacred Ḥarams (Masjid Ḥarām and Masjid Nabawī).

Friends, may Allāh Most High protect both Masjid Ḥarām and Masjid Nabawī. May He protect Masjid Aqṣā and all the *masjid*s and *madrasah*s. May He keep us steadfast on the ways of our pious predecessors.

May Allāh Most High endow Shaykh Salīm with vigour and energy. *Mashā Allāh*, he is still young! Some thirty-five years ago, when we first started our efforts for the darul uloom, I still remember the precise words of our Muḥammad Bhāi Atchā of Bolton. I remarked, '(Just like this institution,) fifty odd houses could be purchased for the price we paid to purchase the building for Darul Uloom Bury. I had been imām at their *masjid* in Bolton for a number of years. After listening me out, he said, 'Mawlānā, I have been observing you for so many years, and this task is a challenging one – a mammoth task, an extensive project. However, as you are young, *mashā Allāh*, Allāh willing, you will be able to undertake this work and fulfil its demands.' It was due to the faith these friends had, their assistance and endeavours, that Allāh Most High shower his blessings on these undertakings. Likewise Shaykh Salīm is young too - pray that Allāh Most High blesses him in his health and accepts this institution. Recite *durūd sharīf*:

اَللّٰهُمَّ صَلِّ عَلى سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا و مَوْلانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلى الْمُرْسَلِيْنَ
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ،

19

The Statement, 'Two Sentences, Beloved to the Merciful' of the Master of the Proclamation, 'I Have Been Given Concise Utterances' ﷺ: Count Your Words Before Speaking

“After introducing thousands of ḥadīths, Imām Bukhārī ﵀ intends to render advice by introducing the word كَلِمَتَان (two sentences) in the final ḥadīth of the final chapter of his *Ṣaḥīḥ*. Think before your tongue utters a single word, and often the eye gestures, thus before the gesture, ponder on whether it could be a means for salvation in the hereafter or whether it could be the means of one entering the Hellfire. Not only is our every action and sentence deemed to be too important to be omitted from the book of deeds, but every word that we utter is recorded too - and it may well determine the fate of the human being. As a result, Imām Bukhārī ﵀ introduced the ḥadīth كَلِمَتَان to explicate for one to ‘weigh your every word before you speak in order to safeguard the article of faith (*kalimah tawḥīd*). Consequently, this lifelong good habit will ensure that لا اله الا الله محمد رسول الله is the last word that emanates from your tongue.’”

(page 332)

اَلحمدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّآتِ اَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ
وَمَنْ يُضْلِلْ فَلا هَادِىَ لَهُ وَنَشْهَدُ اَنْ لا اِلٰه اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَنَشْهَدُ
اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه،صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهِ
وَصَحْبِهِ وبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا،
اَمَّا بَعْدُ،

May Allāh Most High accept these graduating girls, accept their families, *madrasah* and the management team. May it lead to our salvation in the hereafter. We undertake and commit various deeds, but the scale of the deed, whether it is small or big, holds no relevance in the court of Allāh Most High. Since even a small act which the human being deemed light and trivial can be sufficient to find one accountable and wanting. Likewise, a small deed could suffice in order to attain salvation.

Imām Muḥammad ﵀

In Leicester, I related a story concerning Imām Muḥammad ﵀ on the occasion of the completion of *Ṣaḥīḥ al-Bukhārī* . As well as being a special student of Imām Aʿẓam Abū Ḥanīfah ﵀, the literary and

jurisprudential reliance of the Ḥanafī and Shāfiʿī school of thought is on no other than Imām Muḥammad ﵀ himself.

Imam Shāfiʿī ﵀ himself states, 'Whatever I achieved is through Imām Muḥammad ﵀. My literary and jurisprudential endeavours have resulted because of his books.'

The Ḥanafī school of thought is entirely based on his works. They are: *al-Mabsūṭ*, *al-Jāmiʿ al-Kabīr*, al-*Jāmiʿ al-Ṣaghīr*, *al-Siyar al-Kabīr*, *al-Siyar al-Ṣaghīr*, and *al-Ziyādāt*. This is a blessing and a great favour of Imām Muḥammad ﵀ entirely. So much so that this chain of knowledge will continue till the Day of Judgement.

However, after his death, someone saw him in a dream and asked, 'How were you dealt with?

He replied, 'I was presented in the court of Allāh but was told, "O Muḥammad, Go! You have been pardoned!" Forgiveness regarding which matter? He spent his entire life studying jurisprudence assiduously. He was unparalleled and as someone said due to being a namesake [of the Noble Prophet ﷺ]: 'We have not seen the 'big' Muḥammad yet, by looking at the books of the 'small' Muḥammad, it gives us an idea of the lofty status the 'big' Muḥammad attained.'

Despite being lauded to this extent, in the court of Allāh Most High, his literary endeavours went unnoticed; in fact, Allāh Most High stated, 'O Muhammad! You have been forgiven!' and for what?

It was then revealed to him, 'On one occasion you dipped your pen into an ink pot; however, prior to commencing with your writing a fly took its spot inside it. You thought that "if the fly is disturbed through any movement of mine, then it will not be able to quench its thirst!' You waited till it drank from the inkpot. You resumed with your writing after it flew away.' Imām Muḥammad ﵀ was told, 'As you showed mercy on this inferior creation of mine, you will be forgiven.'

Count Your Words Before Communicating

After introducing thousands of ḥadīths, Imām Bukhārī ﵀ intends to render advice by introducing the word كَلِمَتَان (two sentences) in

the final ḥadīth of the final chapter of his *Ṣaḥīḥ*. Think before your tongue utters a single word, and often the eye gestures, thus before the gesture, ponder on whether it could be a means for salvation in the hereafter or whether it could be the means of one entering the Hellfire. Not only is our every action and sentence deemed to be too important to be omitted from the book of deeds, but every word that we utter is recorded too - and it may well determine the fate of the human being. As a result, Imām Bukhārī ؒ introduced the ḥadīth كَلِمَتَان to explicate for one to 'weigh your every word before you speak in order to safeguard the article of faith (*kalimah tawḥīd*). Consequently, this lifelong good habit will ensure that لا اله الا الله محمد رسول الله is the last word that emanates from your tongue.'

Ḥakīm al-Ummah, Shaykh Ashraf ʿAlī Thānawī's ؒ thousands of sayings have been compiled in countless voluminous books, but he himself states: 'I think before I speak; I ponder upon every sentence before uttering it.' On the contrary, our tongues operate like a pair of scissors!

This is what Imām Bukhārī ؒ is informing the human race to take control of, especially as each and every word could be the decider - whether here or there [Paradise or Hell]. Throughout the year, the girls have studied the six authentic books of ḥadīth - may Allāh Most High enable us to put into practice all that has been studied and grant us the ability to venture further in this cause. May He enable us to read and study these books repeatedly. The most important demand is to instil it in the heart and mind. May He enable us to do so.

The student and the Professor

Many years ago, a student enrolled at a University. There he was asked, 'What have you studied?'

He replied, 'Urdu, Arabic, Morphology, Syntax, Logic, Eloquence, Jurisprudence, Qur'ānic exegeses and solely Ḥadīth (Prophetic Traditions) in the final year of studies and even in the final years the emphasis was on ḥadīth'.

As the professor had previously come across the names and books [of Ḥadīth and what they entailed], he queried, 'At our Universities, we exercise great care to avoid any recurrence [of modules, books etc], but each book you have just enlisted, namely, *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim*, *Sunan Abū Dāwūd*, *Jāmiʿ al-Tirmidhī*, *Ṣunan al-Nasā'ī,* and *Sunan Ibn Mājah*, comprises of many ḥadīths that are recurring, so much so that rarely you will find any particular ḥadīth that is only found in one collection [from the six mentioned above]. So why do you waste your time in this? What is the purpose of recapping them so many times?'

At times like this, Allāh Most High's special help descends. The student said that 'I pondered for a moment and thought to myself that how can I answer him? Immediately, Allāh Most High provided me with an answer in my heart. I asked him, "How many newspapers have been printed today in the whole of Britain?"

'You cannot add a figure to it, since they are countless. Many are printed in every city – daily, tabloid, broadsheet, weekly news editions and the list goes on,' he said.

'Coincidentally, I had read a news story on that day, so I said to him, "I read such a story in such a newspaper today." He said that he had read the same news story but mentioned a different newspaper to the one in which I came across this story. Then I said to him, "If a story is covered by one particular newspaper, then what is the point in printing it in several newspapers? Why do they not introduce a policy where the publishers distribute the news items to avoid repetition?"

He said, 'You do not need to explain further. I understand, and it was actually my question that was erroneous.'"

Why the Recurrence of Ḥadīth?

I said to the student something I have stated many times during lessons, and that is, 'Have you ever deliberated as to why you students are made to study the same ḥadīths repeatedly? At the very beginning, in the first class, the students are made to memorise ten

ḥadīths, thereafter, twenty or so, and then forty ḥadīths are learnt by them. In *Durūs al-Tārīkh al-Islāmī*, we read سَرْدُ مأة حديث شريف, the one hundred ḥadīths, which the students memorise and Shaykh Ibrahim Desai رحمه الله used to listen to from memory. If you look further, then *Riyāḍ al-Ṣāliḥīn* and for some time, it was *Mashāriq al-Anwār*. Now, we've got *Mishkāt al-Maṣābīḥ* and the collection of *al-Ṣiḥāḥ al-Sittah*. *Riyāḍ al-Ṣāliḥīn*, in all essence, is made up of ḥadīths taken from the *al-Ṣiḥāḥ al-Sittah* wholly.

So I said, 'Why the recurrence?' A real purpose is behind the recurrence – a huge motive surrounds the idea of repetition, i.e. when we study the ḥadīths which refers to the Noble Prophet ﷺ making his way to perform the call of nature (*istinjā'*) and the method he applied, then more than forty etiquettes of performing *istinjā'* have been narrated. The particular ḥadīths, their location, how they have been presented and the underlying reasons behind their narration demands a recurring approach. Similarly, in the chapter of ablution (*wuḍū'*), the method of performing it along with *tayammum*[25] merits this. And so too is the social and domestic sphere of the Noble Prophet's ﷺ life analysed through various ḥadīths. Ultimately, you read ḥadīths, but it creates an image in your mind which enables you to depict the scene of the Respected Companions رضي الله عنهم eagerly awaiting the Noble Prophet ﷺ in Masjid Nabawī to open the door [of his blessed room - which was almost like an extension of Masjid Nabawī].

Shaykh ʿAbd al-Mannān Dehlawī رحمه الله

Shaykh ʿAbd al-Mannān Dehlawī رحمه الله was a friend of mine who used to come to spend the whole month of Ramaḍān in *iʿtikāf* with Shaykh Zakariyyā رحمه الله. He was a very loving man. Despite being a very learned scholar (*ʿallāmah*), he, during *iʿtikāf*, would lay his bedding in the corner near the shoe area, completely opposite Shaykh Zakariyyā رحمه الله.

When he travelled to Pakistan, he was present in a few gatherings with ʿAllāmah Yūsuf Binorī رحمه الله. He said to me that 'first time

25 An act of dry ablution performed in place of wuḍū' or ghusl using sand or dust.

in my life a gathering has been organised with my name!' He then added, 'He (ʿAllāmah Yūsuf Binorī ﵀) announced and extended an invitation to all the darul ulooms to participate in a large programme. Eminent and renowned scholars were invited. In the gathering, addressing me, Allāmah Yūsuf Binorī said, 'Recite the Arabic poetry which you recited [earlier]. Recite such a poem, such a poem. He asked me to recite various poems.'

He was very affectionate towards me and even visited our village Naroli.

Shaykh Shams al-Dīn Randerī ﵀ was of Pathan origin from Suwat – where circumstances are volatile today. May Allāh Most High establish safety and peace there. Thus, upon hearing a few odes from the mouth of Shaykh ʿAbd al- Mannān ﵀, he remarked, 'This man is nothing but a phenomenon and wonder. He is a wonder of the world. He is unparalleled.' He was highly praised. So when Shaykh ʿAllāmah Yūsuf Binorī ﵀ invited the scholars and students of all darul ulooms, he addressed them by eulogising about Shaykh ʿAbd al- Mannān ﵀: 'I do not know about the Arab world, but, in my opinion, within the whole of Asia, he is the most formidable poet of the Arabic language.'

For that reason, upon Jamal ʿAbd al-Naṣir's visit to India, Indira Gandhi organised a very large gathering in his welcome. With Jamal ʿAbd al-Naṣir's language being Arabic, to pay homage to him, government officials visited Shaykh ʿAbd al- Mannān ﵀ in relation to reading Arabic Ode's and poetry of praise and adoration. They told him that 'the Prime Minister extends an invite to you for such and such reason.'

Shaykh ʿAbd al- Mannān ﵀ wrote an ode acclaiming Jamal ʿAbd al-Naṣir, which the official took away. Nevertheless, the government went back to him, 'We tried long and hard to find someone who would read the poem [on the day] but could not find anyone in that respect!' Ultimately, Shaykh ʿAbd al- Mannān ﵀ presented the poem in the government assembly.

Where Did Lightning Strike, and Where Did the Fire Burn!

Shaykh ʿAbd al- Mannān's رحمه الله bedding in *al-Dār al-Jadīd* (New Building) was at the main entrance of the *masjid*, near the shoe area used by those attending prayer. He would rest there and, in actual fact, he did not even have bedding or anything of that sort. After staying with us, he left for *ḥajj* by heading straight to Bombay Airport with nothing but a betel leaf bag similar to Shaykh Islamul Haque's رحمه الله containing just a *lungī*. He would have nothing else with him at all. He did not even possess two pairs of clothing! That is why on a Friday, he would wear his *lungī* to enable him to put his clothes into washing. Once they were clean and dry, he would wear them again. So with Shaykh Zakariyyā رحمه الله in his place of *iʿtikāf* behind a veil, he, from his bedding, would gesture towards the shaykh and would melodiously say:

اُس طرف سے پردہ اٹھا اور اِدھر آگ لگی
برق چمکی تھی کدھر اور کدھر آگ لگی.

The veil was lifted over there, yet, here, the fire burnt,
Where Did Lightning Strike, and Where Did the Fire Burn!

Thereafter he would cry heavily.

The Respected Companions رضي الله عنهم were always waiting for the veil of Sayyidah ʿĀ'ishah's رضي الله عنها house to lift. When will the sun and the moon appear? [was what they yearned for]. [Their life revolved around] the life of the Messenger of Allāh ﷺ who visited the *masjid*, consumed food [albeit meagre], travelled, participated in *jihād*, delivered sermons, addressed the people, led them in prayers and the Respected Companions رضي الله عنهم would weep [on witnessing and hearing various accounts].

The Messenger of Allāh ﷺ once counselled the people from the pulpit for an entire day. He would take his place on the pulpit after every *ṣalāh* and would continue from where he left off. Regarding this day, the Respected Companions رضي الله عنهم have stated that 'the Messenger of Allāh ﷺ informed us of all the occurrences that are

to happen before the Day of Judgement and in the hereafter. He told us about every event.'

The Meaning of Ilāh

The purpose of studying all these texts is to gain recognition of the exalted self of the Noble Prophet ﷺ. When we pray *Lā ilāha*, *ilāh* means 'One who is worshipped ardently by true lovers, at the zenith of love where a person becomes insane. So *ilāh* is the one who is worshipped with such insanity. I wish for us to achieve such worship and condition - that as true lovers we reach the pinnacle of love and passion before prostrating before Allāh Most High. It is only then that real gratification will be achieved.

On a Previous occasion, I related that Sayyid ʿAbd al-Wakīl was Shaykh Badr ʿĀlam's ؒ son in law. When I went to Madinah Munawwarah, his brother, ʿAqīl Ṣāḥib was next door at Sayyid Jalīl Ṣāhib's residence. He came to meet me, so I asked him, 'How are you?'

He said, 'Thanks to Allāh, All praise is due to Allāḥ. I offer the five daily prayers, and the fixed practices (*maʿmūlāt*) robustly.' So I asked in more detail and he said, 'When I place my head in prostration, I wish to remain in that position for three hundred, four hundred or even five hundred years.' I wish that we would attain such pleasures, and acquire worship draped in such love and passion.

We recite *Lā ilāha*, but we attach *alif* and *lām* [before *ilāha*]. The addition of *alif* and *lām* begs the question: Who is the one worthy of worship? Disregarding the various 'gods' assumed by the human race around the world, there is only one who is worthy of worship - Allāh. This then diverts our minds from the various 'gods' and turns towards the only one who is worthy of worship. Who is that *ilāh*? Allāh. Likewise, we must recognise the Master of Both Worlds ﷺ. We must embed the esteemed self of the Prophet ﷺ into our hearts and we must inhabit it so much that we end up recognising no one but him. Our hearts should linger between these two beloved selves, negating any other notions.

I am not referring to the saints who in the pinnacle of piety and awareness reach such degrees of love and passion for the Noble Prophet ﷺ that this becomes their condition. No! The Sharīʿah demands from everybody that we recognise the Noble Prophet ﷺ so well that we do not recognise anyone other than him in such a way. Why? We believe that everyone will die. May Allāh Most High enable us to recite the *kalimah* at the time of death. May He extract our souls in the state of *īmān*. After death, we will be asked: من ربُّكَ؟ 'Who is your Lord?' مَا دِيْنُكَ؟ 'What is your religion?' and 'Who is this person?'

A Jest Concerning a Student

On a previous occasion here, I related a jest concerning Shaykh Thābit ʿAlī ؒ. The days spent as a student are extraordinary. The other day, I asked the final year students, 'Your course and syllabus was for six years, some of you will have stayed here for two years, others, four years, whilst usually, most spend a maximum of six years at the darul uloom. Is there anyone who has stayed here beyond the six years?'

One student said, 'Seven years.' Another student said, 'eight years,' whilst one said 'eleven years.' Maybe the latter took longer to complete the memorisation of the Glorious Qur'ān (*ḥifẓ*) [before enrolling on the ʿ*Ālim* course]. Since they have to spend a lengthy period at the darul uloom, at times, they like to amuse each other. On occasions, I see students running around, whilst another student gestures to him to slow down [due to my presence], but I ask him not to stop him, for I enjoy seeing students engaged in a bit of laughter, playing and jumping and making noise. All this is an innate quality and a natural requirement of their age. Yes, during the allocated time of study, they must do so with upholding the etiquettes; however, civility is not a requirement in all places. Ultimately, when these students sit down to study (*muṭālaʿah*), they study but, in some measure, they amuse each other too.

On the day Shaykh Thābit ʿAlī ؒ passed away in Saharanpur, the

students and teachers participated in his funeral. Later that evening, as the students sat down to study, they were sat remembering their teacher who was an expert in the field of logic, philosophy and syntax. Shaykh Ṣiddīq Aḥmad Kashmīrī ﵀, referred to as an Imām of Syntax ,was someone I saw, so what would have been the status of Shaykh Thābit ʿAlī ﵀ who, in truth, was the teacher of Shaykh Ṣiddīq Aḥmad ﵀. So during the talk on how the Imam of Syntax had departed the world, a student remarked, 'During the process of questioning in the grave, what answers will he have come up with? 'Everyone knows' was the general response, but one student said, 'Let me tell you.' He then added, 'When asked من ربُّكَ؟ 'Who is your Lord,' he probably said من ربُّكَ and when the angel asked: مَا دِيْنُكَ؟ he will have replied with مَا دِيْنُكَ, followed by a rebuke from the angel, 'So much impertinence that you are simply repeating the question. Answer appropriately!'

But he would have insisted, 'I have already provided the answers!'

How? The angel will have asked.

Your 'من ربُّكَ؟' is a question whilst my 'من ربُّكَ' is a relative pronoun. Similarly, your 'مَا دِيْنُكَ؟' is a question whilst my 'مَا دِيْنُكَ' is also a relative pronoun. So when you asked 'من ربُّكَ؟' my answer is 'He who is your Lord, and upon asking 'مَا دِيْنُكَ؟' my answer to that is 'That which is your religion.'

Who is This Man?

I was on the topic of ḥadīth being taught repeatedly, but it comprises of a single theme and subject: the exalted self of the Master of Both Worlds ﷺ; the reason behind the creation of the world. He is the cause of the designs that have been implemented on this world, so that we embed the esteemed self of the Prophet ﷺ in our hearts and minds throughout our lives.

Why the exalted self of the Prophet ﷺ? What will the angel ask in the grave? The ḥadīth states that Munkar and Nakīr will ask the person before them, مَنْ رَبُّكَ؟ مَا دِيْنُكَ؟ مَنْ هَذا الرَّجُل؟ I wish our condition

develops in such a manner that as soon as we hear the word الرَّجُل or 'human being' our attention immediately turns towards the 'complete' human being of all, as that can only be said of one person.

So many times we hear these overstatements when praise is being lavished on someone: 'The world has not witnessed a reciter like him!' 'The world has not witnessed an orator like him!' 'The world has not seen a poet like him!' Yet we are faced with a reality that not only the creation of humanity, but the creation and design of the entire world was initiated with the only complete self, the self of the Master of Both Worlds ﷺ in mind. He is the only self who is deserving of being called a 'human being'. Therefore, upon hearing the word 'human', our minds should grasp the notion that there is only one being for whom this title is seemly, i.e. the exalted self of the Messenger of Allāh ﷺ.

Likewise, regarding the angel asking مَنْ هَذا الرَّجُل؟ 'Who is this man?' some scholars are of the opinion that the question will not be accompanied with an identical, resembling or the actual picture or photo of the Noble Prophet ﷺ [being shown to the one questioned]. The proposed question is not من هذا النبي؟ or من هذا الرسول؟ otherwise it would have resulted in dictating the required answer. During the exam, half the answer is already exposed to the student when he is asked, 'Who is this Prophet ﷺ?' He will say, 'Our Prophet is only one, and that is Muḥammad ﷺ.' So that the angel does not insinuate the answer, he will ask, مَنْ هَذا الرَّجُل؟ 'Who is this man?' Upon hearing the word 'man' we should be able to say that 'there is only one exalted self, and he is unparalleled in the entire creation.' May Allāh Most High grant us the ability to recognise the exalted self of the Noble Prophet ﷺ.

So Much Love He Possesses for Us, Yet We Are So Far from Him

Our success in this worldly life solely relies on whether we embed the Noble Prophet ﷺ in our hearts at all times. The success during life after death depends entirely upon this concept. To the degree

that when asked, 'Who is this man?' if the individual abandoned this facet of embedding the Noble Prophet ﷺ in his heart, he will be unable to provide an answer. May Allāh Most High save us from this type of manifestation.

And what sort of a complete human being is he? What kind of a perfect human is he? Have you even considered how much love he has for us, and how distant we are from him?

Here the Noble Prophet ﷺ mentioned two words: كلمتانِ حبيبتان، كلمتانِ two words only. Just as the Noble Prophet ﷺ greeted his uncle Abū Ṭālib, in the presence of Abū Jahl, at the time of his death, saying, 'O uncle, قُلْ لِي كَلِمَة pray the *kalimah Lā ilāha illa 'llāh* just once in my ear,' likewise, these are such beloved words for us, for his Ummah كلمتان that 'are you incapable of reciting just two words?' A child sometimes refuses to eat and is persistent, so the mother presents the food with the words, 'O my son, eat it, just two morsels to my contentment.' This is said in similar vein as the mother.

For How Long Shall I Continue Fighting with Ibn Humām and *Fatḥ al-Qadīr*

During moments when something quite humorous materialised in Shaykh Zakariyyā's ﵀ lectures, he would sometimes relate a small jest or anecdote, otherwise, neither was it a habit of his or indeed his father's to relate lengthy stories in the midst of lessons and lectures.

Shaykh Zakariyyā ﵀ states, 'During lessons I ensured that I never heard any ḥadīth without being in the state of *wuḍū'*!'. May Allāh Most High grant us such deference [for Ḥadīth etc]. The lectures of *al-Siḥāḥ al-Sittah* would have been lengthy, thus, with Shaykh ʿAlī ﵀ and others lecturing for hours, a need to leave the lecture hall in order to fulfil the call of nature was conceivable. So Shaykh Zakariyyā ﵀ says that 'I had a companion, Aḥmad Hasan, even though the need to leave the classroom would occur seldom,

I would give him a nudge with the elbow to imply that 'I need to attend the call of nature, so ensure that the lecture remains paused.'

'Once, Aḥmad Ḥasan was forced to leave the lecture; he nudged me with the elbow and left. I immediately queried, "You just mentioned the position of Tahajjud prayer as *sunnah*, *sunnat mu'akkadah*, but our Ḥanafī scholar, Ibn Humām – author of *Fatḥ al-Qadīr* - has considered it to be *wājib*." The shaykh (Zakariyyā ﵀) repeated the question. The issue at hand was that Shaykh Yaḥyā had lectured in front of the whole class that Tahajjud prayer was *Sunnat Mu'akkadah*. At this point, the companion (Aḥmad Ḥasan) went to the lavatory and simultaneously Shaykh Zakariyyā ﵀ put the query before the teacher, his father, 'You said it is *sunnah*, but our Ḥanafī scholar and jurist, Ibn Humām ﵀ has considered it to be *wājib*?'

Upon hearing this, my respected father started to laugh, as he had discovered that the questioning coincided with either one of them leaving the classroom and the question in itself would be stretched and the discussion would also be very lengthy. Just imagine the thorough research and laborious planning that allowed them to halt the teaching through asking questions pertinent to the topic and by saying, 'That particular footnote indicates this,' 'It is written in *Fatḥ al-Qadīr*,' 'That particular book says this,' and so forth.

So the shaykh recalls, 'When I raised the question my father laughed and said, "I understand your question - for how long shall I fight with Ibn Humām and *Fatḥ al-Qadīr*? I will relate a story until your companion returns from making ablution." He would relate a story and would continue with the lecture only after the return of the student. So much was their regard at the time of studying ḥadīths that, as a result, they acquired its light (*nūr*). Their names will remain till the Day of Judgement. May Allāh Most High grant us such deference.

The Conscientiousness of an Imām

These figures displayed such immense respect, ensuring every lesson was attended in the state of *wuḍū'* and *ghusl*. The other day, I related regarding a student of our darul uloom who upon being appointed imām by us did not lead any prayer without first performing *ghusl* before it.

Upon mentioning earlier that the Noble Prophet's ﷺ affection for the Ummah is reflected in his utterance كلمتان, I made reference to the mother who says to her child, 'O beloved, eat a couple of morsels.' If the story was long, Shaykh Zakariyyā ﵀ would not relate it, otherwise he would do so. If it was long he would say, 'Remind me in the gathering after ʿIshā'!' He would gesture to me to remind him of this after ʿIshā' prayer – not that the need to remind him ever occurred. His mind was so concentrated that despite the many engagements, receiving thousands of guests, lectures, and numerous responsibilities, I cannot recall reminding him once. After ʿIshā' prayer, he would say, 'Listen to the story I promised to relate today,' before relating it.

Sustenance Ordained for One Is to Be Expended, Albeit Through Sheer Force

Whether the mention was of sustenance coming directly from Allāh Most High or pertaining to the love of the mother, Shaykh Zakariyyā ﵀ would go on to relate this story. After ʿIshā' prayer when his special attendants would be present, he once said, 'O my children, listen to this story. A mother prepared a meal for her child, but the child sulked and moaned, 'I don't want to eat.'

The mother cajoled him, saying, 'I will cook what you desire tomorrow, but for now, have this.' He did not listen despite her efforts, so she said, 'Very well, I will cook biryani for you now if that is what you want!' The poor mother acquired the meat and other ingredients, despite lacking the modern day facilities such as a microwave etc, and we know how long it took to light up the

stove in those days. She eventually proceeded with the cooking, but once the child had become upset, he was adamant, ‘I don’t want to eat!’ and ran away. The poor mother had prepared the biryani so went to look for him.

Shaykh ʿAbd al-Mannān ﵀ wrote some poetry about our village:

بيت الحبيب ذات الجمال
ناني نرولي في كل حال

Nowadays, the jungles have diminished, but back in the childhood days, we would sometimes hear a lot of commotion during the night and it would be due to a lion that had entered an area inhabited by the Bhil (worker) community and taken away a goat belonging to a resident there. Ḥāfiẓ Surtī really did kill a lion as a result of which Shaykh Madanī ﵀ would refer to him as *Ḥāfiẓ Sheyr Mār*.

So the poor mother picked up the pot containing biryani and went looking for the child. With him nowhere to be seen, neither in the house nor on the road, she eventually found him stationed on top of a tree in the jungle. She tried her utmost to lure him towards the food and pleaded, ‘Look its getting dark, the house is unlocked, and I do have other jobs to attend! I am leaving the food here, so eat it when Allāh gives you the ability!’

As it so happened, a group of bandits who were passing by saw that a vessel is placed near the tree. They found it hot upon touching it so decided to open it. Upon finding warm biryani tucked inside it, they glanced in all four directions but couldn’t see anyone until their eyes suddenly fell on someone sat on top of the tree. They commanded, ‘Climb down!’ They then gave him a bit of a beating, saying, ‘Your intention was to kill us!’

‘No, no, my mother brought it!’ the boy pleaded.

They said, ‘Ok, then eat from here!’ They also ate from the place he ate from lest there was poison in the remainder. As he released himself from the hands of his tormentors (the bandits) after the beating, he returned home and said to his mother, ‘Whatever the shaykh mentioned yesterday in his speech regarding the suste-

nance being ordained is indeed true! He (the human being) will consume it, albeit after being beaten up. He was undoubtedly correct.'

The Limit of the Love of the Noble Prophet

Our shaykh used to relate stories of this nature. Anyway, just as the mother is saying, 'O my son, consume just two morsels, I will be satisfied,' the Noble Prophet ﷺ states lovingly, 'Utter two words كلمتان. *Allāhu akbar*!

This is comparable to how he greets his uncle Abū Ṭālib: كلمة، يا عمي! كلمة 'O my uncle, Just one word!' Whereas the Noble Prophet ﷺ addresses us with the words كلمتان followed by its virtues. What do the two words hold? Such love and affection he had for us! He then explains its virtues through the words حبيبتان الى الرحمن that 'these words are beloved to me - that is why I am telling you to recite them, and they are very beloved to Allāh as well.' May Allāh Most High enable us to appreciate the Master of Both Worlds ﷺ. As soon as we experience a setback, illness or feel pain, then 'Allāh' appears on our tongues. Somehow, we will come to utter his name, but the self we have totally neglected is the exalted self of the Noble Prophet ﷺ that we do not even remember him by accident.

Reciting Durūd with the Verb of the 2nd Person

In my presence in *iʿtikāf*, during the allocated time for questions and consultations for the scholars between eleven and twelve o'clock, Shaykh Aḥrār al-Ḥaqq asked Shaykh Zakariyyā ﷺ in his secluded area, where I used to be sat in a corner reading the Qur'ān, in case the shaykh needed anything, 'Is it permissible to recite الصلاة والسلام عليك يا رسول الله with the verb of the 2nd person?'

The shaykh explained, 'Yes it is permissible.' Due to time constraints, constant engagements and other various commitments, the evidence proceeded the answer, thus the shaykh added, 'On the occasion of writing a letter or telegram with the words, 'You

were on my mind quite a lot yesterday,' 'I remembered you at the time of eating such a thing,' 'I am going to visit you tomorrow,' Meet me at the airport!' Whilst you wrote to your brother, friend or whoever from thousands of miles away, did you ever think of him as *ḥāḍir* and *nāẓir* (present and seeing)?'

The shaykh replied to the thought that lingered in Shaykh Aḥrār al-Ḥaqq's heart, who said, 'No.'

'Similarly, to recite صلی الله علیك یا رسول الله، الصلاة والسلام علیك یا رسول الله is also allowed,' he added.

This sort of question and answer is also found in *Malfūẓāt-e-Kashmīrī* of Shaykh ʿAllāmah Anwar Shāh Kashmīrī ﷺ: The question contained therein is 'Whether or not it is permissible to recite the *durūd Sharīf* with the verb of the 2nd person. Shaykh Kashmīrī ﷺ answers by writing: 'Why not? Verily, you are allowed. Everyday you and I pray السلام علیك ایها النبي و رحمة الله و برکاته. Is this not in the 2nd person?'

Just as the verb of the 2nd person is used for the *durūd* recited in *ṣalāh*, using it for reciting *durūd* outside of *ṣalāh* is also permissible.

A Reference to Shaykh Zakariyyā's ﷺ Journey to Britain Made in the *al-Mala' al-Aʿlā*

It is vital to embed the Noble Prophet ﷺ in our hearts all the time. Regarding Shaykh Zakariyyā ﷺ, Shaykh Muftī Maḥmūd Gangohī ﷺ would say, 'He would not undertake a journey, task or important matter without consulting the Noble Prophet ﷺ. He would act according to the instructions given by him.'

An individual had a dream two days before Shaykh Zakariyyā ﷺ travelled here in 1979 . He saw that the Noble Prophet ﷺ is stationed somewhere and is engaged in saying something. Suddenly, those who were present with him heard a lot of commotion and noise along with voices of people who were coming and going from the floor above. It was as though a very large congregation was moving around. The Noble Prophet ﷺ asked the person seeing the dream, 'Are you aware of what is happening above?'

The individual replied, ‘O Messenger of Allāh! I do not know.’

The Noble Prophet ﷺ informed him, ‘This is the reaction to Shaykh Zakariyyā’s ؒ journey to Britain in the *al-Mala’ al-Aʿlā*.’ May Allāh Most High enable us to recognise the exalted self of the Messenger of Allāh ﷺ in such a manner that as soon as we hear the word الرجل ‘man’ or الانسان ‘human being’, our attention immediately turns towards the one and only [genuine] human being, person and man. If as instructed by the Noble Prophet ﷺ كلمتان we perpetually engage our tongues with recitation, then we will be able to protect ourselves from its mischief; or else, as he has warned us, ‘The angels will throw people into the Hellfire.’ How? Not with reverence and composure, but with repugnance and whilst held upside down.

The Curing Houris of ʿAbd al-Wāḥid Ibn Zayd ؒ

ʿAbd al-Wāḥid ibn Zayd ؒ states: ‘I used to perform Tahajjud prayer in a normal standing position. However, on one occasion, my knees began to pain so much that I could no longer perform it in a standing position. When I then tried to offer Tahajjud prayer sitting down, it still made no difference. Finally, I lay down and fell asleep. That is when I saw incredibly beautiful houris stood around my bed, and one from amongst them whispered, ‘Lift him slowly and silently ensuring he endures no pain. Lift him in a way that he does not realise.’ Now to lift someone without them realising? He says that ‘I was listening to everything. Listening to her saying “Lift him slowly and silently ensuring that he endures no pain. Lift him in a way that he does not realise.”’

‘They lifted me and placed me on a bed which for the purpose of comfort had seven beddings rolled out on it - one on top of the other. All four sides of it was lined with cushions. The houris lifted me and placed me on that bed. She then said, ‘Titivate it with flowers from all four corners, and that is what they did. The principle houri then began to ask the other houris around her, ‘Is he in pain

today? Where is the pain?' She then placed her hand on the area of the body afflicted in pain.

Shaykh Thānawī ﷺ Cures Cancer by Blowing in a Dream

Shaykh Ibrahim Desai ﷺ used to say, 'A proposal for *nikāḥ* was sent when I was young; however, it wasn't accepted.' He was simply an outstanding orator from his early youth. He often received invitations from our village Naroli at that age young to deliver speeches. He was a famous orator even before he was married.

He used to say that they refused his proposal from one place, two places, three places. Why? Everyone had become aware of an abscess that existed near his stomach, which the doctors diagnosed as cancer. Thus, no father was prepared to give away his daughter to him.

He himself stated to me that 'I was very distressed and so was the family. Their stress caused me a lot of anxiety, since I couldn't bear to look at their suffering.'

Once, I retired to bed in a stressful state and saw Ḥakīm al Ummah Shaykh Thānawī ﷺ in a dream, who asked me, 'Where is the pain? 'It's over here' I said. Shaykh Thānawī placed his finger on the boil and prayed something before putting his saliva there. After that, my eyes opened and gradually the skin where the boil had formed peeled off just as on a minor wound or graze would. Due to the shaykh's blessing, within three to four days, there was no sign of the illness.

Likewise, the houri placed her hand on the afflicted area and said 'Is the pain here?' ʿAbd al-Wāḥid ibn Zayd ﷺ states, 'From that day on, I lived for so many years, yet no sort of illness whatsoever caught up with me!'

The dwellers of Hell will not be entered into Hell with the love that was extended by the houris and nurses towards ʿAbd al-Wāḥid ibn Zayd ﷺ. The Noble Prophet ﷺ has stated that the angels will hold his legs and turn him upside down. So what is the reason for

throwing them into Hell with their feet up and heads down? The tongue, الا حصائد السنتهم - this tongue that is constantly engaged and whatever it harvests and prepares; the refuse it cultivates, will be a means for these people to be held by their feet and thrown into the Hellfire on their heads. May Allāh Most High enable us to safeguard our tongues. May He give us the ability to utilise them for His remembrance and for invoking blessings and peace upon the Master of Both Worlds ﷺ. Now, we will read the ḥadīth and supplicate Allāh Most High.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم، بابُ قَوْلِ اللهِ وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
وَ اَنَّ اَعْمَالَ بَنِيْ اٰدَمَ وَ قَوْلَهُمْ يُوْزَنَ وَ قَالَ مُجَاهِد الْقِسْطَاس الْعَدْلُ بِالرُّومِيَة
وَ يُقَالُ الْقِسْطُ مَصْدَرُ الْمُقْسِطِ وَهُو الْعَادِلُ وَ اَمَّا الْقَاسِطُ فَهُو الْجَاءِرُ حَدَّثَنَا
اَحْمَدُ بْنُ اشْكَاب قَالَ حَدَّثَنَا مُحَمّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ الْقَعقَاع عَنْ اَبِي
زُرْعَةَ عَنْ اَبِيْ هُرَيْرَةَ رَضِي اللهُ تَعَالٰى عَنْهُ قَال قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم
كَلِمَتَانِ حَبِيْبَتَانِ اِلِى الرَّحْمٰن ، خَفِيْفَتَانِ عَلَى اللِّسَان، ثَقِيْلَتَانِ فِي الْمِيْزَانِ،
سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم،
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا و مَوْلانَا مُحَمَّدٍ وَ
بَارِكْ وَ سَلِّمْ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلى الْمُرْسَلِيْنَ
وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِيْنَ،

20

Resemblance with the Sun of Brightness, the Resplendent Star ﷺ

بگڑی ہوئی تقدیر کو کس طرح بنا لوں
روٹھے ہوئے محبوب کو کس طرح منا لوں

اے فخر رسل، راحتِ جاں، روحِ دو عالم
دل چاہتا ہے کہ آپ کو مہمان بنا لوں

جبرئیل نہیں، خلد نہیں، عرش نہیں یاں
ہاں اگر آپ آئیں تو آنکھوں میں بٹھا لوں

ایک لمحہ ٹھہر جاؤ، چلے جانا میری جان
میں درد محبت کا فسانہ تو سنا لوں

رکھ دیجئے ذرا پائے منور میرے سر پر
پا پوش مبارک کو آنکھوں سے لگا لوں

کیا لطف ہو گر حشر میں سردارِ دو عالم
فرمائیں فقیؔر تجھے دامن میں چھپا لوں

مولانا محمد یوسف فقیؔر دہلوی

22nd Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

As I mentioned yesterday, for Allāh Most High's mercies to descend during every moment of this blessed month is a distinguishing feature of it. Secondly, countless individuals who have constantly immersed themselves in sin throughout the year in every corner of the globe endeavour to have their misdeeds pardoned [in this month], albeit temporarily.

Just as the examples I provided yesterday, for a month they pledge to perform the five daily prayers, establish fasts and engage in recitation of the Glorious Qur'ān. Whichever *masjid* you walk into on the face of this earth, you will come to realise that due to the blessings of this month, fasting is undemanding and not taxing is recitation of the Glorious Qur'ān. The more you exert yourselves in these noble actions, the easier their execution will become.

The Effect of the Spiritual Atmosphere at Shaykh Zakariyyā's ﵀ Gatherings

In Shaykh Zakariyyā's ﵀ gatherings we witnessed that not only the odd individual, but people in their hundreds completed a full recitation of the Glorious Qur'ān daily. The conducive to worship atmosphere helped make its recitation easy. This air of religiousness remained in the 'best of eras' for a long period of time.

The Night and Day of the Master of Both Worlds' ﷺ Life

Every night of the life of the Master of Both Worlds ﷺ was as though it was the night of *Qadr*, and each day as though it was a day of Ramaḍān. Stories of the Respected Companions ﵃ spending whole nights in Qur'ān recitation are many. The Noble Prophet ﷺ once said to Sayyidunā Abū Mūsā al-Ashʿarī ﵁. 'I was listening to your recitation of the Qur'ān last night. You were reciting in such a melodious voice. You have been given a *mizmār* (sweet melodious voice) out of the *mazāmīr* of Dāwūd لقد اوتيت مزمارا من مزامير ال داؤد.' He drew comparisons between his voice and the beautiful voice of Sayyidunā Dāwūd ﵇. Sayyidunā Abū Mūsā al-Ashʿarī ﵁ responded, saying, 'I wasn't aware of your listening to my recitation otherwise I would have beautified it even more لقد حبرت تحبيرا.'

A Common Practice of the 'Best Generation' (*Khayr al-Qurūn*)

Khayr al-qurūn is a term used to describe the era of the Noble Prophet ﷺ, his Respected Companions ﵃ and that of their Followers (*tabiʿīn*). Remaining awake during the night and worshipping was a common practice even in the era of the Followers just as it is in the month of Ramaḍān nowadays.

For this reason, the mention of completing the Glorious Qur'ān in the *Ṣaḥīḥ al-Bukhārī*, is initiated with the words فى سبع, suggesting

that it was a common practice for a Companion to complete the recitation of the Glorious Qur'ān in seven days or under. It was a general practice amongst the Respected Companions ﷺ to cover a *manzil*[26] everyday.

With the Glorious Qur'ān being split into seven *manzil*s, the acronym فمی بشوق indicates towards the beginning of each of the seven parts. The letter *fā* (ف) stands for Sūrat al-Fātiḥah; letter *mīm* (م) stands for Sūrat al-Mā'idah, letter *yā* (ي) stands for Sūrah Yūnus; letter *bā* (ب) stands for Ṣūrah Banī Isrā'īl; letter *shīn* (ش) stands for Ṣūrat al-Shūrā; letter *wāw* (و) stands for Sūrah wa 'l-Ṣāffāt; and finally, the letter *qāf* (ق) stands for Sūrah Qāf. This means that the first of the seven *manzil*s begins from Sūrat al-Fātiḥah and ends at Sūrat al-Mā'idah; the second *manzil* begins from Sūrat al-Mā'idah and ends at Sūrah Yūnus; the third one begins from Sūrah Yūnus and ends at Sūrah Banī Isrā'īl; the fourth *manzil* begins from Sūrah Banī Isrā'īl and ends at Surat al-Shūrā; the fifth one begins from Surat al-Shūrā and ends at Sūrah wa 'l-Ṣāffāt; the sixth one begins from Sūrah wa 'l-Ṣāffāt and ends at Sūrah Qāf; and the final one begins from Sūrah Qāf and ends at Sūrat al-Nās.

Some individuals also managed to complete the full recitation of the Glorious Qur'ān in five days and some in even less than that, i.e. three days. For many a Companion, it was a matter of completing one reading of it during the day and one during the night. This practice was prevalent in the era of the Noble Prophet ﷺ, in the era of the Respected Companions ﷺ and in the era of the Followers.

The Manner of Worship of the Great Ḥadīth Scholar Muḥammad Ibn al-Munkadir and His Brother

Muḥammad ibn al-Munkadir is a narrator of ḥadīths and is from amongst the revered Ḥadīth Scholars. Relating his circumstances, he says, 'I had a brother who would spend the entire night in worship and prayer.' Regarding himself, he says, 'My brother would

26 *Manzil* is the word used for one of seven parts of roughly equal length into which the Glorious Qur'ān is divided for the purpose of reciting the entire text in one week.

constantly be engaged in worship in one area of the house, whereas I would sit near my mother and press her legs and stay in her service. Never for once did I wish to leave what I was doing in order to engage in *ṣalāh* like my brother. In fact, I assumed that I was fulfilling a more rewarding act in front of Allāh.'

And he was from a people of such high rank that a Ḥadīth Scholar, Yaʿqūb ibn al-Mājishūn ﵀, says, 'I would specifically travel to see Muḥammad ibn al-Munkadir. I would feel religious, spiritual and inner progression and elevation just by seeing him.'

Sayyidunā Ibn Masʿūd's ﵁ Passion for the Glorious Qur'ān Transferred to His Students

Likewise, similar was the state of Sayyidunā ʿAbdullāh Ibn Masʿūd's ﵁ students. The special bond with the Glorious Qur'ān that he had been blessed with by Allāh Most High was also transferred to his students. From his students, two are very well known: Abū Wā'il Shaqīq ibn Salamah. His accounts include detail of him remaining engaged in *ṣalāh* for the duration of the whole night and supplicating in prostration for hours on end whilst weeping.

Shaqīq Ibn Salamah's Practice Throughout His Life

It has been written regarding Abū Wā'il Shaqīq ibn Salamah that he would remain in worship all night and when he would prostrate he would supplicate with these words:

يا غفار اغفر لي، يا عفو اعف عني، ان تعف عني تفضلا منك.

O Forgiver of sins, forgive me, O Pardoner, pardon me, this will be an act of kindness from you, and if you hold me accountable then غير ظالم لي it will not be oppression on your part (I acknowledge that I am deserving of this).

He would supplicate with these words repeatedly and weep continuously.

He would remain in prostration throughout the night and would supplicate with these words. This was his lifelong practice.

The Position of Shaykh Zakariyyā ؒ During His Attendance in Masjid Nabawī and His Manner of Crying

Yesterday, I started off describing how Shaykh Zakariyyā ؒ would enter Masjid Nabawī. I stated how the shaykh's wheelchair would be pushed through Jibra'īl Gate of Masjid Nabawī whilst he would be weeping away with the words بسم الله والسلام على رسول الله emanating from his tongue. His crying would begin at that point and, by the time we would sit him down in his place, his whole body would be shaking due to convulsive sobbing. A constant stream of tears would flow down the shaykh's cheeks whilst sat there. His face would become red as he was a very handsome man. And this crying of his was not limited to a few moments or minutes.

Allāh Most High also ordains for us to visit Madinah Munawwarah. We go there but, unfortunately, do not value or revere it as we should. May Allāh Most High forgive us for this inadequacy.

Shaykh Zakariyyā ؒ would make his way to Masjid Nabawī at Tahajjud time and would remain there till two hours after *ishrāq* time. He would remain seated at the *al-aqdām al-ʿāliyah* of the Master of Both Worlds ﷺ. This makes it two hours of morning spent there. He would then make his way for Ẓohr prayer after 11 o'clock. This would make it another two and a half to three hours spent in the Ḥaram. He would then go to the Ḥaram to offer ʿAṣr prayer but would return for the *majlis* (gathering) only to return to the Ḥaram approximately half an hour before Maghrib prayer. He would stay there till after ʿIshā' prayer. So another three hours were spent in this way. Most of his time in the Ḥaram was spent in crying.

I also explained why *khayr al-qurūn* is known as *khayr al-qurūn*. Every moment throughout the year was treated as Ramaḍān and

every night as the 'Night of Power' (*laylat al-qadr*) where in every house people remained awake, spending the night in worship and crying in prostration.

Sayyidunā ʿAlqamah ﵁ was among the special students of Sayyidunā ʿAbdullāh Ibn Masʿūd ﵁.

Resemblance with the Master of Both Worlds ﷺ in Personality and Features

It is reported in the narrations that from amongst the whole clan Sayyidah Faṭimah al-Ẓahrā' ﵂ resembled the Master of Both Worlds ﷺ the most in terms of physical features, appearance, character, walk and behaviour. She was very much alike the Noble Prophet ﷺ in everything. Another name mentioned in the category of those who deeply resembled the Noble Prophet ﷺ is Sayyidunā Jaʿfar Ṭayyār ﵁. He completely resembled the Noble Prophet ﷺ.

The beloved grandsons of the Prophet ﷺ (Ḥasan and Ḥusayn ﵄) have also been mentioned. It has been written that Sayyidunā Ḥasan's ﵁ blessed face, blessed hair and blessed beard was very much alike the Noble Prophet's ﷺ blessed face, blessed hair and blessed beard. Whereas, Sayyidunā Ḥusayn ﵁ bore resemblance with the Noble Prophet ﷺ in the sides and the rest of the body. These two personalities are indeed the blood relations of the Noble Prophet ﷺ. They are his descendants. Sayyidunā Jaʿfar Ṭayyār ﵁ was also related.

The Reason Behind Ibn Masʿūd's ﵁ Resemblance with the Noble Prophet ﷺ

However, Sayyidunā ʿAbdullāh ibn Masʿūd ﵁ was not a blood relative of the Noble Prophet ﷺ. He was a servant of his. Yet the Respected Companions ﵃ state that he bore a striking resemblance to the Noble Prophet ﷺ in everything هديا ودلا وسمتا . How did he attain this resemblance? It is an effect of spiritual attention (*tawajjuh*).

The Reason Behind Ḥāfiẓ ʿAbd al-ʿAzīz's ﷺ Resemblance with Shaykh Rāipūrī ﷺ

Shaykh Ḥāfiẓ ʿAbd al-ʿAzīz' ﷺ is the grandson of senior Shaykh Rāipūrī (Shāh ʿAbd al-Raḥīm ﷺ). He had pledged allegiance (*bayʿah*) to junior Shaykh Rāipūrī (Shāh ʿAbd al-Qādir Rāipūrī ﷺ). Shāh ʿAbd al-Qādir Rāipūrī ﷺ had focused his special attention towards him. He had a special connection with him. Shaykh Ḥāfiẓ ʿAbd al-ʿAzīz' ﷺ had navigated the path of *sulūk*[27] and *dhikr* under the guidance of Shaykh ʿAbd al-Qādir Rāipūrī ﷺ, who had also granted him permission for taking the pledge of allegiance (*bayʿah*).

The only type of relationship he had with the shaykh was that of *bayʿah* and guidance (*irshād*). Shaykh Rāipūrī ﷺ was his spiritual mentor and guide, yet he bore a striking resemblance with his shaykh. Their features were very much alike.

Shaykh Muftī Maḥmūd Gangohī ﷺ was once asked about this, so he said, 'Yes! It is an effect of condition as well as the effect of spiritual attention. But also the fact that after his demise, Shaykh ʿAbd al-Qādir Rāipūrī ﷺ was buried in his hometown of Dhadiya, but when the issue of transferring him to Raipur came to the fore, it was no other than Ḥāfiẓ ʿAbd al-ʿAzīz' ﷺ who was adamant on making this happen. He did everything in his power to ensure that the resting place of Shaykh ʿAbd al-Qādir Rāipūrī ﷺ as he had wished is in Raipur. As his efforts were concentrated on the shaykh's apparent and physical body and aspired to transfer the body, he subsequently attained the physical resemblance.

May Allāh Most High enable us to value these days. Just as every night was treated as the night of *laylat al-qadr* and everyday as the day of Ramaḍān by those who were known as the *khayr al-qurūn*, may He enable us to do the same.

وآخر دعوانا ان الحمد لله رب العلمين

27 Sulūk means to walk a (spiritual) path to Allāh Most High.

23rd Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

The discussion was in relation to the recitation of the Glorious Qur'ān and reciting it in some specific nights abundantly. In this regard, the mention of Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ was made. This is because when the sciences of the Glorious Qur'ān and its various methods of recitation are under discussion, the dialogue will remain incomplete without the mention of Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ. Along with this, I said that he had received the honour of the Companions saying regarding him that despite having no blood relations with the Noble Prophet ﷺ, his walk, behaviour, habits and manner in everything else very much resembled that of the Noble Prophet ﷺ.

The Honour Received by Sayyidunā ʿAlqamah ﷺ and His Resemblance with Sayyidunā Ibn Masʿūd ﷺ

This resemblance was also found in his student Sayyidunā ʿAlqamah ﷺ. His sequence of narrating ḥadīths continued through Sayyidunā ʿAlqamah ﷺ. The narration of the Qur'ānic sciences continued through him to such a degree that Sayyidunā Ibn Masʿūd ﷺ himself stated, 'Whatever knowledge of the Qur'ān and its interpretations I have been granted, ʿAlqamah possesses all of that.' For a teacher to explicitly state in regards to his student that whatever knowledge he possesses has been transferred to the student is, for sure, such a great honour.

Sayyidunā ʿAlqamah ﷺ was also gifted with a beautiful voice. Sayyidunā Ibn Masʿūd ﷺ would say to him, 'Recite!' He would begin

reciting, but being a human being, he would eventually get tired, and when he would halt because of it, he would be urged to continue reciting, 'Pray some more. زِدْنا مِنْهُ.' Sayyidunā Ibn Masʿūd ﷺ would continue urging him. How did this resemblance transfer into Sayyidunā ʿAlqamah ﷺ?

The Respected Companions ﷺ

Once, a child was brought to the Noble Prophet ﷺ who took the child into his lap. The act of *taḥnīk*[28] being classified as *sunnah* initiated from here. The Respected Conpanions ﷺ had not come to learn of the prerequisites of love through tales of, for example, *A Thousand Nights* and *Laylah Majnūn*; rather, they were the inventors of this very love. They invented the pathways of love and passion.

Taḥnīk and the Zeal of the Respected Companions ﷺ

At the birth of a newborn, prior to it suckling its mother's milk and before being given any sort of food or drink to consume, it would first be cleaned up and taken to the Noble Prophet ﷺ. Their aim was to make the blessed saliva of the Noble Prophet ﷺ be the very first thing that goes down the throat of their newborn.

May I Attain the Saliva of the Shaykh

A teacher of Darul Uloom Deoband, Shaykh Fayḍ al-Ḥasan Kashmīrī ﷺ, would visit Shaykh Zakariyyā ﷺ every Thursday. On one of his visits he made a request to the shaykh, saying, 'I would like to converse with you in private.' Some private sittings of this sort did take place; however, more often than not, we were present there. Although he was a teacher of ḥadīth in Darul Uloom Deoband and had taught *Ṣaḥīḥ al-Muslim* for many years, he put forward his

28 *Taḥnīk* is to chew and soften a date into a paste-like substance and then to apply a small amount of it onto the baby's palate during its first moments in this world.

requests – one being, ‘O Shaykh, it has been a wish of mine for some time to receive from you some of your saliva.’ The shaykh also did not stop short of fulfilling this request and granted his saliva via the use of a sugar cube.

I Have Never Cried This Much in My Entire Life

I, together with Shaykh Yūsuf Ludhyānwī ﵀, wrote an account of the life of Shaykh Zakariyyā ﵀. It comprised of three volumes, titled, *Shaykh al-Ḥadīth Mawlānā Muḥammad Zakariyyā ﵀ Aur Unke Khulafā’.* ’Shaykh Yūsuf Ludhyānwī ﵀ used say to us, ‘When its second volume came from print first, I gave a copy of it to the Shaykh al-Ḥadīth of Binori Town. He met me three days later and said, ‘What book did you give me! It has made me forsake all other engagements. I went home and began reading it and did not put it down until I had read its last line. I did not engage in any other work. I am a hard-hearted person but, I haven’t cried as much in my life as I did whilst reading this book! I was reading it and crying away at the same time.’

The Effect of Shaykh Zakariyyā’s ﵀ Accounts

I sent a few copies of this same volume to Saudi Arabia and asked Dr Ismāʿīl there to distribute them among the shaykh’s associates. I phoned him a few days later to ask whether he required more copies of volume two so I could send them with anyone going from here. His response was to go through all the names of people to whom he gave a copy, and their comments. Amongst them was Brother Saʿdī. Brother Saʿdī was the special host of Shaykh Zakariyyā ﵀ in Makkah Mukarramah. The shaykh used to stay at his house in Makkah Mukarramah. He was the land registrar of Makkah Mukarramah and a respectable and affluent man. Dr Ismāʿīl said to me, ‘I gave him a copy of the book and I visited his residence yesterday. As I entered the courtyard of what is a grand

palace, I got a glimpse of him sat on the balcony with the book I had given him in his hands and reading. He didn't become aware of my presence until I drew closer to him. I saw tears flowing from his eyes and when I went right close up to him, I greeted him with *salām* to which he responded by embracing me. For a long period after that he was overtook by convulsive sobbing. He then said, "What book has Molwī Yusuf sent! I have never cried as much in my whole life as I have done after reading this book. This is my third reading of it."'

Those who had spent time in the company of Shaykh Zakariyyā ﵀, those who had known him for years, those who revered him, their memories regarding him were evoked on reading the stories mentioned in this volume. So brother Saʿdī said, 'I have never cried as much in my whole life as I have done after reading this book. This is my third reading of it.'

Allāh made This Servant of His So Beloved

The Shaykh al-Ḥadīth of Binori Town also said to Shaykh Yūsuf, 'I continued to read the book whilst crying away. What really got the tears flowing was the story penned by Shaykh Faqīr Muḥammad.'

It is a lengthy piece written by him. He wrote of his stay in the company of the shaykh for many years. He writes, 'In the beginning during the first or second year, I would wish to be given the opportunity to take the spitting pot after the shaykh has had his betel pān (betel leaves).' He remained in wait, and he says that 'one day I achieved success in my goal.'

The Shaykh al-Ḥadīth of Binori Town says Shaykh Zakariyyā's ﵀ associates had so much love for him. He recollects, 'I saw the shaykh with my very own eyes, whilst his knowledge of sciences is an ocean without a shore. I studied his books – and what magnificent commentaries on books of ḥadīths.' At the same time, Allāh Most High made this servant of his so beloved'.

The Blessing of the Noble Prophet's ﷺ Saliva

Sayyidunā ʿAbdullāh ibn ʿĀmir ؓ was brought and placed in the lap of the Noble Prophet ﷺ. On some occasions the Noble Prophet ﷺ would perform t*aḥnīk* by placing his saliva into the newborn's mouth by opening it slightly. At times, he would place his blessed tongue into the newborn's mouth and when Sayyidunā ʿAbdullāh ibn ʿĀmir ؓ began to suck on the Noble Prophet's ﷺ tongue during *taḥnīk*, he prophesied, 'Now, this child will always remain quenched!' It so happened that he never felt thirsty throughout his entire life.

Not only that but he went on to quench the thirst of the entire world in places like Makkah Mukarramah, Muzdalifah, Mina and Arafat at a time when the Canal of Zubaydah (ʿAyn Zubaydah) did not even exist. Allāh Most High made him a means of supplying water to all these areas to the extent that it enabled many inhabitants to grow gardens. Other than saying that his thirst will remain quenched, the Noble Prophet ﷺ also stated that 'he resembles me.'

Shaykh ʿAlī Miyā's ؒ Precious Words

When Shaykh Taqīyuddīn Nadwī phones me my wife tells me to sit down. I realise the reason behind it. Whenever he phones the darul uloom office, he talks for fifteen minutes, twenty minutes and even half an hour. He talks to his heart's content. He once said to me, 'I am really fond of both you brothers and reasons for this are many. One is to do with something I heard from Shaykh Zakariyyā ؒ. The second one is related to Shaykh ʿAlī Miyā's visit to Saharanpur. When he got up to leave he remarked, "I envy the way in which Shaykh Zakariyyā looks at Shaykh Yūsuf." I said to him, '*Lā ḥawla walā quwwata illā bi 'llāh*! I am a dark skinned person and Shaykh Zakariyyā ؒ was blessed with the beauty of the dwellers of Paradise. He replied, 'I am only repeating his words (words of Shaykh ʿAlī Miyā ؒ).'

Sayyidunā ʿAbdullāh ibn ʿĀmir's ﷺ Good Fortune

What is left for one to say when the Noble Prophet ﷺ himself said Sayyidunā ʿAbdullāh ibn ʿĀmir ﷺ resembles him. Whichever area he was dispatched to would be conquered. Approximately half the regions of the east - Khurasan, Sajistan and Nishapur were conquered because of him going there. He had vowed that he would don the *iḥrām* all the way from Nishapur if it were conquered.

Nowadays, it only takes eight to ten hours from the time of wearing *iḥrām* from here in London to actually taking it off [after completing the rituals of ʿ*umrah*]. In those days, it would have taken a number of weeks from Nishapur before one could finally relieve himself from the restrictions of *iḥrām*. He vowed to don the *iḥrām* from Nishapur should it be conquered.

When he reached [Makkah Mukarramah] after donning his *iḥrām*, he got a rebuke from Sayyidunā ʿUthmān al-Ghanī ﷺ, who was also his cousin. The latter was of the opinion that one should don the *iḥrām* from the *mīqāt*[29] established by the Master of Both Worlds ﷺ and not before it.

This is an issue which has invited differing opinions, and our (Ḥanafī) position is that the more further one is from Makkah at the time of donning the *iḥrām* the more rewarding it will be. That is why Shaykh Zakariyyā ﷺ would don the *iḥrām* of *ḥajj* and ʿ*umrah* from Bombay, even though the *mīqāt* for those travelling from India is Yalamlam – which comes later.

This was the blessing of Sayyidunā ʿAbdullāh ibn ʿĀmir's ﷺ resemblance with the Noble Prophet ﷺ. May Allāh Most High grant us the true love for the Noble Prophet ﷺ.

وآخر دعوانا ان الحمد لله رب العلمين

29 Specific places where those who intend to perform *ḥajj* or ʿ*umrah* are required to put on *iḥrām* (two white unsewn garments).

24th Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

I MENTIONED THAT REGARDING Sayyidunā ʿAbdullāh ibn Masʿūd ﵁, the Respected Companions ﵃ would say, اشبههم برسول الله صلى الله عليه وسلم هديا ودلا وسمتا 'He resembled the Noble Prophet ﷺ the most in his behaviour, habits and manner.' They were always looking as to who amongst them, young or old, had which quality of the Noble Prophet ﷺ most prominent in him.

Sayyidunā ʿUmar's ﵁ Unique Quality

Regarding Sayyidunā ʿUmar' ﵁, Sayyidunā Qabīṣah ﵁ says, اعلمهم بكتاب الله عمر بن الخطاب 'Most knowledgeable of the Book of Allāh is ʿUmar.' This was despite Sayyidunā ʿAbdullāh ibn ʿAbbās ﵁, known as the 'Ink of this Nation' (*ḥibr al-ummah*), 'Sea of this Nation' (*baḥr al-ummah*), 'Ocean of Qur'ān' (*baḥr al-Qur'ān*) and 'Ocean of Knowledge' (*baḥr al-ʿulūm*) being amongst them. He was also given many other titles. Yet, Sayyidunā Qabīṣah ﵁ states regarding Sayyidunā ʿUmar ﵁ that he had the most knowledge and understanding of the Glorious Qur'ān. He is saying that from the Respected Companions, no one acquired the knowledge of the Glorious Qur'ān more from the Noble Prophet ﷺ than Sayyidunā ʿUmar' ﵁.

Sayyidunā Ṭalḥah's ﵁ Unique Quality

Sayyidunā Qabīṣah ﵁ also states that the most generous amongst the Respected Companions ﵃ was Sayyidunā Ṭalḥah ibn ʿUbaydillāh: اسخى اصحاب رسول الله صلى الله عليه وسلم طلحة بن عبيد الله

Sayyidunā ʿAmr Ibn al-ʿĀs' ﷺ Unique Quality

He then states, اظرفهم عمروبن العاص 'The Most cheerful amongst them was Sayyidunā ʿAmr ibn al-ʿĀs ﷺ. He was known as the 'Most Intelligent Among the Arabs (*dāhiyat al-ʿarab*). They were always checking to see which quality of the Noble Prophet ﷺ was discernible in which Companion.

The Companions would say that if anyone wants to see how the Messenger of Allāh ﷺ walked and talked, then look no further than Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ, since he adopted his walk, talk, behaviour and manner of undertaking everything.

This Quality Was Acquired Through a Yearning and Supplication

Allāh Most High blessed him with this quality because he had a yearning for it. He supplicated for it in the court of Allāh Most High and endeavoured to acquire it. He was constant in his plea to Allāh Most High and was consequently blessed by Him. Just like I made reference to Ḥāfiẓ ʿAbd al-ʿAzīz ﷺ in that he did not have a blood relation of any sort with his spiritual mentor and guide but turned out to be a carbon copy of his shaykh. Their appearance and physical features were identical.

My Father's ﷺ Exalted Circumstances

My father ﷺ remained in the same room without leaving it for sixteen years. He had detached himself from the world (*tārik al-dunyā*). He did not have the need for any food, drink, clothing, bedding or anything else.

Whenever anyone would take us to visit him in our childhood, we would be there knocking for hours on the door before he came to open it. It was with great difficulty that he opened the door. Sometimes, if he felt like it he opened it otherwise he didn't. He

had detached himself from the world totally. He spent sixteen years of his life in one room on the floor with the same *lungī*, shirt and clothes on. Yet, at one time in his life, he was the biggest businessman in the area. He owned a shop in those days. Some containers and other items leftover from the shop were still in the house. He would gather them, give them a good clean and then put the lid of this container on that one, and the lid of that one on this one.

My Respected Father's Spiritual Mentor – Shaykh ʿAbd al-Ghafūr ﵀

On my visit to Makkah Mukarramah in 1969, I was aware that my father's spiritual mentor and guide, Shaykh ʿAbd al-Ghafūr ﵀, had migrated to Makkah Mukarramah. As soon I saw him there, I said, '*Allāhu akbar*!' as years had passed since he had migrated there. He was from Bihar or Bengal, whilst my father was from Surat.

My Father ﵀ Resembled His Shaykh in Everything

My father and his spiritual mentor and guide, Shaykh ʿAbd al-Ghafūr ﵀ were lookalikes. They even wore similar clothing. He was a very learned scholar during his time spent in Gujarat. Looking at the books he possessed at the time suggests that it was highly unlikely that during that period there was a more learned scholar than him around in that area. One could say that 'if he possesses such books, then imagine the knowledge he will have acquired.'

However, when I met him he was wearing a *jānghiyā* (small clothing that reaches half-way down the legs) and a vest. Only two pieces of clothing and the state of his food was no different. He had detached himself from the world just like my father.

The pursuit of placing covers on containers that my father had adopted in his house was also the pursuit of Shaykh ʿAbd al-Ghafūr back in Makkah Mukarramah. He collected the containers of milk powder thrown away after use by people in Makkah Mukarramah.

There were so many that one would not know where to put his foot after entering his room. He would eye up the containers properly upon entry before pulling one from here, another from there. He would then place the top of this on that, and that on this. This was exactly what my father used to do.

[This was their position,] even though they had not met for a prolonged period of more than twenty-five years. After his migration, there was no form of communication between them – not even written – and despite leading separate lives, they resembled each other, had identical pursuits and, at the same time, opted to seclude themselves from the world. He too did not require any food, drink, clothing, bedding or anything else. They were similar in every way.

This position is attained through unabated zeal and a longing; hence, through this true quest, one's position reaches such heights. My Father will have had the same longing, 'O Allāh, make me just like my spiritual mentor and guide.' Allāh Most High fulfilled his wish, and we went on to witness that both of them resembled each other in everything.

A few letters requesting names for newborns were sent to me on the eve of Friday. One request was for a name on the birth of a baby boy. I told them to 'supply me with three names and I will pick one from them.' Hence they gave me three names out of which one was Zakariyyā.

I said, 'One name in the list is Zakariyyā. Keep Shaykh Zakariyyā's ﵀ name and pray that Allāh Most High makes him just like the shaykh.' If this supplication is made throughout the life and is coupled with real fervour and a desire to achieve, along with giving the due attention towards it, then that is when Allāh Most High accepts the implorations in that special moment of acceptance and ordains for him to become just like him.

A Story of Khwājah Bāqī Billāh ﷺ and a Baker

Khwājah Bāqī Billāh ﷺ is a saint who is known to be among the high ranking saints of Delhi, India.

From time to time, Shaykh Zakariyyā ﷺ would relate the story of how a lot of guests arrived unexpectedly at Khwājah Bāqī Billāh's ﷺ house. The arrangements in those days were not as nowadays where one on sudden arrival of guests could instantly acquire food from a nearby hotel [takeaway or cafe]. A baker, who lived in the vicinity, saw that a large group of important looking guests had arrived unexpectedly at an awkward time and prepared food and presented it to Khwājah Bāqī Billāh. He told him that he had prepared it for the guests and went away.

When after the guests had dispersed, he returned back to collect the empty pots, Khwājah Bāqī Billāh ﷺ said to him, 'Come here! You were highly intelligent in the sense that I was worried as to how I would be able to obtain food for the guests who came so late in the night, only for you to prepare it and bring it over. You made me extremely happy. Tell me, ask, what do you desire? Anything you ask for, I will deliver!'

The baker had been observing him and his associates for a long time and asked for the most worthy thing. He said, 'Make me just like you.'

Wish You Had Asked in the Manner of the Old Woman from the Time of Mūsā ﷺ

The Noble Prophet ﷺ once became happy with a Bedouin and said to him, 'Ask for whatever you crave.'

The Bedouin said, 'Grant me a camel.'

The Noble Prophet ﷺ remarked, 'Wish you had asked in the manner of the old woman from the time of Mūsā.'

The Story of Sayyidunā Mūsā ﷺ and an Old Woman

At the time of receiving the command of migrating with the Banī Isrā'īl from His Lord, Sayyidunā Mūsā ﷺ made the journey with hundreds of thousands of people whilst being pursued by Pharaoh and his army. Unable to find their way whilst fleeing and migrating, they wandered here and there with Sayyidunā Mūsā ﷺ unable to understand why this was happening.

Sayyiduna Yūsuf's ﷺ Will

Then he remembered that Sayyiduna Yūsuf ﷺ had made a will (*waṣiyat*) just before his demise. He said, 'I am close to death so bury me here after my death. But when the time comes for you to migrate from here, carry my coffin with you and bury me next to my fathers and forefathers Ibrāhīm and Yaʿqūb ﷺ.' Hence, that became his temporary resting place.

Sayyidunā Mūsā ﷺ realised that the fact that they had forgotten to fulfill this command was the reason why they could not find their way, hence they had to take the coffin with them. After enquiring about the location of the coffin they came to know of the area, but no one knew the exact location due to the prolonged period of time that had elapsed since the burial.

They started asking the people of that area but nobody knew, but then an old woman stepped forward and claimed, 'I can guide you to Sayyiduna Yūsuf's ﷺ grave!'

Sayyiduna Mūsā ﷺ said, 'Tell us.'

She replied, 'Only under one condition will I tell you of the exact location.'

'What is your condition?' asked Mūsā ﷺ.

She answered, 'You must promise to grant me whatever I ask for once you find the coffin in the place I say.'

Sayyiduna Mūsā ﷺ promised and subsequently asked her to guide them towards it, and so she said, 'Somehow, empty the water

out from that small pond and remove the soil from its bottom. There, you will find the coffin'.

They were in their thousands and were able to quickly empty the water out and as a result Sayyiduna Yūsuf's ﷺ coffin really appeared before them.

I Desire Your Companionship in Paradise

Sayyiduna Mūsā ﷺ became happy and asked her to communicate her wishes to him. She said, 'I desire your companionship in Paradise!' مرافقتك في الجنة. The Master of Both Worlds ﷺ told the Bedouin, 'Wish You had asked in the manner of the old woman from the time of Mūsā (when she asked for his companionship in Paradise).'

Now, Sayyiduna Mūsā ﷺ replied, 'It is not for me to promise because it depends solely on Allāh's command. At that moment, Sayyiduna Mūsā ﷺ received revelation from Allāh Most High, 'O Musā! Give her my promise that she will enjoy your companionship in Paradise.'

Sayyidunā ʿAbdullāh Ibn Masʿūd ؓ

As I stated earlier, Sayyidunā ʿAbdullāh Ibn Masʿūd ؓ had a very melodious voice. The Noble Prophet ﷺ really enjoyed his recitation. Once, as he was reciting the Glorious Qur'ān, the Noble Prophet ﷺ, who was passing by along with Sayyidunā Abū Bakr and Sayyidunā ʿUmar ؓ (*Shaykhayn*), stopped.

The Noble Prophet ﷺ and Shaykhayn Accompanying each other in Every Situation

The Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ؓ used to be together in more or less every situation.

Try to understand the extent of their being together by this story.

After Sayyidunā ʿUmar ﵁ achieved martyrdom due to the stabbing by Abū Lu'lu'ah Fayroz, Sayyidunā ʿAlī ﵁ wept with his head on the shoulder of Sayyidunā ʿAbdullāh ibn ʿAbbās ﵄ from behind. Who, at such a delicate time, in a crowd of people, would concentrate his efforts on knowing who is standing next to whom?

Sayyidunā ʿAbdullāh ibn ʿAbbās ﵄ was well aware of someone leaning his head on his shoulder from behind and mourning with the following words: قام رسول الله صلى الله عليه وسلم وابو بكر وعمر، ذهب رسول الله صلى الله عليه وسلم وابو بكر وعمر، جاء رسول الله صلى الله عليه وسلم وابو بكر وعمر 'I have observed throughout my life that the three of them always accompanied each other everywhere. In response to questions such as "Who has left?" the reply would always be, 'The Messenger of Allāh, Abū Bakr and ʿUmar have left,' and in response to questions such as "Who has entered?" the reply would always be, 'The Messenger of Allāh, Abū Bakr and ʿUmar have entered.' Thus, they were together in every walk of life.'

Sayyidunā ʿAlī's ﵁ Conviction Regarding Sayyidunā ʿUmar's ﵁ Grave

'I have seen and heard this throughout my life. It is from then, from these incidents and situations that I became convinced of the fact that those who will be ordained being buried in the room of the Messenger of Allāh ﷺ and being with him in the grave will be Abū Bakr and ʿUmar.'

This is exactly how it transpired. After his demise, Sayyidunā Abū Bakr ﵁ was buried by the side of the Noble Prophet ﷺ. Likewise, when Sayyidunā ʿUmar ﵁ passed away, he was also buried in the same room as the Noble Prophet ﷺ. Hence, their graves are together just as they were together in every walk of life. Allāh Most high ordained for their graves to be next to each other.

The Supplication of Sayyidunā ʿAbdullāh Ibn Masʿūd ﷺ

Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ was reciting Sūrat al-Nisāʾ and, at the same time, the Noble Prophet ﷺ, Sayyidunā Abū Bakr and Sayyidunā ʿUmar ﷺ, who were passing by decided to stop. The Noble Prophet ﷺ listened to the recitation until the culmination of the *sūrah*. On its completion, when Sayyidunā ʿAbdullāh ibn Masʿūd ﷺ raised his hands in supplication the Noble Prophet ﷺ said, سل تعطه 'Ask! You will be granted.' Hence, he supplicated with these words:

اللهم اني اسئلك ايمانا لا يرتد ونعيما لا ينفد ومرافقة نبيك محمد صلى الله عليه وسلم في اعلى درجة الجنة جنة الخلد

O Allāḥ, I ask you of belief that does not rebound, eternal bliss and the companionship of your Prophet, Muḥammad ﷺ, in the highest level of Paradise – Eternal Paradise.

Upon hearing the Noble Prophet ﷺ saying he can ask for whatever he wished, as it would be granted to him, he supplicated, 'O Allāh, grant me companionship of the Messenger of Allāh ﷺ in Paradise.' Āmīn.

وآخر دعوانا ان الحمد لله رب العالمين

25th Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

Friends, the topic under discussion was how Sayyidunā Ḥasan, Sayyidunā Ḥusayn and Jaʿfar Ṭayyār resembled the Master of Both Worlds the most. And from those who were not related by blood to the Noble Prophet, Sayyidunā ʿAbdullāh ibn Masʿūd resembled him the most in his manner of walking, conversing and general behaviour. The Reason why he achieved this resemblance, despite having no blood relationship with him, was also conveyed. It is a result of a wish from within, a supplication and endeavour, of which I gave a few examples.

Make Me Just Like You

On this aspect, I was relating the story of how guests unexpectedly arrived at Khwājah Bāqī Billāh's house. Upon seeing this, the local baker worried as to how he would arrange and provide food for the guests at that time of day. He subsequently prepared some food and delivered it. When he arrived the next day to collect his pots and dishes, the shaykh said, 'You acted prudently yesterday and, as a result, made me very happy. Ask! What do you desire?'

I related a few stories upon this sentence: The story of Ibn Masʿūd when he asked for the Noble Prophet 's companionship in Paradise; the story of the Bedouin and that of the old woman from Sayyidunā Mūsa's time.

When the baker was given the opportunity to ask for whatever he wished for, he said, 'Make me just like you!'

Make Him Just Like You

Qārī Ṣāḥib, the father of Shaykh Ilyās, who is the imām at Mahadus Shuhada in Preston, suffered from a long illness, therefore, he did not leave his house much. I still remember the words he uttered when he brought him for enrolment at the darul uloom. As he was leaving, the last words he uttered were, 'I am leaving him, make him just like you!' This sort of scenario would be witnessed in the company of a shaykh and the pious, but I am a worldly person, who upon reading their [pious and saints] accounts supplicates (for others). May Allāh Most High grant us a small piece of it.

Khwājah Bāqī Billāh's ﷺ attempts to persuade the baker to ask for something else were of no avail. The baker insisted, 'Make me just like you!' Why did Khwājah Bāqī Billāh ﷺ hesitate in fulfilling the baker's wish? It pertains to a jurisprudential ruling regarding which *ṣūfī*s are lenient, whilst those who are not great admirers of them are stern.

Everybody knows that if somebody falls ill and visits a doctor who then prescribes the wrong medication, causing the person to die, then a trial will take place. If it is established that he has died from the wrong medication administered, the doctor will be accused of murder or manslaughter. In cases where the patient dies due to taking the wrong medication administered by the doctor, the *muftī*s unanimously agree that he will be charged with manslaughter.

Judges Are of Three Types

A narration in *Jāmiʿ Tirmidhī* states: القضاة ثلاثة واحد في الجنة و اثنانِ في النار 'Judges are of three types: one type will enter Paradise and two of them will enter the Hellfire.'

A judge who administers justice and issues the correct verdict according to his own understanding after deliberating on the version of events. For example, two individuals put claim to a property – one is saying the truth and the other is not – and if he issues a

verdict in favour of the rightful owner of the property, then he has discovered the truth. Hence, this judge is from amongst the dwellers of Paradise.

Two types of judges will be entered into Hell. One comprises of those who do not administer justice intentionally. They side by one party and issue the wrong verdict. They are from the dwellers of Hell. The third type is made up of those who attempt, listen to the arguments presented before them, deliberate on the case in question, and do all that is humanly possible for them and then draw conclusions that, according to their own conscience are right. Yet, the conclusions drawn by them are in reality wrong and, according to one ḥadīth, they are also inmates of Hellfire.

Here, a question arises that this judge has issued a verdict which his conscience tells him is 'right' and did all that he felt he could, tried to give what was due to its rightful owner, but in reality, it turns out to be wrong, then he is also from the inmates of Hellfire. [Why is this the case?]. This is so because he should have considered a thousand times before accepting the post, whether he is capable and competent enough of accepting such a significant position. 'Do I possess the ability to deliver the right verdict? Am I worthy of accepting this position?' are the questions he should have pondered on before accepting this position of authority.

He should only accept a position of such importance if he is a hundred percent sure; and he has the ability and possesses a constant substantial shrewdness, seasoned with skill.

Reason Behind Refusing Judgeship By the Great Imāms

That is why the greatest of imāms, Imām Abū Ḥanīfah ﵀, Imām Mālik ﵀, Imām Aḥmad ibn Ḥanbal ﵀, Imām Muḥammad ﵀ and other high ranking imāms were administered lashes.

The authorities of their respected eras would high-handedly force these individuals, arguing, 'Accept the position of judgeship! You are of such high calibre. The whole world benefits from your

knowledge, but the government is not benefitting from your expertise. You must listen to cases and issue verdicts in court.' This was met by constant refusal on their part because the ḥadīth pertaining to the three types of judges was before their eyes. Although the ḥadīth in *Abū Dāwūd* رجل قضى للناس على جهل فهو في النار has been deemed more sound than this particular tradition.

A Doctor Should Administer Treatment Only if He Is Confident

The position of a doctor is no different. He should only treat a patient after the initial diagnosis only if he is sure of treating the patient correctly and competently; otherwise, if any doubt persists, he should refuse treating the patient. If he adopts this approach, then he will not be deemed sinful because he had failed to properly diagnose the illness or was unsure on how to treat it. He is excused in this instance. On the other hand, if he treats the patient and ends up administering the wrong treatment, and the patient dies as a consequence, then he will be guilty of manslaughter. However, one should consult a *muftī* in such instances.

Expiation (*Kaffārah*) for Manslaughter

A youth from Bolton came to me some time ago. He met me at the darul uloom gates and crying away he bemoaned, 'A baby boy was born at our house a couple of weeks ago but he passed away.' *Innā li 'llāhi wa innā ilayhi rājiʿūn* (We belong to Allāh and to Him we return). I asked him, 'Was he ill?'

He was overwhelmed by convulsive crying and, after a lengthy delay, he was able to relate his predicament. He said, 'We wrapped the baby in a blanket and left it in a cot. It must have covered its face and it ended up choking on it. The little baby, unable to remove it, died as a result.'

I said to him, 'If the baby has died because of negligence on your part, then in order to seek forgiveness for this error, you should

fast continuously for two months. Why did you leave the baby like this on its own?'

This is also the case with doctors. The death of a patient caused by the wrong treatment by the doctor is termed as manslaughter. Now, how potent is the spiritual attention (*tawajjuh*) and knowledge that the *ṣūfī*s are favoured with by Allāh Most High? What form does it take?

The Effect of Shaykh Madanī's ﵀ Spiritual Attention

Back in the sub-continent, Ḥāfiẓ Muḥammad Sūrtī ﵀, who was famously known as the 'Ḥāfiẓ Ṣāḥib of Delhi', was a very pious man. His practice was to utter 'Allāh' one hundred and twenty five thousand times daily. For years he completed a Qur'ān recitation daily and it would increase in the month of Ramaḍān. I related a story in the *jalsah* of him killing a lion.

He says, 'I pledged allegiance (*bayʿah*) to Shaykh al-Islām Madanī ﵀ customarily as do others. I, along with others, accompanied him during his tour of Gujarat [India] and also invited him to our place.' He considered himself a layperson as he hadn't studied Arabic but was *mashā Allāh* a *ḥāfiẓ* [of the Qur'ān]. He used to say, 'I haven't studied Arabic or books on Sufism but pledged allegiance to him to attain blessings.'

'Now that I was accompanying him and had arranged for him to speak at our place, I was made to sit in one corner of the stage by the people in your village, Naroli. The *jalsah* continued till 12.30 am in the night and various scholars delivered speeches. When Shaykh al-Islām Madanī ﵀ took the stage at 12:30am, he first cast a glance at the audience before beginning the sermon for his speech. Whilst looking around his eyes fell on me on the stage and, as soon as our eyes met, I saw a light emanate from his eyes which entered my heart. I began to burn like fire from within. It was intolerable so I began to scream loudly whilst sat on the stage. In trying to control

it, I ended up crying, which then transformed into a hiccup and then into screams once again.'

From that day onwards whenever he would engage in *dhikr* or on hearing a story [on this topic], he would be overtaken by this state. He used to say, 'You see me overtaken by this state – it all began on that night.'

So this is 'spiritual attention', and neither was Ḥāfiẓ Ṣāḥib a learned individual nor was he aware of how a saintly figure extends his spiritual attention.

The Effect of Khwājah Bāqī Billāh's Spiritual Attention

So Khwājah Bāqī Billāh ﵀ said to the baker, 'Ask for something else.' But he insisted, 'No, make me just like you!'

Scholars are divided in their opinion on this matter. According to Ibn Taymiyyah ﵀, presumably Shaykh Thānawī and many other *muftī*s, if a shaykh's spiritual attention is proven to be the cause of death, then he will be guilty of manslaughter. Others are of the opinion that the shaykh will not be responsible, reasoning that the victim died due to his inability to bear the effect of this attention.

Khwājah Bāqī Billāh ﵀ advised him to ask for something else but he insisted, 'Make me just like you.' In the end, he said, 'Come over here.' Nobody was witness to the sort of spiritual attention he will have directed towards the baker in the confinements of a room, but it has been recorded that upon coming back out, they resembled one another so much that it became difficult to distinguish between the real Bāqī Billāh and the baker. They were identical. The only difference being that the former was his usual self whilst the latter had lost all his senses. The baker turned Bāqī Billāh, totally confounded, could not even tell where he was and what time of day it was. He remained alive, in this state of disorientation, for three more days before becoming beloved to Allāh Most High.

Nisbat-e-ʿIshq and *Nisbat-e-Ittiḥādī*

Shaykh Zakariyyā ﵀ would say that both the seeker (*ṭālib*) and the sought (*maṭlūb*) came to resemble one another due to the connection (*nisbah*) they had. The term used for this by the *ṣūfī*s is *nisbat-e ittiḥādī*. I will shed light on this on some other occasion. There are four connections, of which one is *nisbat-e ittiḥādī*. The shaykh would say, 'Death will spare no one, but how fortunate was the baker that he, by rendering a service for Bāqī Billāh ﵀, attained his status and died in that state.' May Allāh most High ordain for us a virtuous death.

وآخر دعوانا ان الحمد لله رب العالمين

26th Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

Friends, the story of Khwājah Bāqī Billāh ﷺ and the baker was under discussion. The spiritual attention directed by Khwājah Bāqī Billāh ﷺ towards the baker caused the resemblance in the baker. He had turned into a lookalike of Khwājah Bāqī Billāh. He resembled him but was confounded - his senses were not intact anymore. He walked around but was oblivious to the surroundings of daily life. Don't know what he must have been seeing and in what world he must have been promenading.

Nisbat-e-Ittiḥādī and the Definition of *Nisbah*

I explained a few days ago that this sort of thing is called *Nisbat-e-Ittiḥādī*. *Nisbah*, just like the word *nasab* (geneology), whereby one indicates towards a special relationship, saying, 'Our family lineage is this' In similar fashion, this *nisbah* is pertaining to a special connection, which the servant forms with his Lord.

A Dream of Shaykh Zakariyyā ﷺ Whilst a Student and its Interpretation

In his student days, Shaykh Zakariyyā ﷺ had a dream in which he saw three books: *Kāfiyah*, *Shāfiyah* and *Maqāmāt*. He related the dream to his father, Shyaykh Yaḥyā ﷺ, who in turn, told him to write to Shaykh Rāipūrī ﷺ. He wrote to the senior Shaykh, Shāh ʿAbd al-Raḥīm Rāipūrī ﷺ. The shaykh interpreted the dream, writing, *Kāfiyah* indicates that you will never experience neediness. Allāh Most High will make preparations for your household, guests and everyone else.'

Shaykh Zakariyyā's ﷺ father was alive at the time. However,

after his passing away, the shaykh was initially burdened with a lot of debt but it was pointed out in the prophecy that he would not suffer from poverty.

He then said, 'Shāfiyah suggests that you will always remain in good health and enjoy a state of wellbeing. You will not suffer from any anxiety or affliction.'

'And that which is the lofty status (*al-maqāmāt al-ʿulyā*) according to the *ṣūfī*s is what you will attain.'

There are various ranks according to the *ṣūfī*s through which they progress.

A Dream

Once, in my early days I saw myself in a dream carrying the books *Nūr al-Anwār* and *al-Hidāyah* and going towards the *madrasah* for lessons in Saharanpur. I was holding *Nūr al-Anwār* properly, whereas instead of running whilst holding *al-Hidāyah* just as we used to when going from the shaykh's house to the old student campus (*dār al-ṭalabah qadīm*), I was dragging it with great difficulty. It was as if I was trying to carry a load weighing many tons.

What is Revealed in a True Dream

Let me say something regarding Shaykh Zakariyyā ﵀. What the future would hold for him and all that was penned in the Protected Tablet (*Al-Lawḥ al-Maḥfūẓ)* was related [to him] by the Angel of Dreams whilst he was still a student. All the predictions of the future are derived from there. The Protected Tablet is before the eyes of the Angel of Dreams within which exists the fate of every being. The Angel informs people 'such a thing will happen to you' and 'that will happen to you' after reverting to the Tablet.

A Dream About the *Khilāfah* of Shaykh Zakariyyā ﵀

Similarly when the shaykh was still a young man after his father's death, an individual, namely ʿAbdullāh, who spent time with Shāh ʿAbd al-Qādir Rāipūrī ﵀, came to Shāh ʿAbd al-Qādir Rāipūrī ﵀ and said, 'I would like to relate a dream to you in confidentiality. I dreamt that I was granting *khilāfah* (successorship) to Shaykh Zakariyyā.'

The shaykh smiled and said, 'Do you consider yourself worthy of this? The meaning of 'ʿAbdullāh is 'Allāh's servant', which means that the shaykh will receive *khilāfah* from one of Allāh's servants.'

Granting of *Khilāfah* to Shaykh Zakariyyā ﵀ and His Condition at the Time

After spending a lengthy period of time in Madinah Munawwarah, the shaykh, before his return to India, was granted *khilāfah* by Shaykh Sahāranpūrī ﵀ on his last farewell meeting with him. The shaykh placed the throne of *khilāfah*, the turban of *khilāfah*, on his head and tied it with his own hands.

Shaykh Zakariyyā ﵀ says, 'At that time I was shrieking. When the connection (*nisbah*) is transferred, an incredible feeling is experienced. Shāh ʿAbd al-Qādir Rāipūrī ﵀ was present there. When I returned to my normal self I fell to his feet and pleaded, 'For the sake of Allāh and His Messenger ﷺ, I beg you not to reveal this incident of Shaykh Sahāranpūrī granting me permission for the pledge of allegiance (*bayʿah*) to anybody.'

On the one hand, Shaykh Zakariyyā ﵀ is pleading and falling at Shāh ʿAbd al-Qādir Rāipūrī's ﵀ feet, but the reaction he receives on the other is, 'I will publicise and announce this development on my return.'

The Story of Granting Shaykh Ismail *Khilāfah* and its Manner

It is one unique system – just as how Shaykh Zakarriyyā ﵀ was overtaken by that state.

Tomorrow is the 27th night of Ramaḍān. May Allāh Most High enable us to value it for what it is. On the 27th night of the Ramaḍān, which I spent in the company of Shaykh Zakariyyā ﵀ in 1969, I was in the old Ḥaram built by the Turks when brother Abū 'l Ḥasan came to call me during Tahajjud time. We were in Seclusion (*iʿtikāf*) and, in those days, the number of the *muʿtakifīn* there was few and far between. From Abū Bakr Gate, all the way to ʿUmar Gate, veils were erected and areas were designated in a formal manner with private spaces for the *muʿtakifīn*. This is where we stayed for *iʿtikāf* with the shaykh.

Hence, brother Abū 'l Ḥasan came to call me from the old Ḥaram built by the Turks and, just prior to it, Shaykh Zakariyyā ﵀ had also called for Shaykh Ismail Badat. Upon entering the shaykh's secluded area, he was honoured with *khilāfah* for which the shaykh asked for two black *mushlaḥ*s - part of Arab dress and subsequently wrapped one around him. The moment it was wrapped and the words of *khilāfah* were uttered, Shaykh Ismail Badat shrieked and fell in a heap unconscious just like a sufferer of fits.

Thereafter came my turn. The spiritual connection directed towards Shaykh Ismail from Shaykh Zakariyyā ﵀ made him lose all his senses. As he stood on his feet, he screamed away as tears flowed from his eyes. Eventually, he was carried away.

When we discussed this five six days later, Shaykh Ismail revealed, 'I dreamt two nights before it [granting of *khilāfah*] that a stage is constructed with a very large congregation awaiting, when our names are called out and the orders are given to decapitate our heads.' Self-effacement and enlightening the soul is what this [spiritual] link entails.

Ḥāfiẓ al-Ḥadīth Shaykh ʿAbdullāh Darkhwāstī ﷺ

Precisely fifteen years after the demise of Shaykh Zakariyyā ﷺ, it was coincidentally the same time (Ramaḍān) and the place was Madinah Munawwarah, I encountered Shaykh Sayf al-Raḥmān, Shaykh al-Ḥadīth of Madrasah Ṣawlatiyah, in the Ḥaram, who said to me, 'Shaykh ʿAbdullāh Darkhwāstī had made a mention of you last night after Tarāwīḥ prayer...'

Shaykh ʿAbdullāh Darkhwāstī ﷺ is the most distinguished shaykh in Pakistan of the *Qādriyyah Rāshidiyyah* order. The most renowned *Ḥāfiẓ al-Ḥadīth* of the modern era in the world! Such was the status Allāh Most High had blessed him with that the respected Imāms of Ḥaram - Shaykh Subayyil, Shaykh Khulayfī and others besides them - would ask those of our scholars who were acquainted with them three to four weeks before the commencement of Ramaḍān: (Arabic) 'When is the *Ḥāfiẓ al-Ḥadīth* due to arrive?'

He was much esteemed by the Imāms of Ḥaram. Upon meeting him, they would request him to recite ḥadīths from the 'Book of Prayer' of *Ṣaḥīḥ al-Muslim*, 'Book of Witr' and so forth. He would indeed oblige by reciting the text with the chain of narration of many pages by heart.

Way of Testing

On meeting anyone, after the handshake, Shaykh ʿAbdullāh Darkhwāstī ﷺ would instantly ask, 'Where are you from? What do you study?' and if this individual was a graduate of a darul uloom or a student of the final year of Ḥadīth study (*Dawrat al-Ḥadīth)*, he would say, 'Right! Recite the opening ḥadīth of *Abū Dāwūd* with the chain of narration!' 'Recite from *Ṣaḥīḥ al-Muslim*,' 'Recite such and such from *Tirmiḍhī*.' He would then himself recite countless hadiths.

The Imāms of Ḥaram would take pleasure from his recitation and once back instructing their students, when explaining that in the early era, when scribing things down wasn't the norm,

the Respected Companions and the Followers (*tābiʿīn*) would rely solely on their memories to preserve what we today have before us, they would mention Shaykh ʿAbdullāh Darkhwāstī ﵀ in the same breath and make the mention of his committing to memory so many books of ḥadīths.

Permission of Entry in the *Qādriyyāh* Order by Shaykh ʿAbdullāh Darkhwāstī ﵀

Shaykh Sayf al-Raḥmān met me during one of the nights of Ramaḍān and said, 'Shaykh made a mention of you last night.' The Shaykh had already made his way to his room, so the very next day, I went to ʿUmar Gate immediately after Tarāwiḥ prayer.

His habit was to sit against a wall near ʿUmar Gate after Tarāwiḥ prayer. The congregation would comprise of thousands, as the whole of Pakistan knew him.

Upon reaching there, I saw that the so called 'inviters towards good', and the police had assembled on all sides with a huge congregation standing on their feet, whilst the shaykh sat cross legged leaning against a wall of the library that faced the *qiblah* in the vicinity of Gate ʿUmar.

I stood there for a while and, once the public began to scatter, I went and sat near him. Realising someone's presence close by, he asked, 'Who?'

I replied, 'Yusuf from London.'

He then said, 'Last night, when I presented myself at the blessed grave to invoke blessings and peace on the Messenger of Allāh ﷺ, I was instructed from therein to grant you permission for the pledge of allegiance (*bayʿah*) in the *Qādriyyah* order.' The shaykh, thereafter, said, 'One is required to perform a lengthy prostration in the *Qādriyyah* order after the Maghrib prayer in which the words سبحان من يراني، سبحان من انساه ولا ينساني are uttered. He made a mention of this prostration and its *tasbīḥ*s.

At that time, I recalled the days I spent in Karachi with Shaykh Yūsuf Ludhyānwī ﵀ writing the accounts of Shaykh Zakariyyā ﵀.

Whatever dream any one of us had we would relate it. One day, I said to him, I dreamt that Shaykh Rāshidī ﷺ was calling me to visit him. Listening to what I had to say, the shaykh said, 'You are weak and the journey there [where his grave lies] from Karachi is very treacherous. It is a five to six hour journey with the roads that lead there being very dangerous. You will not be able to handle its severity. The grave of the saint of the *Rāshidiyyah* order lies in central Sindh.'

A Brief Account of Shaykh Aḥmad ʿAlī Lāhorī's Life and the Smell of Musk From His Grave

Shaykh ʿAbdullāh Darkhwāstī ﷺ was granting me permission in the same *Qādriyyah Rāshidiyyah* order. He was an authority of this order. He and Shaykh Aḥmad ʿAlī Lāhorī ﷺ had the same spiritual guide and mentor [hence were brothers in this nature]. The accounts of Shaykh Aḥmad ʿAlī Lāhorī ﷺ are also quite remarkable. After his demise, the smell of musk emitted from his grave for weeks on end.

The Visions (*kashf*) of Shaykh Ḥabībullāh ﷺ

His son, Shaykh Ḥabībullāh resided in Makkah Mukarramah. Once, pomegranates from Taif were sent for Shaykh Zakariyyā ﷺ. The shaykh remarked, 'I would like to send some for Shaykh Ḥabībullāh, but how?'

I said, 'Shaykh! I will take them to him.'

'How will you find your way there? He does not meet anyone and has secluded himself from the world. He does not stay in contact with anyone, ' he asked.

A Vow for Shaykh Ḥabībullāh's ﷺ Visa

He was sent to the blessed land of Arabia by no other than Shaykh Lāhorī ﷺ himself.

After reaching there, he realised his visa had expired and staying in the country without a visa was impossible. Obtaining a visa in those days was quite a task, but he was determined to make Makkah Mukarramah his permanent place of stay. So he vowed, 'O Allah, if I am granted permission to stay here on a permanent basis, I will perform 125,000 *ṭawāf*s.'

Just ponder for a moment! No matter how quickly one circumambulates the Kaʿbah because, in those days, we would perform *ṭawāf* with so much ease. We could kiss the Black Stone (*al-ḥajar al-aswad*) with Shaykh Zakariyyā ﷺ in every round. But even in those days one *ṭawāf* would take at least eight minutes. No matter how fast one decides to walk, circumambulating the Kaʿbah once will at least take a minute. But within a short period of obtaining his visa, he completed 125,000 *ṭawāf*s. He remained in *ṭawāf* all the time.

Allāh Most High had blessed him in such a manner that when I asked Shaykh Ghulām Rasūl to accompany me in taking the pomegranates to Shaykh Ḥabībullāh, he remarked, 'He is our laboratory.'

The shaykh had been blessed with *kashf* (visions) of an extraordinary nature! Just by looking at a product he would be able to conclude whether it was permissible to use or not. Accordingly, when contrasting viewpoints were put forward regarding the use of a product in Makkah Mukarramah, whether it be a bar of soap or a packet of biscuits, Shaykh Ghulām Rasūl says, 'I would take it to the shaykh who would just by looking at it say, "Go, you may use it." Hence, it would put everyone at ease.'

Shaykh Aḥmad ʿAlī Lāhorī's ﷺ Vision (Kashf)

Similar was Shaykh Aḥmad ʿAlī Lāhorī's ﷺ state. Being mindful of the unprecedented level of his *kashf*, his attendants and associates took their places before him with a wholesome dread – because the majority of things brought to him would be rejected and turned away.

Once a close associate and a punctual of the shaykh's gather-

ings brought a basketful of a variety of fruits for the shaykh and presented it before him.

The shaykh ordered, 'Take them back!'

The attendant laughed and said, 'Shaykh, I will for sure return with them, but can you reveal the reason for it. This garden was an inheritance after my father's demise and, moreover, I forsook some of the share from my entitlement. I take care of the garden by myself, and you are ordering me to take it away. I will only do that after you divulge the reason behind your command.'

The shaykh replied, 'Since you insist then ask your gardener that on such and such a day did he not book water to be supplied from a stream?'

The shaykh's enthusiast said, 'Yes, yes, water was booked.'

He asked, 'For how many hours was it booked? Return and ask that for how many hours beyond the agreed time was the water supplied, and whether the bill for this has been paid or not. These fruits have ripened with the water not paid for!'

Just how he discerned things of a distant nature. This was the very thing Allāh Most High granted to Shaykh Ḥabībullāh ﵀.

May Allāh Most High purify our inner self from all adulterations.

وآخر دعوانا ان الحمد لله رب العلمين

27th Ramaḍān 1427 / 2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

Friends, yesterday I related the accounts of the *Ḥāfiẓ al-Ḥadīth* of Pakistan, or should I say, the 'distinct' *Ḥāfiẓ al-Ḥadīth* of our time, Shaykh ʿAbdullāh Darkhwāstī ﵀. He asked for me during one night of Ramaḍān, and when I presented myself before him, he revealed, 'When I presented myself at the blessed grave to invoke blessings and peace on the Messenger of Allāh ﷺ, I was instructed from therein to grant you permission for the pledge of allegiance (*bayʿah*) in the *Qādriyyah* order – this also is the interpretation of [carrying] *Nūr al-Anwār* in the dream. Shaykh Zakariyyā ﵀ transferred light, so will have Shaykh ʿAbdullāh Darkhwāstī ﵀ – where it has disappeared is something I do not know. I was unable to carry *al-Hidāyah* properly– it is a blessing that though I forsook the 'subsidiary issues' (*furūʿ*), I carried the 'fundamentals' (*uṣūl*) with consummate ease[30].

Prostration of Supplication (*Sajdah Duʿā'iyyah*)

From amongst the fixed practices (*maʿmūlāt*) of the *Qādriyyah* order he [Shaykh ʿAbdullāh Darkhwāstī ﵀] also mentioned performing a lengthy prostration in which the words سبحان من يراني، سبحان من انساه ولا ينساني، الله حاضري، الله ناظري، الله معي are uttered. Prostration of this kind is termed Prostration of Supplication (*Sajdah Duʿā'iyyah*).

30 This statement of Shaykh Yusuf Motala (May Allāh preserve him) goes some way to show his humbleness and self-depreciation.

The Prostration of Prayer (*Sajdat al-Ṣalātiyyah*), Prostration of Recitation (*Sajdat al-Tilāwah*) and the Prostration of Gratitude (*Sajdat al-Shukr*)

Performed by every Muslim, the Prostration of Prayer (*Sajdat al-Ṣalātiyyah*) is obligatory (*farḍ*) even in obligatory prayers as well as supererogatory (*nafl*) prayers. The supererogatory (*nafl*) prayer is not obligatory but the prostration within it is. The second type is the Prostration of Recitation (*Sajdat al-Tilāwah*) which some regard as *wājib* whilst others say is *sunnah.* The third prostration is the Prostration of Gratitude (*Sajdat al-Shukr).*

Some time ago, I saw in the newspaper whilst sat in the office, the picture of Pakistan's batsman Muhammad Yusuf prostrating on the cricket pitch before the eyes of the world. The whole world over the television was watching him. It was a Prostration of Gratitude that he performed. It is done to express thankfulnellness to Allāh Most High for a favour he has bestowed upon a person. The one referred to by Shaykh ʿAbdullāh Darkhwāstī ﵀ is Prostration of Supplication.

The majority of scholars are of the opinion that there is no proof of such a prostration in the Sharīʿah - in fact, a consensus has been reported by some, although reporting a consensus is questionable as I have attributed it to Shaykh ʿAbdullāh Darkhwāstī ﵀who was the *Ḥāfiẓ al-Ḥadīth* of this era, and someone regarding whom the Imāms of Ḥaram would say, 'When is the Ḥāfiẓ al-Ḥadīth due to visit?'

One Should Not Be Haste in Issuing Edicts on Disbelief (Kufr) and Polytheism (Shirk)

All *ṣūfī*s sanction this type of prostration. Prostrating before anyone other than Allāh is what is forbidden in Islām.

The impetuous amongst us, without thought, issue edicts of *kufr* on seeing a person prostrate in the presence of his shaykh - like

those who are ignorant prostrate before their shaykh. The Muslim jurists (*fuqahā'*) insist that one first asks the individual concerned what his intention was before making such a rash statement against him.

It is entirely possible that he was engaged in the recitation of the Glorious Qur'ān, and just as our imām recited the verse of prostration in Sūrat al-ʿAlaq, he may have done the same and may be prostrating because of it – coincidentally, someone is sat in front of him and he has been mistaken of prostrating to him. One should refrain from issuing edicts injudiciously and, instead, attempt to find out the intention by asking, 'Why did you prostrate?'

If he says, 'I prostrated after reciting such and such a verse' or 'I had recited a verse earlier which necessitated a Prostration of Recitation,' then there is no argument. However, if the reply received is, 'I prostrated before him,' then still the Muslim jurists urge one to exercise restraint and to seek clarity by asking what his intention was. If he reasons that his prostration was simply an act to signify reverence and respect then although he will be sinful and a transgressor, he will remain a Muslim nonetheless. He has undoubtedly committed a sin of huge proportions though.

The Prostration of Reverence (*sajdat al-taʿẓīmī*), which has been abrogated (*mansūkh*), was allowed in the Sharīʿah of Sayyuduna Yaʿqūb ﷺ and Sayyidunā Yūsuf ﷺ. That is why the brothers of Sayyidunā Yūsuf ﷺ prostrated before him. This individual acted upon something which has been abrogated, an impermissible act, regarding which we will say, 'He should repent from this impermissible and forbidden act.' On the other hand, if this individual declares, 'I performed the Prostration of Worship (*sajdat al-taʿabbudī*),' then he will become a disbeliever (*kāfir*). Anyway, this is the discussion on Prostration.

Proof on Prostration of Supplication (*Sajdah Duʿā'iyyah*)

The *ṣūfīs* have this prostration because of the verse:

يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ

Those who remember Allāh standing and sitting and lying on their sides' (Qur'ān 3:190).

Three positions of remembering Allāh Most High are mentioned in the verse: standing, sitting and lying down.

Allāh Most High here commands his slaves to remember him in every situation. Generally, a person will be in any one of the three positions. In whatever position one may be in, he should remember Allāh. And supplication could be made with eyes closed or open, whilst standing, sitting, lying down or in any other state.

The Difference Between the Prostration of Recitation (*Sajdat al-Tilāwah*) and Prostration of Supplication (*Sajdat al-Duʿā'iyyah*)

The proper method of performing the Prostration of Recitation is to go into prostration whilst reciting *Allāhu akbar* and, thereafter, reciting the *tasbīḥ* in that position before saying *Allāhu akbar* when getting up from that position. This will be counted as one complete prostration with the *wājib* considered performed. However, if after reciting the verse of prostration, one decides to prostrate without saying the *takbīr*, then irrespective of whether he recites the *tasbīḥ* or not, his prostration will not be accepted because saying the *takbīr* when going into *sajdah* and when rising from it is necessary.

The Manner of the Prostration of Supplication (*Sajdat al-Duʿā'iyyah*)

There is no *takbīr* before or after the Prostration of Supplication. It is a position denoting humility, unpretentiousness and powerlessness. It is a position of suppliant obedience. The *ṣūfī*s state that one should supplicate whilst in prostration - it exhibits a scene of huge servitude. It is commendable to remember Allāh Most High in whatever manner possible. Individuals of various dispositions

remember Allāh Most High in their own ways. Certain people derive great pleasure through the recitation of the Glorious Qur'ān, whilst some others do so through prayer (*ṣalāh*).

The Qiyām of the Master of Both Worlds ﷺ

To what degree did the Master of Both Worlds ﷺ derive pleasure from standing in *ṣalāh* that the Respected Companions ﷺ state, حتیٰ تورّمتْ قدماہ 'His blessed feet would become swollen,' due to the lengthy periods he would spend in *qiyām*. Another narration reports the Respected Companions ﷺ saying,) حتٰی تشقت قدماہ 'His blessed feet would crack open and bleed.'

Shaykh Zakariyyā's ﷺ Practice and Establishing Prayer (*nafl*) Diligently During Disturbances

Shaykh Inʿāmullāh ﷺ of Saharanpur says that when the Muslims were being oppressed during the split of India and there were disturbances, Shaykh Zakariyyā ﷺ would take to the prayer mat after ʿIshā' prayer and remain engaged in prayer till Fajr prayer.

Upon being informed of an individual or a collective atrocity or adversity, he would say, 'Come on, give me a hand in making ablution.' He would thereafter spend hours in *ṣalāh*.

Straightaway, on receiving the news of Shaykh Muḥammad Yūsuf's ﷺ passing away in Pakistan – a personality more beloved to him than any other person on the face of this earth – he said, 'Come on, give me a hand in making ablution.'

Shaykh Zakariyyā's ﷺ Lamenting on the Misfortune of Bayt al-Maqdis

I remember very well; I can recall the exact time of day; after providing afternoon lunch for the shaykh in Saharanpur, we helped

him to bed and he had possibly even fallen asleep. We were also ready to retire to bed, when Shaykh ʿAbd al-Mālik, the finance officer, walked in and said, 'I would like to meet the shaykh.' We informed him that he had already taken a lie down, but he said, 'It is something of extreme importance!' We understood [the severity of the situation], as he was well aware of the shaykh's rest time and schedule. We opened the door for him straightaway. After entering, he said to the shaykh, 'Bayt al-Maqdis has fallen out of our hands.' It had just been aired on the radio that Bayt al-Maqdis has fallen out of Muslim hands. The shaykh's immediate reaction was to say, '*Innā li 'llāhi wa innā ilayhi rājiʿūn*.' He then said, 'Help me make ablution.' After relieving himself, he performed ablution before making his way to the *masjid*. He then began praying *nafl* prayers and continuously wept throughout.

Sayyidunā ʿAlqamah's ﵁ Supplication Whilst Prostrating

Some derive pleasure in *ṣalāh* when standing (*qiyām*), some when bowing (*rukūʿ*), whilst others do so whilst prostrating (*sajdah*). The position of prostration is a very beloved one. The other day I mentioned how Sayyidunā ʿAbdullāh ibn Masʿūd's ﵁ special student, Sayyidunā ʿAlqamah ﵁, would engage himself in supplication in prostration throughout the night. He would recite:

ياعفو اعف عني، ياغفار اغفرلي، ان تعف عني تعف عني تفضلاً منك.

Residing in Madinah Munawwarah was the son in law of Shaykh Badr ʿĀlam ﵀, ʿAbdul Wakīl Ṣāḥib, who was the respected father of Brother Khalīl and Brother Jalīl. I would frequently visit their residence whilst in Madinah Munawwarah. On my *ʿumrah* trip forty years ago, I used to recite two to three chapters of the Glorious Qur'ān to him daily.

Shaykh Zakariyyā ﵀ would engage in *nafl* prayers after Maghrib prayer and, thereafter, invoke blessing and peace on the Noble Prophet ﷺ or engage in the recitation of the Glorious Qur'ān.

Occasionally, the shaykh would look towards us attendants in a certain way after returning to the room after ʿIshā' prayer before saying, 'I sent Abū 'l Ḥasan to check on you today. With the Glorious Qur'ān placed in the middle, you and your friend were chatting away.'

The shaykh would persistently have us checked upon as part of the rectification (*iṣlāḥ*) and development (*tarbiyah*) process.

I Feel Like Remaining in Prostration for Three Hundred, Four Hundred or Even Five Hundred Years.

Sayyid ʿAqīl, Brother Jalīl's father's elder brother, resided in the opposite room to mine during my *ʿumrah* trip two years ago. He came to meet me, so I asked about his welfare. He said, 'Eating and drinking habits are fine. But don't ask about the fixed practices (*maʿmūlāt*). I feel like remaining in prostration for three hundred, four hundred or even five hundred years.' Just how much pleasure must he have been deriving in that position! An old, weak and ill person, yet his fervour is so fresh that he wishes to remain in prostration for up to five hundred years.

Shaykh Badr ʿĀlam's ﵀ Wish

He had taken the pledge of allegiance at the hands of Shaykh Badr ʿĀlam ﵀. Ḥakīm Khalīl Ṣāḥeb of Ajrar, Mumbai, says, 'I requested Shaykh Badr ʿĀlam ﵀ to supplicate for me on my final meeting with him. But the shaykh replied, "You will supplicate for me – I am an old person, bed ridden and on the brink of death. Whilst I have one foot in the grave, you are making the *ʿumrah* journey, so supplicate for me over there upon holding the cloth of the *Kaʿbatullāh*! Supplicate that my death occurs in Madinah Munawwarah and that my body mixes with the soil of Baqīʿ - where thousands of Respected Companions ﵃, shaykhs and eminent scholars lie buried - and decomposes and becomes part of it. It seems far fetched

to think Allah Most High will, on the Day of Judgement, order the angels, 'Bring a sieve and separate Badr ʿĀlam's soil from that of the Respected Companions, eminent scholars and take it into Paradise but throw Badr ʿĀlam's soil into the fire of Hell. This is against the mercy of Allāh Most High. For this reason, supplicate that Allāh Most High ordains for me the soil of Baqīʿ.'"

May Allāh Most High also grant us death in Madinah Munawwarah, ordain for us to be buried in Baqīʿ and grant us closeness and proximity to the Noble Prophet ﷺ.

The Human Being Should Ask from Allāh Most High Constantly

Whatever someone asks for, he should do so in a proper manner, continuously and persistently. You often witness children how they end up getting what they want through sheer persistence. The child who wants sweets, clothes or any other thing will insist until the mother is rendered helpless. The love of thousands of mothers such as these be sacrificed on the love of Allāh Most High. Why will he not bestow? May Allāh Most High grant us close proximity to the Noble Prophet ﷺ. May He grant us a true connection with him.

Ask from the Heart

Even our presence there is one of tradition. We sometimes read the words of poets who desire, 'Wish I could present myself in Madinah Munawwarah. I would do so on my head and would kiss the blessed lattice. May my soul depart there.' Poets express their desire to die at the blessed grave of the Noble Prophet ﷺ and, if the plea is a heartfelt one, then Allāh Most High will surely listen.

An Enviable Story

Three years ago, I used to meet Shaykh Arshad Madanī ﷺ everyday after Tarāwīḥ prayer. Once he met me and said, ‘Something remarkable unfolded today. Near the gate to the Noble Prophet’s ﷺ blessed grave (*al-Muwājahat al-Sharīfah*), a group of people sit with their backs facing towards the *qiblah* and recite the Qur’ān and *durūd sharīf*.’

‘I was sat there after ʿAṣr prayer engaged in *durūd sharīf* and next to me was a Sudanese man who looked healthy and not that old. He was busy in his own things, and I in mine.’

‘I realised a few moments before *ifṭārī* that his head was in my lap. I initially concluded that he had fallen asleep and accidentally toppled over. Smiling, I tried to get him back up but he kept on toppling – it was then that I realised that he had become beloved to Allāh Most High.

The words ‘May my head be on the threshold of the Messenger of Allāh ﷺ during my last breath,’ which are recited in praise of the Master of Both Worlds ﷺ – with just how much earnestness must he have wished for this!

A Blessed Dream of Brother Yaʿqūb Concerning Shaykh Zakariyyā ﷺ

Brother Yaʿqūb of London, who is the uncle of our Dr Salim and Dr Liyaqat sent a letter that reached me three days prior to Shaykh Zakariyyā’s ﷺ passing away. Therein he wrote that he dreamt the shaykh had passed away and his body has been taken to Baqīʿ. When he was laid near the grave, the shaykh removed the shroud [from his face] and asked, ‘Yaʿqūb! Climb into the grave and see whether you can see the Kaʿbah from there.’

He wrote, ‘I climbed into the grave and saw that the Kaʿbah could be viewed through a window. I climbed back out and said, ‘Shaykh, the Kaʿbah is clearly visible.’

He then said, 'Climb back in and see whether you can see the blessed dome from there.'

I climbed back in and saw another window open towards Masjid Nabawī. The blessed dome was clearly visible from there. I climbed back up and informed, 'The blessed dome is clearly visible too.'

Thereafter, the shaykh said, Very well 'Lower me into the grave now.' He then saw in the dream that the shaykh was lowered into the grave.

Shaykh Zakariyyā ﵀ Uses the Dust of the Blessed Lattice As Antimony

The shaykh, throughout his entire life, had a wish and a profound yearning which we used to clearly see. The other day I related how we would sit him by the *al-aqdām al-ʿāliyah*. The shaykh would be sat right next to the blessed lattice adjacent to the blessed grave and the blessed feet of the Noble Prophet ﷺ.

He would move his hand slowly towards the blessed lattice and, after a quick glance here and there to see whether there is any police nearby, he would run his fingers in the lattice and use the dust of it as antimony of his eyes.

As I commented before, the shaykh would constantly remain in a state of lamenting and weeping.

He would practically demonstrate what the poets long for through their words, 'May I make the dust of the blessed grave antimony for my eyes,' by wiping the dust from the blessed lattice and applying it in place of antimony in his eyes. Allāh Most High fulfilled his wish. To utter these words is the easy part. Nowadays, the self-styled *mujtahid* does not feel important until he issues edicts. It is not difficult to describe these actions as an innovation (*bidʿah*) and an act of polytheism (*shirk*) and forbidden, but what will we say when it comes to the likes of Sayyidunā Abū Ayyūb al-Anṣārī ﵁?

Restlessness of the Respected Companions ﷵ in Order to Extend Hospitality to the Noble Prophet ﷺ

Sayyidunā Abū Ayyūb al-Anṣārī ﷄ was the host of the Noble Prophet ﷺ. Every individual in Madinah Munawwarah yearned to extend their hospitality to the Master of Both Worlds ﷺ when he arrived on the occasion of Migration by standing in front of the ride in order to persuade him to become their host. However, the Messenger of Allāh ﷺ announced: خلوها فانها مامورة 'Let the reins of the camel loose. It is under command (from Allāh Most High to stop at a certain place), therefore, it is aware of my destination.' Yet, the residents of Madinah Munawwarah tried their utmost to persuade the Noble Prophet ﷺ to stay at their home.

The Manner of Shaykh Idrīs Kāndhlawī's Love for Shaykh Zakariyyā ﷀ

I recall the story related by our Ṣūfī Iqbāl of Madinah Munawwarah. Shaykh Idrīs Kāndhlawī ﷀ was the Shaykh al-Ḥadīth and Shaykh al-Tafsīr of Jamia Ashrafia, Lahore. His writings on *tafsīr*, hadith, and on commentaries of ḥadīth are copious. He was one of the shaykh's relatives from Kandhla.

When Shaykh Zakariyyā ﷀ reached Lahore after his visit to Raiwind, he specially travelled to Shaykh Idrīs Kāndhlawī's ﷀ house. He was overjoyed, and when the shaykh intended to leave after being provided with hospitality, he insisted that he stays for longer. Shaykh Idrīs ﷀ was a close relative of his, but since the shaykh had a schedule to follow, he turned down the request and subsequently asked the attendants to help him into the car. They duly obliged and closed the car door shut behind them.

When Shaykh Idrīs ﷀ saw that the shaykh was leaving, he went and sat on the car bonnet stopping the car from moving. All of this, despite the fact that Shaykh Idrīs ﷀ himself was a man of high status, something he was well aware of, as well as being aware

of the eminence of Shaykh Zakariyyā ؒ. But it was the bond and love he had that caused him to climb onto the bonnet. However, Shaykh Zakariyyā ؒ said, ‘Pick him up and put him on the ground.’

The Respected Companions Competing with One Another to Offer Hospitality

Every Companion present understood the words ‘Let the reins of the camel loose, it is under command,’ which were uttered not once or twice but repeatedly by the Messenger of Allāh ﷺ. They, nonetheless, were so overcome with love for his sublime person, that the love for him prevailed over his orders. They were not prepared to act upon his orders and, instead, made multiple requests, ‘O Messenger of Allāh, grace our homes with your presence.’ Despite their best efforts, the Noble Prophet ﷺ, in a sympathetic tone announced, ‘Let the reins of the camel loose. It is under command.’

Upon reaching the Banū Najjār, the camel sat down near the residence of Abū Ayyūb al-Anṣārī ؓ. At this point, the Noble Prophet confirmed:

هذا المنزل ان شاء الله

Allāh willing, this is where I will stay.

The people of Banu Najjar came running to the Noble Prophet ﷺ, persuading him to enter their house, but he said, ‘The nearest house to where the camel is sat is where I will rest. (Sayyidunā Abū Ayyūb al-Anṣārī’s ؓ house). It is under command from Allāh.’

Sayyidunā Anas ؓ Gifts His House to Sayyidunā Abū Ayyūb al-Anṣārī ؓ

Sayyidunā Abū Ayyūb al-Anṣārī ؓ was held in high esteem by the Respected Companions ؓ - and rightly so. When he travelled to Basra and Kufa, Sayyidunā Anas ؓ had a mansion of his own. Because of the supplication اللهم اكثر ماله وولده made in his favour

by the Master of Both Worlds ﷺ, Allāh had bestowed him with abundance of riches.

After Sayyidunā Abū Ayyūb al-Anṣārī ؓ entered the palace, Sayyidunā Anas ؓ extended hospitality and, after a short while, he said to him, 'This palace with all its contents, slaves and maids is yours.' He then made his way out of the house before saying, 'Just as you presented your house to the Messenger of Allāh ﷺ, I am presenting my house to you.'

Sayyidunā Abū Ayyūb al-Anṣārī ؓ at the Noble Prophet's ﷺ Blessed Grave

It has been written in the accounts of Sayyidunā Abū Ayyūb al-Anṣārī ؓ that he visited the blessed grave of the Noble Prophet ﷺ and sat there. Thereafter, just as a child would toss restlessly in its mother's lap, he began to toss, roll over, and rub one cheek, then the other on the blessed grave of the Noble Prophet ﷺ. He then did the same with his forehead and beard.

Coincidentally, Marwān, the Governor of Madinah entered. Seeing him in that state, he remarked, 'Abū Ayyūb! Do you realise what you are doing?'

Sayyidunā Abū Ayyūb al-Anṣārī ؓ replied, 'I know exactly what I'm doing.' I am also aware that I am not caressing these stones and soil whilst forsaking the Messenger of Allāh ﷺ.

If touching and caressing the blessed grave of the Noble Prophet ﷺ through love is classified as a religious innovation (*bidʿah*), unbelief (*kufr*) and an act of polytheism (*shirk*), then what will be said about Sayyidunā Abū Ayyūb al-Anṣārī ؓ?

Glad Tidings for the Darul Uloom Group

Friends, you should continue to supplicate Allāh Most High for the love of the Master of Both worlds ﷺ. May He enable us to value it accordingly. May He imbue his love into our hearts. The level of love we attain will be according to the degree with which we

desire it. *Inshā Allāh.*

Due to some occurrence, during this trip, Shaykh Anwar Narma of Leicester reminded me of the many glad tidings we used to receive (from the Messenger of Allāh ﷺ) when we used to travel (for *ʿumrah*) with students from Darul Uloom. Every trip of ours contained many glad tidings, one of which would be very apparent which to a degree would bring tranquility to the heart.

Glad Tidings of Paradise

One such apparent incident was concerning ʿAzīz al-Ḥaq who dreamt that people are gathered on the Plain of Resurrection. Announcements from the court of Allāh Most High are being made for each individual to either be entered into Paradise or into Hell. He said that an announcement for our group was made, 'Enter them into Paradise.' Shaykh Anwar Narma said to me, 'When you said to him, "Tell everyone what you saw," he related it and, as a result, you gave fifty riyals to every single person in the group. I still have the fifty riyals safely put away!'

The Noble Prophet's ﷺ Presence at the Time of *Ifṭārī*

By his reminding me of this incident, I recalled what I initially intended to say. It so happened during one of our trips that the whole month of Ramaḍān elapsed, the twenty seventh of Ramaḍān went by, and on the twenty eighth we were sat for *ifṭārī* where we would always sit – in the area that was part of the original construction of Masjid Nabawī during the time of the Noble Prophet ﷺ. One long spread would be laid for the darul uloom students.

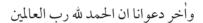
I cannot recall the name of the person who was sat next to me at the time, but I said to him, 'Supplicate as it is the time for supplicating. You know that we receive glad tidings of some sort every year. This journey of ours is almost over and we will be leaving in

a day or two empty handed. ʿĪd will be celebrated but we have not achieved anything.'

I had just said this and with only a few moments left before *ifṭārī*, a companion of ours approached but, with no space for him to sit, I called him over and sat him nearby. He then quietly said in my ear, 'I had a dream and that is why I was looking for space near you. I dreamt today that it's *ifṭārī* time and the spreads are laid in Masjid Nabawī like every other day. At that moment, the Messenger of Allāh ﷺ exited his room and graced our *iftārī* spread with his presence.'

I said, '*Al-ḥamdu li 'llāh*! *Al-ḥamdu li 'llāh*! We were so dejected and counted ourselves as failures as almost a whole month has elapsed and even the 27th of Ramaḍān came and went. It is Allāh Most High's grace and favour that he did not fail us. He did not ordain for us to leave empty handed.' May Allāḥ Most High forgive our sins, the sins of our parents and our families. Āmīn.

28th Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

Yesterday, I spoke about my Medinan friend, Sayyid Khalīl Aḥmad's father's elder brother, Sayyid ʿAqīl Aḥmad, who was describing the pleasure he derived in *ṣalāh* by saying, 'I feel like not lifting my head from prostration for three hundred, four hundred or five hundred years!' These are the things which one should seek from Allāh Most High. We are too fixated in asking for our worldly needs – indeed, we should do so – but we do not go beyond that, whereas those who have asked Allāh Most High for these things, He multiplies that which is sought many fold.

Shaykh Asʿadullāh's ﵀ Regular Performance of Supererogatory (*Nafl*) Prayers

We witnessed that our [Mazahir Uloom, Saharanpur's] dean, Shaykh Asʿadullāh ﵀, always entered the *masjid* at *adhān* time and engaged in supererogatory prayers just as we do. Though his supererogatory prayers before and after *farḍ* prayers would amount to at least more than twenty *rakʿah*s. Throughout the day, the shaykh would perform a minimum of an additional hundred *rakʿah*s besides the supererogatory and *sunnah* prayers.

The Qutub of Our Time is to Grace Us – Welcome Him!

For years on end, especially during his stay with Shaykh Zakariyyā ﵀ during the days of *iʿtikāf*, we witnessed his (Shaykh Asʿadullāh's ﵀) student, Shaykh Muftī Maḥmūd Gangohī ﵀ engage in supererogatory prayers throughout the day. As well as the ones

he performed during the day, the supererogatory prayers he performed at night were very lengthy indeed. For many a year, his practice, besides the *sunnah* prayers of Ishrāq, Chāsht, Awwābīn and Tahajjud, was to perform one hundred supererogatory prayers daily. How much pleasure must he have derived from it!

To what status did this then elevate him? He once travelled outside India where he was met by a person, who started saying, 'I have been sent by my father with the instructions that Shaykh Muftī Maḥmūd is coming. He is the *qutub*[31] of this era. Go and meet him, welcome him and extend an invitation to him!" And who was this? A *majdhūb* saint.

Saints of Allāh Belong to Four Categories

Allāh's saints, are divided by the *ṣūfīs*, into various categories using various different criteria. One criteria divides the *ṣūfīs* into four: *Sālik*[32], *Majdhūb*[33], *Sālik Majdhūb*[34] and *Majdhūb Sālik*[35]. Each one is explained separately in great lengths. This saint who had sent his son was a *majdhūb*.

An Amazing Story of a Poor Majdhūb of Hyderabad

His story is extremely amazing. His place of stay was Hyderabad. A pilgrim from India once travelled for *ḥajj* and there, facing the blessed grave continued invoking blessings and peace upon the Master of Both Worlds ﷺ. After a while, he sat on one side and began crying. Next, a man approached him and said, 'No need to

31 One of the highest spiritual positions of the many which a person attains.
32 Those who traverse the path by punctually observing the practices prescribed to them by their saints.
33 One who is in such love with his Beloved (Allāh) that the world and its contents, the body and its needs, do not appeal to him anymore.
34 One who starts traversing the path as a lover of Allāh before experiencing *jadhbah* (being pulled towards Him).
35 One who starts out in *jadhbah* as a beloved of Allāh and then traverses the stages of the path (*Sulūk*).

be distressed, as the Messenger of Allāh ﷺ has received your salutations and he, in return, has also sent *salām* to you.'

He was very much immersed in his own state and condition, so whilst crying he opened his eyes and asked, 'Who are you?' He told him his name and when asked where he had travelled from, he gave his address in Hyderabad. He then disappeared into the crowd.

He looked for him and tried to find him as he yearned to know more and wished to know who he was. He even continued to search for him through the clothes he had been wearing and his appearance but could not find him.

As this stranger had told him his name and address, the Indian Ḥājī Ṣāḥib returned to his village in India before travelling to Hyderabad. After reaching Hyderabad he went to the address he had been given and found both the address and name given to him to be correct. Nonetheless, the local residents said that this man he wished to meet was insane. When he insisted they asked, 'You appear to be of noble countenance. What will you achieve by meeting him?' He still insisted so they informed him that he was currently in prison.

He had specifically travelled to Hyderabad from his own village, so he located the prison and went there. As he reached the prison gates, the *majdhūb* from inside said to one of the guards, 'A guest of mine is waiting at the gates - kindly bring him to me.' The officer made his way to the gates and to his amazement found someone asking the other officers about this prisoner. He led the visitor inside.

Upon encountering this man, he found him in a terrible state just as the people [from his locality] had predicted. His body was covered with threadbare clothing as he lay on the prison cell floor. On their way to the prison cell, the officer asked the Ḥājī Ṣāḥib, 'What is your connection to this prisoner? You seem a decent man.'

He replied, 'I need to see him.' He then asked the guard, 'Since when has he been here?' When the officer said that he had been in prison for this many years, doubt crept in and he wondered, 'Have I not come to meet the intended person's namesake? Have I come to the wrong place?'

Yet, when he reached the prison cell, before him was the very same person that in Madinah Munawwarah had come to pass him the *salām* sent by the Messenger of Allāh ﷺ and had reassured him.

The Ḥājī Ṣāḥib met him before asking, 'Shaykh, I met you during the *ḥajj* season in Madinah Munawwarah, so what are you doing here? They claim that you have been here for a lengthy period!'

Laughing away he said, 'All the black holes, iron bars, the prisons and its walls cannot confine me.'

This saint was of a *majdhūb* kind. This is just an account of one poor, *majdhūb* saint.

Listen to the account of a great king. Just as this saint said that no black holes, prisons and iron bars have the ability to imprison him, equally, locks, doors and boundaries could not prevent him [the king].

The Door of *Baytu 'llāh* Opens With the Finger of Ṭūrān Shāh.

The elder brother of Sulṭān Ṣalāḥuddīn Ayyūbī ؒ was called Ṭūrān Shāh. Pages of history has his name scribed on them. He was a very prominent figure, and there are many stories about him. Hence, the expression *Iran Ṭūrān ki Bātey* is a famous proverb.

After conquering one region after another, Ṭūrān Shāh moved towards Yemen with the same intention. Batini Shias [a Shia sect] governed Yemen at the time. The Shias of today are much better in the sense that some have at least considered them Muslims whilst others have not. He had set out to conquer Yemen from the hands of this group of Batini Shias. As he passed the Arabian Peninsula during this journey of his, he decided to stop over at Makkah Mukarramah. His name was being discussed all over the world at the time. He commanded an awe and dignity wherever he went. A mere mention of his name would cause the hearts' of the rulers to quiver.

As he reached the Peninsula, Yāsfar, under whose jurisdiction was this small region, took refuge to the mountains and took cover

in his fort. He was under the misapprehension that he was about to be attacked by Ṭūrān Shāh. However, Ṭūrān Shāh was not interested in this region so he headed towards Makkah Mukarramah.

He performed the *ṭawāf* before establishing the two *rakʿah*s [of *ṭawāf*) in the *sunnah* manner. He supplicated earnestly and then went near the door of the Kaʿbah. This is not in any way a fictitious account but a true and real happening.

Those who have seen Shaykh Muftī Maḥmūd Gangohī ﵀ [will testify] that never mind a judge holding someone accountable, he would make answerable eminent scholars and esteemed people before himself. Their every [stray] word would be picked upon. Hence, the account of Hyderabad involved him, and he went on to relate about this *majdhūb*.

Likewise, the account of Ṭūrān Shāh which I have related before you has been penned by Sabṭ ibn Jawzī ﵀. Ibn Jawzī has transgressed by compiling the 'shortcomings' of Imām Abū Ḥanīfah ﵀ reminiscent to how Salafīs continue to compile material against Ḥanafīs and those who follow a school of thought (*muqallidīn*). Despite this, Allāh Most High compensated this action of his through Sabṭ ibn Jawzī ﵀, who wrote a book refuting Ibn Jawzī. He has mounted a proof based rebuttal of all the arguments found in this book and, in return, wrote a voluminous book on the virtues of Imām Abū Ḥanīfah ﵀. What a great researcher, historian, jurist and Ḥadīth scholar! He relates this story of Ṭūrān Shāh.

He relates that when Ṭūrān Shāh reached the door of the Kaʿbah, he was aware that the local government had retreated to the mountains after hearing of his imminent arrival. Neither was a police officer in sight nor any member of the armed forces. Everyone had fled to the mountains.

Ṭūrān Shāh thought that on the one hand, the local government, which had fled to the mountains, was in possession of the keys of the Kaʿbah, as all the management was in their hands and on the other hand, his desire was to enter it.

Alike those mentioned in the ḥadīth of the cave, he petitioned Allāh Most High: 'O Allāh, this journey of mine is only to extol your name and for the sake of your religion. If you are pleased with my

actions then open the lock for me.' Saying this, he struck the lock with his finger and the door opened.

So this *majdhūb* said, 'Their iron bars and doors cannot confine me.' Allāh Most High has created saints of various kinds among his friends. I hinted towards this the other day when relating the dream about the book *Nūr al-Anwār*.

Even if one were to spend a thousand years in the company of Shaykh Zakariyyā ﵀, he would find it insufficient. He was so beloved and likeable! One usually begins to tire after enjoying the company of a person for a period of time: He begins to like some of his things but begins to resent others.

Allāh Most High had made Shaykh Zakariyyā ﵀ extremely beloved and every aspect of him was loveable. Every part of him oozed love and he was full of affection. Yet at times, we saw the innate temperament of Sayyidunā Mūsā ﵇ in him, and the temperament we normally associate with Sayyidunā ʿUmar ﵁ also manifested itself.

I stated how I received this state [*khilāfah*] from Shaykh Zakariyyā ﵀ in 1969 and some fifteen years later from Ḥāfiẓ al-Ḥadīth, Shaykh ʿAbdullāh Darkhwāstī ﵀. There was also a hint of this [spirituality] at the time of seeing *Nūr al-Anwār* [in the dream]. He also was a saint of this disposition, and stories of his just like this one are many.

The Consequences of Injuring Shaykh ʿUbaydullāh

At one time Ayyub Khan's government was running powerfully - but he made an error by initiating Family Laws in the country. Back in Lahore, Shaykh ʿUbaydullāh Anwar (brother of Shaykh Ḥabībullāh residing in Makkah Mukarramah, who would often see visions (*kashf*). He is the same person who went on to perform 125,000 *ṭawāf*s of the Kaʿbah), stood against him. He organised a protest march during which they were attacked by police armed with batons. He consequently suffered injuries. We used to read

these reports in newspapers.

During the same week whilst in Saharanpur, I dreamt that General Ayyub Khan is passing by.

I did not see his face as he was walking away with his back towards me, and the hairs on his back were visible. I didn't understand the interpretation at the time. It was only a few days later that I understood how seeing someone from behind in a dream symbolizes his leaving of office.

In those days, Shaykh ʿAbdullāh Darkhwāstī ﵀ travelled to Lahore and challenged the government by declaring that their days in office were numbered because of the way they charged at Shaykh ʿUbaydullāh with batons. The Shaykh tirelessly toured Punjab, Lahore and various other areas until he saw the end of Ayyub Khan. [This is how he acted] when his emotions were stoked just like Shaykh Zakariyyā ﵀. *Sālik* and *Majdhūb* are people of various dispositions.

Shaykh Muftī Maḥmūd's ﵀ Practice of offering One Hundred Rakʿahs Daily

I was relating the condition of Shaykh Muftī Maḥmūd's ﵀ *ṣalāh*. We witnessed him perform an additional hundred *rakʿah*s besides the supererogatory and *sunnah* prayers which we perform before and after *farḍ* prayers. This was in following Imām Abū Ḥanīfah ﵀ – as it was also his practice to perform one hundred *rakʿah*s *nafl* prayer.

When we at time times reach the *masjid* early, then even praying the four *sunnah*s, which is the emphasised *sunnah* (*sunnat mu'akkadah*), becomes difficult. But for them, to perform a hundred *rakʿah*s was easy.

Daily *Nafl* Prayers of Maymūn Ibn Mahrān

Maymūn ibn Mahrān is from the leading Ḥadīth Scholars. One of his students once reported, 'I stayed in his company for seventeen days. I observed him for seventeen days perform one thousand

*rak'ah*s daily.

It is apparent that besides performing the one hundred *rakʿah*s, his other daily engagements such as teaching students and delivering Ḥadīth lectures remained unceasing.

Allāh Most High has created people of all dispositions to establish and prove to mankind that, lack of time or anything else will not hinder those who intend to undertake such actions.

Those who sit down with a calculator trying to figure out how all this is done will be unable to calculate – because these deeds and actions manifest against normal practice as miracles (*karāmāt*) of the individuals.

Four Prayer Mats and Their Choosing

The Sacred Ḥaram of Makkah Mukarramah up until the appointment of the Saud Family used to have four Prayer Mats. Followers of the Four Schools of Thought performed *ṣalāh* separately. The prayer mat of the Ḥanafīs was right in the centre of the Ḥaṭīm in front of the Mīzāb al-Raḥmah [the spot under the drain of the Ka'bah's roof]. The Shāfiʿī prayer mat was near the well of Zamzam, and on the opposite side of it, between the Rukn al-Yamānī and Ḥaṭīm was the Mālikī prayer mat. Finally, between the Rukn al-Yamānī and Ḥajar al-Aswad, the prayer mat of the Ḥanbalīs was set. Shaykh Mubārak ʿAlī Ṭabbāq remained imām on the Ḥanbalī prayer mat for forty years.

Mubārak ʿAlī Ṭabbākh's Forty Year Practice of Performing ʿUmrah Daily

Perhaps something might have happened or he may have taken an oath (*qasam*) or even vowed (*nadhar*) to undertake something, just like Shaykh Ḥabībullāh, who had vowed, 'I will perform 125,000 *ṭawāf*s of the Kaʿbah if I am granted a visa to stay in the Ḥaramayn.'

So this was the practice of Shaykh Mubārak ʿAlī Ṭabbākh, who remained imām for forty years on the Ḥanbalī prayer mat and

performed ʿ*umrah* during each and every day of it without fail. Whenever I saw our Ḥakīm Astaghfirullāh, who passed away not too long ago, he was in the state of *iḥrām* performing *ṭawāf*, or going [to the *mīqāt*] or returning from there. To perform seven or eight ʿ*umrah*s was a daily practice of his.

Actions Are Easy if the Heart Is Yearning

Many individuals from our darul uloom group would perform two or three ʿ*umrah*s daily. Those who endeavoured found it very easy. The heart should wish and desire. And how did those who had this yearning accomplish such deeds! It is beyond our imagination.

Performing Ḥajj on Foot Every Year by Sayyidunā Ḥusayn ﵁, the Dear Grandson Of the Noble Prophet ﷺ

Who would one consider to be more gentle and delicate than the beloved grandson of our Noble Prophet ﷺ, Sayyidunā Ḥusayn Ibn Ali ﵁? The Master of Both Worlds ﷺ would refer to him as ‘flower’, saying that ‘he is a flower of Paradise.’ It is beyond explanation the extent to which the *Khulafā’ al-Rāshidīn* respected and honoured him after the Noble Prophet’s ﷺ demise! They would remember and think of the *Ahl al-Bayt* (family of Prophet Muḥammad ﷺ) first in everything - and from them - Sayyidunā Ḥusayn ﵁ and Sayyidunā Ḥasan ﵁ would be prioritised.

Despite all this, Sayyidunā Ḥusayn’s ﵁ practice was to travel for *ḥajj* each year. From the era of Sayyidunā ʿUmar ﵁ to the moment of his martyrdom, abundant wealth was at his disposal, especially the royal treasures and wealth that ended up on the doorstep of Madinah Munawwarah. Yet, he would travel for *ḥajj* each year, and by no other means but foot.

Now ponder upon this position of Sayyidunā Ḥusayn ﵁! When we travel for *ḥajj*, and upon realising that consultation to travel from Makkah Mukarramah to Mina, and to Muzdalifah and Arafat

by foot is taking place, group members begin to groan, 'Why don't they organise buses to take us?' Walking for two or three miles becomes burdensome – and here – It has been recorded that Sayyidunā Ḥusayn ﷺ travelled all the way from Madina Munawwara for *ḥajj* on twenty-five occasions. He will have encountered many a different seasons when travelling for *ḥajj* each year – in winter, in summer [and seasons in between]. And what to say about the heat over there! *Al-amān al-ḥafīẓ*! Even more so, it was concerning the journey of those days from Madinah Tayyabah to Makkah Mukarramah.

This is to do with resolving in the heart once and for all. Once you resolve it in the heart decisively, then Allāh Most High makes its implementation easy. May Allāh Most High grant us his close proximity and an ability to strive as much as possible in his worship and abstinence.

29th Ramaḍān 1427/2006

بسم الله الرحمن الرحيم
نحمده ونصلي ونسلم على رسوله الكريم

I STATED AT THE beginning that the Respected Companions ﷡ of the Master of Both Worlds ﷺ are a lamp of guidance and the greatest guides for us from within the whole of mankind. The Noble Prophet ﷺ himself states:

اَصْحَابِيْ كَالنُّجُوْمِ

My Companions are like stars.

The Holy Qur'ān also declares:

وَ بِالنَّجْمِ هُمْ يَهْتَدُوْنَ

And by the stars they (men) guide themselves (Qur'ān 16:16).

That is why each and every Companion of the Messenger of Allāh ﷺ is a star of our eyes, light of our eyes and the contentment of our hearts.

Special Qualities of the Respected Companions ﷡

However, some of the Respected Companions ﷡ would inspect one another to see which quality of the Messenger of Allāh ﷺ was prominent amongst them.

I related the saying, اَعْلَمُهُمْ بِكِتَابِ اللهِ عُمَرُ ابْنُ الْخَطَّابِ '‘Umar is the most knowledgeable among them of the Book of Allāh' and, if you desire to see the generosity and munificence of the Noble Prophet ﷺ, then the words of the Companions on this aspect are, وَاَسْخٰى اَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ طَلْحَةُ ابْنُ عُبَيْدِاللهِ 'The most generous from the Companions of the Messenger of Allāh ﷺ is Ṭalḥah ibn ‘Ubaydillāh.'

As for pleasantry and wittiness, it's Sayyidunā ʿAmr ibn al-ʿĀṣ: اَظْرَفُهُمْ عَمْرُو ابْنُ الْعَاصْ 'The most graceful and witty among them is ʿAmr ibn al-ʿĀṣ.' Regarding Sayyidunā Muʿāwiyah ﷺ, it is said that وَ اَحْلَمُهُمْ مُعَاوِيَة 'Muʿāwiyah ﷺ is the most forbearing of them.'

The Intelligence of Sayyidunā Mughīrah ﷺ

It then leads to the mention of Sayyidunā Mughīrah ibn Shuʿbah ﷺ. When it comes to him, those who have painted a picture of him do not suffice on one or two adjectives as they did with Sayyidunā Muʿāwiyah ﷺ when they said, 'The most wise.'

The Companions have reported that the extent to which he was granted intelligence, shrewdness and decisiveness when forming an opinion was such that if he were to be locked up behind many doors in a building, from which there seems no way out , then such was Sayyidunā Mughīrah ibn Shuʿbah's ﷺ astuteness that never mind just successfully navigating out of the building, he would be able to exit from every door therein.

The Shias detest this quality of his. And like them, even individuals from the Ahl al-Sunnah wa' l Jamāʿat have loathed him for the qualities he possessed. They have amassed not heaps of sin but sin equivalent to the size of mountains in discussing Sayyidunā Mughīrah ibn Shuʿbah ﷺ. Rather than commenting on Sayyidunā Mughīrah ibn Shuʿbah's ﷺ cleverness, ingenuity and decisiveness when forming an opinion, they accused him of deceit and chicanery. We seek refuge in Allāh Most High. What insolent language they used against him. These are blessed nights, blessed days and blessed gatherings, and the place for this type of discussion is during debate or discourses [in class]. *Lā ḥawla walā quwwata illā bi 'llāh*!

Sayyidunā Ḥusayn's ﷺ Resemblance With the Noble Prophet ﷺ

During the mention of the Respected Companions ﷺ I posed the question, 'Who Resembled the Noble prophet ﷺ most from the

Respected Companions ﷺ?' The very first name mentioned is that of Sayyidunā Ḥusayn ؓ: اَشْبَهُهُمْ بِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ خَلْقًا وَ خُلُقًا حُسَيْنُ ابْنُ عَلِي رَضِيَ اللهُ تَعَالٰى عَنْهْ 'From them, he resembles the Messenger of Allāh ﷺ most in both character and appearance.' Similar words have been used regarding his son Zayn al-ʿĀbidīn ؒ, who resembled the Noble Prophet ﷺ in appearance, manners, habits and other qualities. This was despite the fact that he had never seen the Messenger of Allāh ﷺ in his life.

Pleasure is Gained When Sayyidunā Ḥusayn's ؓ Name Appears

Sayyidunā Ḥusayn ؓ is from those personalities upon whose mention the heart brims with fervent love and adoration.

Just as from our saints, Shaykh al-Islam Madanī's ؒ mention would fill the heart with affection for him, and his whole life comes before us, one similarly takes great pleasure from the mention of Sayyidunā Ḥusayn's ؓ name. To what extent is he the much-loved grandson of Noble Prophet ﷺ! It was Allāh Most High's favour that he was given this resemblance from childhood.

Had Muḥammad ﷺ Not Existed, Nothing Would Have Existed

An orator, presumably Bilālī Ṣāḥib, used to come to our village. He had delivered a speech in Shaykh Yūsuf Kārā's locality, and I was eight to ten years old at the time.

I cannot remember the topic he spoke on, but he did deliver some poetry (*naʿt*) in praise of the Noble Prophet ﷺ:

محمد نہ ہوتے تو کچھ بھی نہ ہوتا'
ادا آج مسلم کی ہے والہانہ
بسا ہے نگاہوں میں منظر سہانہ
انوکھی کہانی انوکھا فسانہ
سناؤں نرالا نرالا ترانہ

محمد نہ ہوتے تو کچھ بھی نہ ہوتا
نہ بہتے سمندر میں پانی کی دھارے
نہ اوج فلک پر چمکتے ستارے
نہ گلشن نہ گلشن کے رنگیں نظارے
نہ مسجد نہ مسجد کے اونچے منارے
محمد نہ ہوتے تو کچھ بھی نہ ہوتا

He then delivered a stanza of his own:

بِلالی بھی کہتا ہے خود مست ہوکر
محمد نہ ہوتے تو کچھ بھی نہ ہوتا

On that same night or the night after, I saw Sayyidunā Ḥusayn ﵁ in a dream. I remember the dream very clearly. I dreamt that I was yet a child and Sayyidunā Ḥusayn ﵁ was mounted on a high, big horse. I was stretching every inch of my neck in trying to take a good look at him.

Only yesterday I mentioned that Sayyidunā Ḥusayn ﵁ is a flower from the flowers of Paradise. His entire life blossomed like flowers. The Four Caliphs after the Noble Prophet ﷺ cherished him and such was their love, reverence and respect that they put him forward in everything.

A friend of mine came to me and moaned how an individual approached him and asked, 'Are Shias Muslims or non-Muslims?

He said 'Muslims.'

So the questioner insisted, 'Why don't you consider them non-Muslims?' He in fact went as far as to say, 'What are they to you? Are you related to them?'

I lightheartedly said, ‘You should have said to him that we are very closely related to them.’

‘What?’ he asked me.’

I said to him, ‘Tell him next time you meet him that we are very closely related.’

Yazdajard Is Sayyidunā Ḥusayn’s ﵁ Father in-Law

In relation to the question, ‘What are they to you? Are you related to them?’ Say to him that they [the Shias] are our close relatives. Yazdajard, was a king of the Shias who died as a disbeliever. This Yazdajard ibn Shehryār ibn Khusrow Parweyz, who was the Kisrā[36] (Chosroes) of Iran, was also the father in-law of Sayyidunā Ḥusayn ﵁.

He said, ‘Really!’I said to him, ‘Complete control over Kisrā’s empire took place during the caliphate of Sayyidunā ʿUmar ﵁. The beginning of its end began when he treated a letter sent to him by the Master of Both Worlds ﷺ with utter contempt by ripping it up. Upon being informed of this, the Master of Both Worlds ﷺ imprecated, ‘May Allāh tear his kingdom apart in the way he tore up my letter!’

This was the beginning of its downfall, and its end was witnessed during the caliphate of Sayyidunā ʿUmar ﵁, when the Muslim army took complete control of the Iranian capital and its throne – to the extent that the women of the household of the King himself were captured and sent to Sayyidunā ʿUmar ﵁ in Madinah Munawwarah.

I went on to relate the words Sayyidinā ʿAlī ﵁ uttered in the aftermath of Sayyidunā ʿUmar’s ﵁ martyrdom after he was stabbed with a dagger. Once the news that Sayyidunā ʿUmar ﵁ was unable to recover from the fatal blow he received spread in Madinah Munawwarah, Sayyidunā ʿAlī ﵁ arrived at the scene, regarding which Sayyidunā ibn ʿAbbās ﵁ states: ‘Someone placed their head on my shoulder whilst crying away and then lamented that throughout his life he had been hearing the words

36 Kisrā was the title of Persian kings.

خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ وَاَبُوْ بَكْرٍ وَعُمَرْ ، ذَهَبَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ
وَاَبُوْبَكْرٍ وَعُمَر، خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ وَ اَبُوْ بَكْرٍ وَ عُمَرْ

'The Messenger of Allāh ﷺ, Abū Bakr and ʿUmar have gone,' meaning, whenever the Noble Prophet ﷺ went somewhere, Sayyidunā Abū Bakr and Sayiidunā ʿUmar رضي الله عنهما would be accompanying him, and it was very much the same when the Noble Prophet ﷺ arrived from somewhere.' Therefore, their names were always taken together.

He (Sayyidunā ʿAlī رضي الله عنه) went on to say, 'I was convinced of them being buried in one place with their graves next to each other because they were always together in every walk of life.

Three Daughters of Yazdajard

Even at the time of receiving the treasures of Kisrā and the royal prisoners that came with it, Sayyidunā ʿUmar رضي الله عنه took into consideration the fact that the Messenger of Allāh ﷺ always accompanied him and Sayyidunā Abū Bakr رضي الله عنه. Hence, from the three daughters of Yazdajard, who were taken in as prisoners of war, Shahrbanū, the most beautiful of them all, was given to Sayyidunā Ḥusayn رضي الله عنه. The second daughter, Mahrbanū, was given to his son, and the third one, Bayābanū was given to the son of Sayyidunā Abū Bakr رضي الله عنه, Muḥammad ibn Abī Bakr رضي الله عنه.

I said to him, 'Such a close relationship we have with the Iranians! He is the father in-law of Sayyidunā Ḥusayn رضي الله عنه. I then said to him, 'If you look further on, Imām Zayn al-ʿĀbidīn رحمه الله - the son of Sayyidunā Ḥusayn رضي الله عنه and from the Imāms of the Ahl al-Bayt, was born to Shahrbānū. The son who was given birth (by the second sister) at Sayyidunā ibn ʿUmar's رضي الله عنه house was named Sālim, whilst the son born at Muḥammad ibn Abū Bakr's رضي الله عنه house was named Qāsim.'

I said to him that we have a very close relationship with Yazdajard, the Kisrā, because he is the maternal grandfather of Imām Zayn al-ʿĀbidīn رحمه الله.

Allāh Makes it Easy Once it Becomes a Routine

I continued from where I left off yesterday with the mention of Sayyidunā Ḥusayn ﵁ in that he was like a flower. If one decides to undertake a task as a routine, then Allāh Most High will make it easy. Whatever the practice and regardless of the magnitude of it, tackle it with great resolve. With determination and firmness of intention the toughest of tasks becomes easy.

Sayyidunā Ḥusayn ﵁ Performed Twenty-Five Ḥajj on Foot

It was on this theme [of determination] that I mentioned about the twenty-five *ḥajj* journeys undertaken on foot by Sayyidunā Ḥusayn ﵁.

It has been reported that Sayyidunā Jaʿfar's ﵁ son was once on a *ḥajj* journey. He saw half way into the journey that Sayyidunā Ḥusayn's ﵁ caravan had halted, so he went to check on matters. Seeing that Sayyidunā Ḥusayn ﵁ was ill, he spent many days looking after him. In the end, he sent a person to Madinah Munawwarah to notify and call his family members. Upon their arrival, he handed Sayyidunā Ḥusayn ﵁ over to them. Sayyidunā Jaʿfar ﵁ then recommenced his journey, fearing that any further delays could cause him to miss the *ḥajj* altogether. Sayyidunā Ḥusayn ﵁ missed *ḥajj* that particular year and due to illness nullified his *iḥrām*.

I stated that Sayyidunā Ḥusayn ﵁ performed twenty-five *ḥajj* on foot. Ponder upon it! Travelling a distance of 450 kilometres through the difficult wilderness and mountainous terrain! Allāh made it easy due to their fortitude and iron resolve.

Struggles and Prostration of Ḥadīth Scholar Sulaymān Taymī ﵀

Sulaymān Taymī ﵀ is a Ḥadīth Scholar of a very high calibre. As a routine, he performed Fajr prayer with ʿIshā' *wuḍū'* for forty years,

just like Imām Aʿẓam ﵏. The position of his fasts during his entire life was that of Prophet Dawūd ﵇ (*Ṣawm-e-Dawūdī*[37]). We tend to think that he would have been resting through the day. But neither was he resting during the day nor during the night – akin to my father's ﵏ spiritual mentor and shaykh, who fasted for his entire life (*ṣā'im al-dahr*) except on the five days it is forbidden[38]. So this is Sulaymān Taymī's ﵏ fast – fasting one day and eating the next.

And then we have the *Qādriyyah*prostration. It has been penned in Sulaymān Taymī's ﵏ accounts that he would recite سبحان ربي الاعلیٰ seventy times in prostration. So much pleasure he must have derived from it! Reciting سبحان ربي الاعلیٰ seventy times! Never lifting his head from prostration! For those who intend to undertake, Allāh Most High makes it easy for them.

Shaykh ʿAlī Ṭūsī's ﵏ Piety and Miracles

Shaykh ʿAlī Ṭūsī ﵏ is among the revered scholars and saints of Allāh Most High. ʿAllāmah Dhahabī ﵏ states, اِتَّفَقُوْا عَلٰى وِلَايَتِه وَكَرَامَاتِه 'The scholars have a consensus on his piety and miracles.'

A Saying of Shaykh Shams al-Dīn ﵏

Shaykh Shams al-Dīn ﵏ was a renowned Ḥadīth and Tafsīr lecturer at Jamiah Husayniyah, Rander. I saw him in a dream last night. The words of ʿAllāmah Dhahabī ﵏ which I just related: 'The scholars have a consensus on his piety and miracles,' reminded me of something. My habit is not to jest during speeches, however, this has just come to my mind. The classrooms of Shaykh Shams al-Dīn ﵏ and Shaykh Islamul Haque ﵏ in Jamiah Husayniyah were next to each other but separated with a dividing wall that did not reach the ceiling, and half of which was made of wood. The voice coming from either side of the wall clashed and one could make out clearly what was being said on the other side. Shaykh Shams

37 Fasting every other day.
38 Īd al-Fiṭr, ʿĪd al-Aḍḥā and the three days after Īd al-Aḍḥā.

al-Dīn ﷷ used to speak in a low voice.

When passing the classrooms at the darul uloom, I sometimes call a child and say to him, 'Go inside the classroom and tell the respected teacher to bear in mind that he is sat lecturing thirty students and not three hundred.' For no reason they tire themselves out by speaking very loudly.

Shaykh Shams al-Dīn ﷷ would speak in a low voice and so would Shaykh Islamul Haque at the beginning but, gradually, his voice would become louder. Shaykh Shams al-Dīn ﷷ used to say, 'On the Day of Judgement, if this servant is asked by Allāh Most High if I faced any difficulties in world, then I will say, 'All Your blessings were showered upon me like rain. This servant of yours did not experience any difficulty at all in the world barring one – and that is Islamul Haque's voice.' He would further say, 'Islamul Haque is without doubt a saint, and there is no debate about his position as *mustajāb al-daʿwāt*[39], but why does he always chew on betel leaves (*pān*) like a goat?' He was a pathān, hence disliked the eating of betel leaves.

Just like Sayyidunā Ḥusayn ﷠, these pious predecessors and seniors were tenaciously willing; hence Allāh Most High helped them accomplish their undertakings.

It was Shaykh Islamul Haque's lifelong pattern right up to the *ifṭārī* two to three hours before his demise, to take his place at the *al-Muwājahat al-Sharīfah* (front side) next to the blessed lattice and to take *ifṭārī* in front of the Noble Prophet ﷺ. That is why even amongst the throngs of people, he never deviated from this practice.

Performing One Thousand ʿUmrahs and Completing Four Thousand Qur'āns

It is recorded in the accounts of Shaykh ʿAlī Ṭūsī ﷷ - regarding whom ʿAllāmah Dhahabī ﷷ states, اِتَّفَقُوْا عَلٰى وِلَايَتِه وَكَرَامَاتِه 'The scholars have a consensus on his piety and miracles' - that he went on

39 Pious servants of Allah Most High favoured by Him with the gift of the definite acceptance of their supplications (*duʿās*).

to perform one thousand ʿ*umrah*s and completed four thousand recitations of the Qur'ān.

How Many Thousands of Completions Will Shaykh Zakariyyā ﵀ Have Made

Shaykh Zakariyyā ﵀ used to complete a Qur'ān before the end of every third day. He would go on to complete over one hundred Qur'āns in normal days annually and, in Ramaḍān, he would sometimes complete thirty recitations of the Glorious Qur'ān, and even as much as forty five in some months of Ramaḍān. As this was his practice for at least sixty years, then just imagine how many thousands of completions of the Glorious Qur'ān will he have made in the sixty years!

The Practice of Completing One Qur'ān Daily

This sequence continues. I received a magazine just a couple of months ago in which I saw an advertisement for the book, *The Life of Abdur Rahim Bijnori*. I prayed *innā li 'llāhi wa innā ilayhi rājiʿūn* thinking, 'He is from our longstanding colleagues from the *khānqāh* of Shaykh Zakariyyā ﵀, and now he also has become beloved to Allāh.' He was already quite old back then. I observed him complete a whole Qur'ān daily back in 1965.

I subsequently ordered a copy of *The Life of Abdur Rahim Bijnori*. He writes therein that his practice was to complete one Qur'ān daily. And when he was asked for how long he had been doing this, he replied, 'This has been my routine for the past sixty years.'

So regarding Shaykh ʿAlī Ṭūsī ﵀, ʿAllāmah Dhahabī ﵀ states that he went on to complete four thousand Qur'āns in his life.

A Vow to Perform One Hundred And Twenty-Five Thousand *Ṭawāfs* and its Accomplishment

Listen further! This is akin to what I related regarding Shaykh Ḥabībullāh, son of Shakh Aḥmad ʿAlī Lāḥorī ﷺ. He had vowed, 'If I attain an indefinite visa to stay in Makkah Mukarramah, then I will perform one hundred and twenty-five thousand *ṭawāf*s.' He later went on to complete all of them.

Seventy *Ṭawāfs* Every Night

It was Shaykh ʿAlī Ṭūsī's ﷺ practice to perform seventy *ṭawāf*s every night. This is achievable during the long winter nights but much more difficult during the short summer nights. His accounts state that just as we do *ramal*[40], he would perform all his *ṭawāf*s in that manner. After observing his actions, someone once criticised him, اِنَّكَ تَرْمَلُ فِي الطَّوَافْ 'Indeed, you are doing *ramal* in *ṭawāf*', meaning, *ramal* is not supposed to be done in a normal *ṭawāf*.

To Censure at Every Opportunity Is Highly Detested

This habit of censuring people at every opportunity is highly detested. As soon as you see someone in the *masjid*, you reproach him, 'Your nose is bent,' 'Your hair is fashioned inappropriately,' 'Your hat is not straight,' Your trousers are not proper,' and 'this is not right, and that is wrong.' What is the need for all this? If one is appointed under an Islamic government for this duty, then only he could reprimand. For people of this ilk, coming to the *masjid* in general or for religious gatherings is difficult in itself. How do they know that it is a sin to leave the trousers hanging below the ankles? Gradually, Allāh Most High will give them the understanding [of his *dīn*].

40 To walk hastily with forceful and narrow steps while keeping the chest out and forcefully moving the shoulders in the first three circuits of a *ṭawāf* that is to be followed by *Saʿī*.

Criticism Sometimes Backfires

He reproached him with the words إِنَّكَ تَرْمَلُ فِي الطَّوَافْ, meaning, *ramal* is done in the first three circuits of a *ṭawāf* for ʿ*umrah* but, here you are doing it in the whole *ṭawāf*. What would have this saint of Allāh said? He would have presumably remained quite.

This individual had a dream that very night. He saw the Master of Both Worlds ﷺ in his dream. So he expressed the very same bewilderment in front of the Noble prophet ﷺ which he had expressed before Shaykh ʿAlī Ṭūsī ؒ. He complained, 'O Messenger of Allāh, Shaykh ʿAlī Ṭūsī does *ramal* during *ṭawāf* - he runs!' On occasions, criticism backfires! The Noble Prophet ﷺ replied, 'Tell him from me that if you possess the ability to walk even faster, then you should do so.'

What if the Criticism Levelled Is Justified?

At times, when criticism levelled against someone is justified, then it is not his life that is in danger but the safeguarding of his *īmān*. I still remember the times and scene before the new *ḥaram* was built. Those who have seen the old *ḥaram*, where there was a designated area for women - then the courtyard right next to it - which nowadays has the [hydraulic] umbrellas, was an open area. Hence, we used to place the prayer mat of Shaykh Zakariyyā ؒ in the first row of this courtyard very much in line with the blessed prayer mat (*muṣallā*) of the Messenger of Allāh ﷺ. He would remain there from half an hour before Maghrib prayer till half an hour after ʿIshā' prayer. Behind him, us attendants would remain engaged in undertaking our fixed practices (*maʿmūlāt*), or just remain seated and there was the occasional necessary conversation.

O Allāh, Withdraw His Provisions From Here: An Admonitory Story

I asked brother Abrār, the brother in-law of Sayyid Khalīl Aḥmad Madanī, how he was doing and enquired about the welfare of his children. He started crying and, instead of replying to me, tears continuously flowed from his eyes. I was seized with fear, 'May Allāh better everything. Why this?'

Once he gained some strength to speak, he said, 'Brother Yusuf, what can I say? People living below us in the building we reside in have complained of a water leak from our flat. We called a plumber in and had it fixed. They complained again, so we had it fixed for a second time. But yesterday, he came and complained that the water is still leaking. They have now turned off our water supply from downstairs.

We have little children and my wife, the granddaughter of Shaykh Badr ʿĀlam ﷺ and a descendant of the Messenger of Allāh ﷺ, is slight, and for her to go outside and do chores like other women is difficult. Water is needed all the time with children. Now to go downstairs, fill the buckets and carry them upstairs regularly for washing, cooking, bathing and other requirements, is proving arduous.

Saying that he raised his hands: !يا رسول الله! يا رسول الله! اَسْتَغِيْثُ بِكَ يارسول الله 'O Messenger of Allāh, O Messenger of Allāh, I seek help through you.' He then continued, 'She [my wife] is from your descendants and her son is little. They have deprived us from water – O Allāh, withdraw his provisions from here.'

By Allāh! Not even two weeks had passed after he imprecated against him than his passport was stamped to confirm his exit from the country.

He pitched his complaint from some distance! The self-styled *mujtahid*s sat there exclaim all the time, 'You invoke blessings and peace from here' 'You invoke blessings and peace from there.' He made his plea whilst we were sat many yards away from the blessed grave of the Noble Prophet ﷺ, and it was acknowledged. His decision thereafter was not overturned.

Those Whose Stay Is Ordained Are Kept There Forcibly – A Story

Abū ʿUbayd is known as the greatest imām of linguistics. His accounts state that he travelled from Iraq to perform *ḥajj*. He performed his *ḥajj* and remained there for many months. Later, when after the *ḥajj* period the groups and caravans were set to return, he made his plans, packed his bags and hired out a ride, ready to travel the next day.

After falling asleep that night, he dreamt that a large crowd had gathered in one place. He enquired, 'What is the matter?' He was told that the Messenger of Allāh ﷺ was inside. People are entering to meet him after seeking permission from the doorkeeper. Abū ʿUbayd says that when he sought permission it was refused. So he asked, 'Why? Let me enter and see and meet the Noble Prophet ﷺ.'

He was then told, 'You cannot enter because you have already packed your bags to return to Iraq. You have completed your preparations to return. Your intention is to leave this place!' Abū ʿUbayd says that he gave assurances not to return to Iraq and was granted permission to enter as a result of his renewed intention. He then entered and shook the blessed hands of the Messenger of Allāh ﷺ. He says, 'I cancelled my plans to return to Iraq after waking up in the morning.' He thereafter remained alive for ten years. He would not venture anywhere out of Makkah Mukarramah, saying, 'The Messenger of Allāh ﷺ has stopped me from leaving.' Hence, those whose stay is ordained in this manner are kept there forcibly.

The topic under discussion was about Sayyidunā Ḥusayn رضي الله عنه: اَشْبَهُهُمْ بِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ خَلْقًا وَ خُلُقًا 'From them, he resembles the Messenger of Allāh ﷺ most in both character and appearance.' The Companions would observe him [and each other] to see what qualities of the Noble Prophet ﷺ were prevalent in him [and each other].

The Prayer of Sayyidunā Anas ﵁ Was Like the Prayer of the Master of Both Worlds ﷺ

This is very much like what they used to say regarding Sayyidunā Anas ﵁: اَشْبَهُهُمْ بِصَلٰوةِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ 'He is the most resembling in *ṣalāh* to the Messenger of Allāh ﷺ.' In other words, if you want to know the precise nature of the Messenger of Allāh's ﷺ *ṣalāh*, then observe Sayyidunā Anas ﵁ in prayer. His standing in *ṣalāh* (*qiyām*), bowing (*rukūʿ*) and prostrating (*sajdah*) were reminiscent of how the Messenger of Allāh ﷺ performed them. A crowd would gather to see Sayyidunā Anas ﵁ perform *ṣalāh* - so that they would know how the Messenger of Allāh ﷺ performed it.

The Blessed Habit of the Respected Companions ﵃

Those Companions who witnessed the Noble Prophet ﷺ in prayer would convey to those who came after him, [eg] how he prostrated in prayer. They would practically demonstrate how the Messenger of Allāh ﷺ prostrated as well as each and every act separately.

The Blessing of the Noble Prophet's ﷺ Supplication

The Noble Prophet ﷺ supplicated in favour of Sayyidunā Anas ﵁ and due to this, he remained free of illnesses and worries. Through the blessings of the supplication, اَللّٰهُمَّ اَكْثِرْ مَالَه وَ وَلَدَه 'O Allāh, increase him in wealth and offspring,' Allāh Most High blessed him so abundantly that he himself buried one hundred and twenty of his children (male and female) with his own hands during his lifetime. [Imagine] how many will have remained alive.

Sayyidunā Anas’ ﵁ Practice on Completion of the Qur’ān

Every time Sayyidunā Anas ﵁ completed the recitation of the Glorious Qur’ān, he would invite his [extended] family members, which ran into hundreds, to gather for supplication. Nowadays, both the completion gathering (*khatm*) and supplication are considered an innovation (*bidʿah*) and all sorts of edicts (*fatwā*s) are given! It was Sayyidunā Anas’ ﵁ practice to gather everyone on the completion of the Qu’rān and supplicate. The whole family would say ‘*āmīn*’ to his supplication.

The Blessing of Sayyidunā Anas’ ﵁ Supplication

His supplication was also readily accepted. He was blessed plentifully because of the Noble Prophet’s ﷺ supplication. As he had very large estates and assets, his gardener once came to him and said, ‘Such and such a garden has no water as the well has dried up.’ Sayyidunā Anas ﵁ raised his hands in supplication and before he had passed his hands on his face at its conclusion, clouds began to form and it rained. It rained so heavily that the garden turned into a pond. It has been documented that the water reached the knees. When this happened, Sayyidunā Anas ﵁ sent an attendant of his to see on which parts it had rained. He returned and said, ‘Only on your garden.’ This is Anas ﵁: اَشْبَهُهُمْ بِصَلٰوةِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ اَنَسُ بْنُ مَالِك. ‘Of them the one who resembled the Messenger of Allāh ﷺ most in prayer is Anas ibn Mālik.’

The Manner of Sayyidunā ʿUmayr ibn al-Aswad’s ﵁ Walk

اَشْبَهُهُمْ بِمَشْيِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ عُمَيْرُ ابْنُ الْاَسْوَدْ ‘Of them the one who resembled the Messenger of Allāh ﷺ most in walk is ʿUmayr ibn

al-Aswad.' *Allāhu akbar*! With what detail did they remember the Noble Prophet ﷺ! They endeavoured to remember every facet of his life.

I Recognise the Hoof Tramp of the Messenger of Allāh's ﷺ Camel

The Noble Prophet ﷺ sent Sayyidunā Abū Bakr al-Ṣiddīq ؓ as the leader of *ḥajj*. He travelled with a group comprising thousands from Madinah Munawwarah to Makkah Mukarramah when *ḥajj* became *farḍ*. The Noble Prophet ﷺ himself did not travel but made Sayyidunā Abū Bakr al-Ṣiddīq ؓ as the leader of *ḥajj*.

They were stationed at a place between Makkah Mukarramah and Madinah Munawwarah, and whilst everybody was engaged in their own things, Sayyidunā Abū Bakr ؓ stood up suddenly, and agitated, began to check in all four directions. They asked him, 'What is the matter? What has happened? Why have you stood up?'

He replied, 'The Messenger of Allāh ﷺ' He initially managed to say this and, thereafter, said, 'I recognise the hoof tramp of the walk of the Messenger of Allāh's ﷺ camel.' *Allāhu akbar*! Ṣiddiq Akbar used to recognise the hoof tramp of the Messenger of Allāh's ﷺ camel when it walked! From among the thousands of animals trudging away, he would be able to distinguish the sound that came from the Noble Prophet's ﷺ camel. What parameters of desire and love did they know!

The Respected Companions ؓ had a unanimous belief that if anyone wants to know the manner in which the Noble Prophet ﷺ walked, then look no further than ʿUmayr ibn al-Aswad ؓ.

The True Love of Shaykh Ilyās ؒ for the Noble Prophet ﷺ

It is written in the accounts of Shaykh Ilyās ؒ that an attendant of his saw him walking around in the courtyard at approximately 02:30, 03:00 am after everyone had retired to bed. However, his style

of walking was different to how he normally walked. The attendant approached him and asked, ‘What is the problem shaykh? Are you experiencing discomfort? Instead of sleeping, why are you walking around at this time of night, and in such an unusual manner? Are you sure you’re not in some sort of difficulty?’

He replied, ‘I am practicing walking like the Messenger of Allāh ﷺ.’

So the Companions state, اَشْبَهُهُمْ بِمَشْيِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ عُمَيْرُ ابْنُ الْاَسْوَدْ ‘Of them the one who resembled the Messenger of Allāh ﷺ most in walk is ʿUmayr ibn al-Aswad.’

May Allāh Most High grant us love of this kind.

وآخر دعوانا ان الحمد لله رب العلمين

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